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RERUM BRITANNICARUM MEDII ÆVI
SCRIPTORES,

OR

CHRONICLES AND MEMORIALS OF GREAT BRITAIN
AND IRELAND

DURING

THE MIDDLE AGES.

THE CHRONICLES AND MEMORIALS
OF
GREAT BRITAIN AND IRELAND
DURING THE MIDDLE AGES.

PUBLISHED BY THE AUTHORITY OF HER MAJESTY'S TREASURY, UNDER
THE DIRECTION OF THE MASTER OF THE ROLLS.

ON the 26th of January 1857, the Master of the Rolls submitted to the Treasury a proposal for the publication of materials for the History of this Country from the Invasion of the Romans to the Reign of Henry VIII.

The Master of the Rolls suggested that these materials should be selected for publication under competent editors without reference to periodical or chronological arrangement, without mutilation or abridgment, preference being given, in the first instance, to such materials as were most scarce and valuable.

He proposed that each chronicle or historical document to be edited should be treated in the same way as if the editor were engaged on an *Editio Princeps*; and for this purpose the most correct text should be formed from an accurate collation of the best MSS.

To render the work more generally useful, the Master of the Rolls suggested that the editor should give an account of the MSS. employed by him, of their age and their peculiarities; that he should add to the work a brief account of the life and times of the author, and any remarks necessary to explain the chronology; but no other note or comment was to be allowed, except what might be necessary to establish the correctness of the text.

The works to be published in octavo, separately, as they were finished ; the whole responsibility of the task resting upon the editors, who were to be chosen by the Master of the Rolls with the sanction of the Treasury.

The Lords of Her Majesty's Treasury, after a careful consideration of the subject, expressed their opinion in a Treasury Minute, dated February 9, 1857, that the plan recommended by the Master of the Rolls "was well calculated for the accomplishment of this important national object, in an effectual and satisfactory manner, within a reasonable time, and provided proper attention be paid to economy, in making the detailed arrangements, without unnecessary expense."

They expressed their approbation of the proposal that each chronicle and historical document should be edited in such a manner as to represent with all possible correctness the text of each writer, derived from a collation of the best MSS., and that no notes should be added, except such as were illustrative of the various readings. They suggested, however, that the preface to each work should contain, in addition to the particulars proposed by the Master of the Rolls, a biographical account of the author, so far as authentic materials existed for that purpose, and an estimate of his historical credibility and value.

Rolls House,
December 1857.

LEECHDOMS, WORTCUNNING,

AND

STARCRAFT

OF

EARLY ENGLAND.

BEING

A COLLECTION OF DOCUMENTS, FOR THE MOST PART
NEVER BEFORE PRINTED,

ILLUSTRATING

THE HISTORY OF SCIENCE IN THIS COUNTRY
BEFORE THE NORMAN CONQUEST.

COLLECTED AND EDITED

BY THE

REV. OSWALD COCKAYNE, M.A. CANTAB.

181868

VOL. III.

PUBLISHED BY THE AUTHORITY OF THE LORDS COMMISSIONERS OF HER MAJESTY'S
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P R E F A C E.

P R E F A C E.

THIS third volume, now presented to the reader, contains some additions to the records of Saxon learning and study as exhibited in the two preceding volumes, showing that our forefathers, just as we do, made the better knowledge of Rome and Hellas a principal object of their pursuit. Some may decry the picture thus unveiled to view, as fetching up again the old sages, whose names and writings have been ringing in our ears ever since the days of childhood. They want something deep dyed in heathen lore, full of Thor and Woden and the goddess Hel. These more curious morsels, seasonings of the literary dish, have not been altogether absent before, and there is a savoury sprinkling of them now. Historic truth, however, offers us no unmingled colours, no whitewashed wall, no grey stucco, as its portraiture of the past, but a varied picture, such as might be drawn of the present day. For as now the general instruction in some Latin poetry and history, some Greek declensions and sentences, tinged with a foreign complexion the educated classes, and gives them a separate language and different associations from those of the more genuine Englishman; so also in Saxon times, the more inquisitive and leisured men went abroad for increase of knowledge, to the masters of philosophy and science.

It ought to be considered no small gain that in the collection now printed we are allowed an insight into the notions and prepossessions upon scientific subjects of the less instructed portion of Saxon society. The unfounded hopes, scruples, and alarms of the ignorant,

Saxon learning
was mixed.

Views of the
Saxon vulgar.

ignorant by comparison, are justly regarded by the wise with a copious contempt; but the ignorant thus possessed by alarms and scruples are by no means to be contemned; their terrors, prejudices, and passions are a power and an embarrassment to the politician, a problem to the historian, a prey to the agitator, a difficulty to the teacher.

Saxon mythology based on a true doctrine.
Woden.

Even the heathenism of the Saxons, even their wild mythology had in it an element of truth. The greatest of their gods was Woden, whose chief characteristic was his search for wise men everywhere, his encounters of skill with them, and his victories in those conflicts. Coming down to a level with the ideas of simple folk, he is represented as solving riddles and hard questions, like a shepherd in Vergilius, or king Solomon in Iosephus. He rules the universe. His name is etymologically connected with far-spread terms for Wit and Wisdom. He therefore is a corrupted likeness of the Supreme Intelligence.

Friya.

Friya is the Saxon Venus, a personification of an instinct which seems to pervade The All. Taking her name from Frian, to love, whence we still retain Friend, a lover, she represents the ever active law of combination, which the Great Unslumbering Artificer has given to all elements, that they may never sink into inertness.

Thor.

Thor is the god of thunder, striking with his resistless hammer such blows as pass mortal sinew. The lightning bolt and the thunders roar have ever been powerful to remind the fretful insolence of mannikins that greater than they he is He who made the world.

Tiw.

Tiw was the god of slaughter, who taught the bold overriding forward warrior of the North to follow upon the footsteps of the victor of Babylon and give his severed head a satiety of blood: who with stratagem and retreat baffled the great invasion of Darius; who robbed the Kelt of his fair western territories, and armed Hors and Hengist against Britain.

The future life was the paradise of the brave : the Valhalla. Christian martyr looked not forward to his heavenly crown with a sincerer faith, than the Saxon, dying in desperate fight, to his endless life in the Hall of Slaughter. And here was at least a virtue encouraged and hoping a reward. Thus did the baptism of blood qualify for immortality, and religion led to victory.

Perhaps it was folly to put any faith in dreams. Dreams. The copying out of dream books does not, however, imply an entire belief in their doctrines, but rather an experimental inquisitive spirit. Probably the Saxons were at least not slow to expect some glimpse into the future from these nightly visions. A book is still bought and sold and consulted by the less indoctrinated part of our countrymen, called Mother Shiptons Dream Book, which treats the subject much in the same manner as the Saxon. Upon matters of this kind it is often desirable to inquire what the great freethinkers of the philosophic age in Greece held and argued ; for discussion in that age was hampered so little by institutions and interests, that their views often cast light upon modern questions. Aristoteles has a treatise on Divinations by dreams, in which he does not scoff and mock, as with three words he not rarely can, at the popular notions, but seems to be balancing his sense of the value of testimony against his foregone conclusions from his fixed opinions. He begins by saying that the choice of refusal of this divination with contempt, or its acceptance as true, is difficult, for that the general persuasion of its value seems the result of experience, but the want of a sufficient occasion for such revelation, and its being made to what men soever, and not to the best or wisest, is a reason for distrust. And in this tone he continues. These balanced expressions, indicating no distinct opinion, or, indeed, an entire denial of the significance of dreams, were no food for the restless readily alarmed mind of the people.

Dream books.

There was, alongside of the sceptic and materialist philosopher, an early doctrine about dreams, and a copious literature. Artemon, Antiphon, Straton, Philochoros, Epicharmus, Serapion, Kratippos, Dionysios Rhodios, Hermippos, are named as authors on this subject, and patrons of the common superstition. There were established and frequented dreaming places, as the fanes of Asklepios at Epidauros, of Amphiaraos at Oropos, of Amphilochos at Mallos, of Sarpedon in the Troad, of Trophonios at Lebadea, of Mopsos in Kilikia, of Hermonia in Makedonia, of Pasiphae in Lakonia.¹ The writings of Hermippos of Berytos filled five volumes. Nowhere was dreaming more rife, nowhere more greedily listened to, than in Iudæa, about the Christian era, yet there many of the provocatives to folly had been banished by a pure worship of God. We may still look through a professed systematic treatise of Judging Dreams in the *Oneirokritica* of Artemidoros the Ephesian, whose work has been four times printed in the original, and translated into Latin, French, and Italian. The method of composition followed in these Saxon pieces is more like that of Achmet or Apomasar, who pretends to embody the experience of India, Persia, and Arabia. Thus, spite of freethinkers, spite of Moses and the prophets, spite of Gospel and Epistle, couched in the breasts of the people there still lies a strong awe and hope from the fantasms of sleep. Here too the Saxon is a fair parallel to the living Englishman. While his bookish men study their Greek and their Latin, their astronomy, cosmogony, and computus, he contents himself with an encyclopædic dream literature, and feeds his fancy instead of loading his head. It is the way of the world.

Astrology.

The art of foretelling the event of a disease, death or restoration, is a branch of astrology. *Ἀστρολογία*, astrology, is an older name for astronomy, and the abuse of

¹ See Tertullianus de Anima.

the study of the stars has been closely connected with its legitimate use. Clemens of Alexandria gives some account of the tenets of the astrologers, making the stars indications only of celestial agencies, and attributing to them no power of themselves. By annulling the influence of fate after baptism, he makes astrology more reconcileable with a profession of Christianity.¹ St. Augustinus of Hippo tells us he in his youth devoted himself to this divination by the stars, and was recalled from the folly by the advice of one who had pursued it for a profession, and had fathomed the hollowness of it.² Favorinus³ denied, and with truth probably, that this science of the Chaldæans was as old as they pretended, and that the founders and authors of it were such as the votaries would have supposed.

The early centuries next after the Christian era produced a rank crop of literary forgeries; not a few of which left a progeny of falsehood, which lives even in our days, and secures a band of adherents given over to believe a lie. Some ingenious scribbler among those forgers constructed his medical book on astronomical principles, giving an account of diseases and their results as depending on planetary influences, and to secure a better respect for his wares inscribed them with the name of Hermes Trismegistos. This great name belonged to the god $\Theta\omega\theta$, who was the author of the Egyptian sacred books. Of them an interesting account is found in Clemens, who by his residence in Alexandria was qualified, and by his lively curiosity and greediness of reading was urged to become acquainted with their contents. The information we receive from him is in itself probable and sufficient. In the liturgical proces-

Books by
Hermes Tris-
megistos.

¹ Fragm. 70, 78. He taught a catechetical school at Alexandria, A.D. 188.

² Confessiones, IV. 3.

³ M. Aulus Gellius, xiv. 1.

What the books
of Hermes
really were.

sion, says he, first advanced the chanter with two books from Hermes, one of hymns to the gods, and another of the method of the royal life. After him came the time observer, he is bound to have ready on his tongue the four books of Hermes of the arrangement of the fixed stars, of the conjunctions and illuminatory powers of the sun and moon, and of their risings. Next came the holy scribe, with wings upon his head, a book in his hands, and a hollow rule, in which is contained the reed for writing and the ink. He must know, what are called hieroglyphics, about the mapping of the universe and the earth, the positions of the sun, moon, and five planets, the chorography of Egypt and course of the Nile, preparation of holy instruments, and places appropriated to them, and about measures and articles of use in the temples. Then comes the robesman with the cubit of righteousness and the ladle of libation. He must know what are called the educational and sacrificial matters, ten in number, relating to divine offices, as sacrifices, firstfruits, hymns, prayers, processions, feasts, and the like. After all these comes the prophet, and behind him those that carry "the outsending of the loaves." The prophet learns by heart the ten hieratic books, about laws and gods and the instruction of the priests. There are then forty two books "necessary to Hermes," thirty six of which embrace the whole philosophy of the Egyptians, which the aforesaid learn by heart, and the remaining six of a medical nature about the treatment of the body, and diseases, and instruments, and drugs, and the eyes, and womens specialities the carriers of the portable chapels must know.

About all this there is a very practical air: a ritual¹ without which the public worship would be unduly performed, and an instruction for travelling doctors, that

¹ The ritual of the dead has been published and translated.

they might cure the ailing. There is no talk of prognostics nor horoscopes (γενεθλιακά.) And indeed one of the antient medical works of the Egyptians has been published by Brugsch ; nor does it, we say on his authority, contain any such follies. But under the venerated name of Hermes were issued books of astronomical forecasts of diseases, setting forth the evil influence of malignant stars upon the unborn ; telling how the right eye is under the sun, the left under the moon, the hearing under Saturn, the brain under Jupiter, the tongue and throat under Mercury, smelling and tasting under Venus, the parts that have blood under Mars. So that if any of these planets be in a bad aspect at conception or birth, the man will suffer some debility in the corresponding part of his body. “ If a man take to his bed when the moon is in Aries, Saturn being in opposition, quadrature, or conjunction with it, especially if the moon is on the wane, the beginning of the disease will be by a chill ; there will be heaviness of the head and eyes and tonsils, and mucous runnings about the chest, and sobbings, and nightly intensifications of the symptoms, inwardly much heat, with a chilly surface and cold extremities, and faintings, and want of appetite and unseasonable perspirations. There are suitable cordials, and laxatives, and purgatives ; but bleeding is of no use. The patient, if no beneficent planet is in company with, or in opposition or quadrature, will not get over it, but will die. If, however, a beneficent planet is in the scope of view, after a considerable touch of disease the patient will recover, or will out of the one disease drop into another, and will be subject to nightly delirium. And if Mars be in the same position (as was said above of Saturn) the patient will inevitably die, and so till Mars is in opposition.” Among the works attributed to Galenos has been preserved one to the same purpose as that just mentioned. It is intituled, Γαλήνου περὶ κατα κρίσεως προγνωστικά ἐκ τῆς μαθηματικῆς ἐπιστήμης, where “ mathematic ” means

Forgeries
under the name
of Hermes.

“astrological.” It opens with plausible words about inquiries conducted by the Stoics into the nature of life, and tells us that men following the medical art without a knowledge of physics roll about in the dark, and grow old in their stupidity. When it proceeds to its proper doctrine we learn that “If the patient takes to his bed when the moon is in Aries, and in position with Mars or the sun, the disease will be in the head with inflammation, and pain of the meninx, or lining membrane, and constant fevers and sleeplessness and burning and thirst and a roughened tongue, and inflammation of the chest, and disorder of the liver, and excited irregular pulses. In such cases depletion of blood will be useful, and application of all that cools and comforts.”

Such was the origin of the dream theories and the prophecies about the event of diseases found in this volume.

When the proper astronomical signs ☾ and ♂ and ♀ and ♃ and ☐ are employed, talk of this kind is enough to captivate the imagination of many a man sober and prudent enough in his daily affairs, and capable of making money. The Greeks read, copied, and transmitted to us such scientific doctrine, and the Saxons should not be over much blamed for doing the like.

Upon evidence, which nothing contradicts, but which is not in itself very copious, the authorship of the translation or adaptation of the work of Beda de Temporibus has been attributed to the grammarian Ælfric.

Ælfric.

Ælfric was so common a name, that to identify our man we should observe, he is often associated with the Ealdorman Æðelmær and his son Æþelpeard by his own writings and cotemporary documents. They were his patrons and friends.

His friends.

In the Chronicle at the date 1017 occurs the entry ;
On þýrrum 7eape pær Eaðric ealðorman ofslagen

ȝ Æþelþeapð Æþelmæþer sunu ȝneatan. *In this year Eadric, an ealdorman, was put to death.* and Æþelweard, son of Æþelmær the great. At the date 1013 Sweyn came to Bath, and there stationed himself, and to him came Æþelmær at the head of the western thanes and made his submission; ȝ com Æþelmær ealdorman þýðer. ȝ þa þerþernan þegenar mið him ȝ buȝon ealle to Speȝene. ȝ hi ȝyludon. The two come again together in a charter as granting estates; Uiginti mansiones quas Æðelwerdus filio suo Æðelmaro longe ante mortem suam donavit. This Æðelweard seems to be the grandfather, a son in law of the gallant Birhtnoð, renowned in history and song, and the Æðelweard who is entered in the Chronicle as kings high reeve killed in Hampshire in attempting to repel a landing of the Northmen in 1001.

These are the men, or such as these, with whom Ælfric was on terms of affection.

The Latin preface to Ælfrics Homilies, already published, opens thus; "Ego Ælfricus alumnus Athelwoldi beneuoli et uenerabilis præsulis:" the bishop Æþelwold of whom he here speaks, was the ally of Dunstan and king Eadgar in the reestablishment of the monastic system in England, bishop of Winchester. Further on in this volume, in the preface to the Historical Fragments, some account of him will be found. He occupied the episcopal throne from 963 to 984, and ruled with energy and success. He established or superintended a school at Winchester,¹ of which Ælfric here declares himself an alumnus. In the unpublished Homilies occur the following words: Uȝ ȝæðe eac of̃t apelpoð ȝe halȝa biȝceop þe nu ȝȝeð ȝundra ðurh ȝoð. þ he cuðe anne mann mið ælȝe biȝceope. ȝe poðe ðȝincan ou lenctene þonne hine lýȝte. þa ȝume ðæg bæð he þone biȝceop ælȝeh. blætȝian hiȝ ful. he nolde. ȝ ȝe ðȝȝȝa ðȝanc

His teacher.

¹ See page 415.

butan blætrunge 7 eode him út. Man flætte þa ænne
 feapn feringa þær ute. 7 se feapn apn him togeaney.
 7 hine ðyde þ he hīr feopn forlēt. 7 gebohte swa ðone
 untiman ðpenc. *The saintly bishop Æpelwold also often
 said to us, he who now is working miracles at his tomb,
 that he knew a man with bishop Ælfheah who had a
 mind to drink in Lent whenever he pleased. So one day
 he requested bishop Ælfheah to bless his cup. The bishop
 refused, and the silly fellow drank without a blessing,
 and went out. Well, somebody suddenly set a dog upon
 a bull out there, and the bull ran at the man and gored
 him, so that he lost his life, and bought the untimely
 drink with that price. In this passage "us" stands for
 the scholars in the abbey school at Winchester, Ælfric
 himself among them; and as Æpelwold frequently re-
 cited his story, tending to the due observance of lent
 and a proper appreciation of episcopal dignity, we may
 conclude that the alumni of Æpelwold were receiving an
 education to fit them for the priestly office. Ælfheah,
 who is mentioned, is the bishop of Winchester, 934 to
 951, who gave Æpelwold the tonsure and ordained him
 priest.¹ Ælfric wrote a life of his master, and father in
 Christ, "patris nostri," as he says, and addressed it to
 bishop Kenulf, who occupied the see but a very short
 time, his accession and death being put both in the same
 year, 1006, by Florence of Worcester, confirmed by the
 Chronicle.*

Ælfric not
 archbishop of
 Canterbury.

In many books it will be found set down for a fact,
 that Ælfric, our subject, the vernacular translator, was
 the same as the archbishop of Canterbury; but this is
 impossible, for as he wrote that life in 1006, and calls
 himself in the first words of it² "Ælfricus abbas," he
 could not be the man who was archbishop of Canterbury
 from 995 to 1005. There never was any passable
 authority for the misstatement.

¹ See page 407.

| ² HAB. Vol. II. p. 255.

In the second volume of his homilies, as yet unpublished, Ælfric tells another story off his own pen, and from the date assignable to it, it may have come to his knowledge while at Winchester. Sum unƷeƷað man ƷæƷ mið ælƷƷtane biƷceope on Ʒiltun Ʒcipe on hiƷede . Ʒe man nolde Ʒan to ðam axum on þone ƷodneƷ ðæg . ƷƷa ƷƷa oðƷe men ðýdon þe þa mæƷƷan ƷeƷohƷon . þa bædon hiƷ ƷeƷeƷan þ̅ he eode to þam mæƷƷe ƷƷeoƷte . Ʒ undeƷƷæncƷe þa ƷeƷynu þe hi undeƷƷenƷon . He cƷæð ic nelle . Hi bædon þa Ʒit . he cƷæð þ̅ he nolde . Ʒ Ʒealode mið ƷoƷdum . Ʒ Ʒæde þ̅ he Ʒolde hiƷ ƷiƷeƷ bƷucan on þam unalƷƷedum tīman . Hi leƷon þa ƷƷa . Ʒ hiƷ Ʒelamp þ̅ Ʒe ƷedƷolapƷað on ðæƷe Ʒucan ýmbe Ʒum æƷende . þa ƷeƷtodon hine hundap . heƷelice ƷƷýðe . Ʒ he hine ƷeƷode oþ̅ þ̅ hiƷ ƷceapƷ æƷƷtod æƷƷoƷan him . Ʒ þ̅ hoƷƷ hine bæƷ ƷoƷð ƷƷa þ̅ þ̅ ƷƷeƷe him eode þƷƷh út . Ʒ he Ʒeoll cƷelende . He Ʒeapð ða bebyƷƷeð . Ʒ him læƷ on upƷan Ʒela byƷðena eoƷðan binƷon ƷeoƷon niƷƷon . ƷæƷ ðe hē ƷoƷƷoc þa Ʒeapa axan . On Palm Sunday branches of olives or other trees are burnt to ashes in the usual ecclesiastical service ; and on the Ash Wednesday of the year following, a small portion is placed with benediction upon the forehead of each kneeling worshipper. “ *An illconditioned man was one of the retinue of bishop Ælfstan in Wiltshire, at Ramsbury ; this man would not go on Ash Wednesday to receive the ashes, as others did who went to mass. His companions urged him to go to the priest and receive the mysteries as they did. He said, I will not. They still urged him ; he said he would not, and travelled beyond the subject, saying that he would enjoy his wife at the times not permitted. So they left it ; and it happened that the heretic rode that week on some errand. So dogs made at him very savagely, and he defended himself till his staff stuck in the ground before him, and the horse carried him forward, so that the spear went right through him, and he fell adying. So he got buried, and many loads of earth*

Ælfric tells a story learnt at Winchester.

lay atop of him within seven days because he refused a few ashes. If with Professor Stubbs we suppose Ælfstan to have been bishop at Ramsbury from 974 to 981, we have here a story Ælfric perhaps heard at Winchester.

Ælfrics age:
first approxi-
mation.

Before we fetch away Ælfric from Winchester we must observe that taking the words "Often said to us," in the widest sense, as if the relater were only in the position to be remotely a hearer, and drawing the dates to the strictest point, 984, we may at least suppose that Ælfric was fourteen at that date, and born not later than 970.

Ælfrics Ho-
milies, as pub-
lished.

The first of his works known to us are the published homilies. The first volume was finished in the archiepiscopate of Sigeric, 990 to 994, and dedicated to him. Now if Ælfric were born so late as 970, he shews a knowledge of the Latin language, a force of judgment, and a discretion beyond his years; we are induced now to put his birth back beyond 965. About the date and the dedication hangs no doubt whatever; here are his own words, "Ego Ælfricus alumnus Adelwoldi beneuoli
" et uenerabilis præsulis salutem exopto domno archi-
" episcopo Sigerico in Domino."

His age.

Ælfric goes to
Cerne.

The Saxon preface to the same homilies tells us he had left Winchester, and gone to Cerne; that this move took place in the time of Ælfheah, successor of Æpelwold, and bishop of Winchester, 984 to 1005, after that archbishop of Canterbury, and slain by the Danes; that he was then a priest and had taken the monastic vows, and that he was selected and induced to leave by the ealdorman Æpelmær. Amongst these words occurs the expression on *Æðelneðer dæge in the time of king Æðelred*; whence Mr. Thorpe has concluded that "he speaks of king Æpelrēd's days as past," that is, that the homilies were published after 1016. But what is then to become of "salutem Sigerico?" In Ælfrics words nothing about past is to be found, and it is clear that he entered the new foundation at Cerne between 984 and 994. Ic ælppic munuc 7 mæssepreost fpa þeah pæcepe

þonne ƿilcum haðum Ʒebyrige ƿearð aƿend on æþel-
 ƿeðeſ ðæge cyninȝeſ ƿrain ælfeaze biſcōpe . aðelpoldeſ
 æfterȝenȝan to ȝumum mynſtpe þe iſ Cernel ȝehaten .
 þurh æðelmæreſ bene ðæſ þeȝeneſ . hiſ ȝebyrð ȝ
 ȝoodnyſ ȝind ȝehpær cuþe. At the end of this preface
 Æþelweard is mentioned, as having wished for forty four,
 instead of forty, sermons in his copy.

Wanley¹ has copied for us the following words on the
 commemoration sermon for One Confessor : “ Hunc ser-
 “ monem nuper rogatu venerandi Episcopi Athelwoldi,
 “ scilicet iunioris, Anglice transtulimus, quem huius
 “ libelli calci inscribi fecimus, ne nobis desit, cum ipse
 “ habeat.” Æþelwold, the younger, so called to dis-
 tinguish him from the saint, was bishop of Winchester
 after Kenulf, from 1006 till 1015. The proximity of
 Cerne to Winchester reminds us that the homilies were
 put forth while Ælfric was in Dorset, and as he says
nuper, we may understand at least that this expression
 does not draw the composition of them down below
 1006 ; but allows a considerable space in earlier years.
 The homily is at the end of the second book² of the
 printed edition.

Requested by
 Æþelwold, the
 younger, to
 translate one in
 particular.

Appended to this first volume or set of homilies we
 find the treatise on years and days, and the relation
 generally of the heavens to the earth, in one copy³ only;
 and the evidence that the work is Ælfrics arises from
 this circumstance only, and a general probability from
 the method of handling the translation from the Latin,
 with the difficulty of assigning such a work to any other
 writer.

Author of the
 treatise on
 years, etc.

The two first books of homilies were immediately fol-
 lowed by another collection, a third and fourth book :
 “ Hunc quoque codicem,” says he, “ transtulimus de Lati-
 “ nitate ad usitatam Anglicam sermocinationem.” These
 are yet unpublished. In the Latin preface he truly

¹ Page 125 a.

² Vol. II., p. 548 of the published
 copies.

³ MS. Bibl. Cant. See Wanley,
 p. 160 a.

states that an English version did not admit, as it is the language of common sense, of the flourishes which were then the fashion among Latinizers. "Hoc sciendum
 " etiam quod prolixiores passiones breuiamus uerbis, non
 " adeo sensu, ne fastidiosis ingeratur tedium, si tanta
 " prolixitas erit in propria lingua, quanta est in Latina:
 " et non semper breuitas sermonem deturpat, sed mul-
 " totiens honestiorem reddit." His patrons Æðelweard
 dux and Æðelmær are mentioned here also; and as the
 title of dux is given to Æðelweard, it must be understood
 that the king's high reeve, killed in 1001, is meant,
 " Non mihi imputetur quod diuinam scripturam nostre
 " lingue infero. quia arguet me præcatus multorum
 " fidelium et maxime æþelþeard ducis & æðelmeþu nostri
 " qui ardentissime nostras interpretationes amplectun-
 " tur lectitando." The English foreword also sounds in
 similar tones, and he greets humbly the man of rank,
 speaking of Æðelmær only as a friend. *Ælfric ƷneƷ*
eaðmodlice Æðelþeard ealdrþman and þu leof fƷriðofƷ Ʒ
æðelmæþ fƷýlcþea ƷeppuƷa me bædon.

Date of the
 third and
 fourth books
 of homilies.

In the passage here quoted, unless Ælfric turned
 upside down the relationship of father and son, this
 third book of homilies was published before 1001. On
 a former page it was evident enough that the two first
 of the whole number of four was published before the
 death of Sigeric in 994. Mr. Thorpe will not, without
 more weighty arguments, persuade me that none of
 these were written till after 1016. Shortly before and
 shortly after 994 seems a probable date.

Æþelweard
 his friend.

In a preface to his translation of the legend of St.
 Thomas, Ælfric expresses some hesitation: St. Augus-
 tinus of Hippo had offered a moral objection to the
 vengeful character of part of the story, and concluded to
 reject it; "licet nobis non credere, non enim est in
 " catholico canone," because it was not scripture. But
 Æþelweard had strongly entreated, and omitting the
 objectionable passage, Ælfric complied: he here calls him
 venerabilis dux. The Indian legend of St. Thomas is

mere fable from first to last, and it had been better left untouched.

The abridgement of the Old Testament history was written by Ælfric after the Homilies in four books, say after 995 and before the death of Æpelweard in 1001. The preface to Genesis begins with a humble greeting from the monk Ælfric to the ealdorman Æpelweard; Ælfric munuc ƷreƷ ÆpelƷearð ealðorƷman eaðmoðlice, and it ends with a declaration that he will translate no more books from the Latin. Ic cƷeƷe nu Ʒ ic ne ðearƷ . ne ic nelle nane boc æƷƷer ƷƷƷere of Leðene on EngliƷc apendan. Translates part of the Old Testament.

It is scarcely probable that Ælfric was the translator of the Gospels. Other translations of parts of the Scriptures had been made before his time; Æpelweard had requested him to translate Genesis as far as Isaac son of Abraham, for some one else had provided him with a translation from Isaac to the end of the book: Ʒor Ʒam Ʒe Ʒum oƷer Ʒan Ʒe hæƷðe apenð ƷƷam IƷaace Ʒa boc of enðe. A great horror of furnishing any food for mistaken opinions in morals or theology then prevailed among bishops and clergy: they treated men as children are treated now. Ælfric did not think it advisable to translate every chapter in Genesis: he says he once knew a priest, his own master at that time, who had a copy of Genesis, and could partially understand Latin; so said this man concerning the patriarch Jacob, that he had four wives, two sisters, and their two maid servants. ÐƷilon ic ƷƷƷe Ʒ Ʒum mæƷƷeƷƷeoƷƷ . Ʒe Ʒe Ʒin maƷƷƷer ƷæƷ on Ʒam tƷman . hæƷðe Ʒa boc GenesƷƷ . Ʒ he cuƷe be ðæle lyðen unðerƷƷandan . Ʒa cƷæƷ he be Ʒam heahƷeðene Iacobe Ʒ he hæƷðe ƷeoƷer ƷƷ . cƷa ƷeƷƷƷƷƷa Ʒ heora cƷa Ʒinena. The citations in the Homilies from the Gospels are not verbally the same as the extant translation; but that bears little on the subject. Beda was at his death employed on a translation of the Gospel of St. John into our own tongue, “ in Not the translator of the Gospels.

“nostram linguam.”¹ It is of more import by far, that where we expect some mention of such a work from Ælfric himself we do not find it.

Translates the
grammar.

The Excerpts from Priscianus and Donatus, called Ælfric’s Grammar, were translated at least after his collection of the whole eighty homilies. Ic Ælfric polde þar lýtlan bōc apændan to engliscum gereorde of þam ræpcræfte ðe is gehaten grammatica riððan ic þa tra bēc apende on hundeahtatizum rpellum. And it is pleasant to hear him again telling the praise of bishop Æpelwold. “Si alicui tamen displicuerit nostra interpretatio, dicat quomodo uult, nos contenti sumus sicut didicimus in schola apelpoldi uenerabilis presulis, qui multos ad bonum imbuuit.” And he declares that a few years since, before the measures of Dunstan and Æpelwold had taken effect, no English priest could explain or dictate a Latin letter. rpa rpa pær gedon on anzelecyne nu for anum feapum gearum • rpa þ nan englisc preort ne cupe dihtan. oððe armeagan ænne pirtol on leden • of þ dunstan arcebiscop 7 apelpold biscop æft þa lane on munuchum aræpde.² This grammar is for “puerulis tenellis,” the little boys of the monastic school, in whose behalf our writer shewed so much interest. The same purpose and the same date must be assigned to the Colloquium.

The Collo-
quium.

What he says
to bishop
Wulfsige.

A collection of rules or canons for the clergy is prefaced by some very outspoken words addressed to bishop Wulfsige, in whose diocese the monastery at Cernel we may presume to have been: for Ælfrics’ dismissal by Alfheah no ways bears upon the question. Ælfricus humilis frater venerabili episcopo Wulfsino salutem in Domino. Obtemperavimus iussioni tuæ libenti animo, sed non ausi fuimus aliquid scribere de episcopali gradu, quia vestrum est scire, quomodo vos

¹ Vita in Smiths edition, p. 793. | text are taken from the MS. Somner

² The variations from the printed | used.

oporteat optimis moribus exemplum omnibus fieri et continuis admonitionibus subditos exhortari ad salutem, quæ est in Christo Jesu. Dico tamen, quod sæpius deberetis vestris clericis alloqui et illorum negligentiam arguere, quia pene statuta canonum et sanctæ ecclesiæ religio vel doctrina eorum perversitate deleta sunt: ideoque libera animam tuam et dic eis quæ tenenda sunt sacerdotibus et ministris Christi, ne tu pereas pariter, si mutus habearis canis. Nos vero scriptitamus hanc epistolam, quæ Anglice sequitur, quasi ex tuo ore dictata sit et locutus esses ad clericos tibi subditos.¹ Wulfsige or Wulfsinus was bishop of Sherborne, 992 to 1001.

That Ælfric became abbot before 1006 had passed is Becomes abbot, certain. Others have supposed, and with every appear-^{1005.}ance of truth, that he was the first abbot of Eynesham on the Thames (now Isis), near Oxford. The foundation charter is printed by Kemble,² and in the New Monasticon;³ it bears the date 1005; it recites that Æpelmær gives the endowment, and that he received some of the estates from his father Æpelweard a good while before his death; some had come to Æpelweard from his father in law Beorhtnoð, who was killed in defence of the coast in 991 at Maldon. Nothing was more likely than that Æpelmær should appoint his friend Ælfric to preside over the community. Accordingly he extracts from bishop Æpelwolds version of the Benedictine rule some part for his society, beginning in Latin thus, calling himself abbot among them, Ælfricus abbas Egneshamensibus fratribus salutem in Christo. Ecce uideo uobiscum degens, uos necesse habere, quia nuper rogatu Æpelmeri ad monachicum habitum ordinati estis, instrui ad monachicum habitum dictis aut scriptis.⁴

¹ D.D. p. 141.

² C.D. 714.

³ Vol. III.

⁴ Wanley, p. 110.

Abbot again,
1006.

In 1006 again we find him introducing his life of Æpelwold to bishop Kenulf and the Winchester community with the proper words, *Ælfricus abbas, Wintoniensis alumnus*, and so on.

A different
man from the
archbishop of
Canterbury.

Thus we trace from his own writings and contemporary authority the life of the grammarian to the date 1006, the year of the death of the Ælfric who was archbishop of Canterbury. No one of this age, in which we live, is a more careful scrutinizer nor a more widely read expounder of those early times of our domestic history than Sir Frederic Madden. He has just published his verdict in these words, "Notwithstanding all that has been written on the subject, it seems impossible to identify Ælfric the grammarian with Ælfric the archbishop of Canterbury." He then tells us what the archbishop was, probably abbat of St. Albans, certainly bishop of Ramsbury and Wilton, and then archbishop.¹ These were two different men, each with a home and an abbey and a career of his own.

An epitaph.

To the glossary which goes by the name of Ælfric, and which may be his, are prefixed in the printed text some verses as follows ;

*Præsulis hic redolent Ælfrici lypsana summi,
Qui rector patriæ perstitit Angligenæ.
Inter pontifices rutilans ceu mystica lampas,
Defensor regni, necne salus populi.
Heu nostram fera mors extinxit nempe lucernam ;
Heu nostri cecidit fons quoque consilii.
Hunc sexta decimaque kalendas namque Decembris
Assumpsit Michael seu dedit Emmanuhel.*

It belongs to
the archbishop
of Canterbury.

This is the epitaph of the Archbishop. The *Præsul summus*, the *Rector patriæ*, the *Pontifex*, the *Salus populi* are due to his station ; the *Defensor regni*, the *Fons consilii* to his vigour and wisdom ; the *Redolent*

¹ Matthew Paris Hist. Angl. Pref., p. lx.

to the odour of sanctity in which he died; and the xvi. kal. Dec. to the 16th November, the day of his death.¹ If the glossary is the archbishops well and good. If it be the grammarians those verses are out of place: the original MS. is missing, and we possess only a transcript by Junius "ex membranis Rubenii," from a MS. the property of the painter Rubens. We cannot therefore examine the handwriting nor the position of this epitaph. It does not belong to the Grammarian, and the letter, as printed by Somner on the same page, belongs to the archbishop of York.

Whartons account of an affixed note on the Cambridge copy of the Saxon annals, and its defining the year of Ælfrics birth, has been exploded by Ingram; the word is Ælfred, and the hand that of archbishop Parker. In the year 1006 Ælfrie the grammarian, monk and abbot, cannot have been less than forty one years of age. Beyond his abbacy of Eynesham I cannot carry him. The Præsul just examined was not he. His friends were gone; the submission of Æþelmær the great to Sweyn in 1013 did not save Æþelweard his son from death, 1017, by Cnut.

Some people want to make him archbishop of York, who was known for Ælfrie Puttue or Putta,² as much as to say, quite a different Ælfrie, who came to the see in 1023 and died 1050, at which date the grammarian would be eighty five, and who was appointed by Cnut, who slew the grammarians friends and cared nothing for his vernacular; and this posthumous promotion the poor man is to obtain without one shred of evidence of any kind. Only somebody wrote an epitaph upon quite a different man and called him Præsul summus. Wharton shews that the death of the archbishop of York occurred ix. kal. Feb.

Our account
makes him no
more than
abbot.

Not archbishop
of York.

¹ Wharton, *Anglia Sacra*, p. 127, |
cites a Canterbury martyrology for |
the day of the archbishop's death. |

² F.W. some MSS.

Only abbot.

The volume of Homilies in the C.C.C.C. library, No. 198, has a rubric on the first page of the text, "Ælfricus abbas transtulit." Now he was not abbot when he wrote the homilies, that rubric is therefore by the transcriber, and it appears that he, whoever he were, could not raise him higher than an abbacy.

Malmsburys error.

Malmsbury in his fifth book *De Pontificibus* makes Ælfric abbot of Malmsbury, with the following erroneous identification; "Reliquit aliquantos codices non "exigua ingenii monimenta, vitam sancti Adelwoldi, "antequam eam Wlstanus operosius concinnaret, ab- "breviationem passionis sancti Edmundi, libros multos "ex Latino in patrium sermonem versos." Ælfric abbot of Malmsbury, as appears by the previous page of the same writer,¹ was appointed by Eadgar in 974, when the author of those sermons in his native tongue was a pupil at Winchester. By favour of N. E. S. A. Hamilton, Esq., I have collated Malmsburys autograph MS. at this passage, and just before these words appears a blank erasure of more than three lines, a proof that Malmsbury had found himself in error, and yet, as now is clear, had not entirely cancelled the mistake.

Matthew Paris correct.

Matthew Paris in his account of Ælfric abbot of St. Albans, afterwards archbishop of Canterbury, makes no allusion to such writings, but much more justifies the compliments *Defensor patriæ necne salus populi, Fons quoque consilii*.

Ælfric on the Old and New Testament.

The treatises on the Old Testament and on the New were written by Ælfric, after his rise to an abbacy. *Ælfric abbot Ʒpet ƿneondlice SiƷƿeƿð æt earƿ Heolon.* The writer identifies himself, for he says he translated the book of Joshua for *Æþelweard ealdorman. Ðiƿ ic apenðe eac on enƷliƿc hƿilon æþelƿeƿðe ealdorƿmen.* He says the like concerning the book of Judges. *Ðiƿ man mæƷ ƿæðan ƿe þe hiƿ ƿeðð to Ʒehiƿenne on þæpe*

¹ In Caves Collection.

enȝlycan bec þe ic apenðe be þyrum. The mention of his translation of the books of Kings is to be understood of a portion of the as yet unpublished third and fourth volumes of Homilies, which contain a summary of that part of Scripture. Four hides of land at East Heole, where Sigwerd lived, were granted in 963 to Abingdon,¹ and Abingdon is a very few miles from Eynesham.

Ælfric had imbibed the tenets of his teachers, and was a strong advocate of celibacy in the clerical order. We find him as abbot defending his position in a piece of which a small fragment remains to us. *Advocates clerical celibacy.* Ælfric abbod gnet Sigefurð: ppeondlice. We if gefæd þ þu fædest beo me þ ic oðer tæhte on ænȝliscen gepurten oðer eoper ancon æt ham mid eop tæhð. for þan þe he sputelice sægð. þ hit seo alefð þ mæffe-ppeoſtes pel moten purigen. ȝ mine gepurten wiðcepeð þýfen. Nu fecge ic þe leofe man þ me if lað to tælen ægne² godef ppeonð: gýf he godef riht dpuð.³ The writing is later than the age of Ælfric. For a contemporary Sigefurð murdered in 1015 see the Chronicle at that date.

As abbot he greets Wulfgeat. Ic Ælfric abbod on þyrum enȝlycum gepurte ppeonðlice gnete mid ȝodef ȝnetinge Wulfzet æt ylmandune. be þam þe wit nu her ppræcon be þam enȝlycum gepurum þe ic þe alænde. þ þe pel licode þæra gepurta andȝit. ȝ ic ræde þ ic polde þe rum aȝendan ȝit.⁴ He had lent some English writings to Wulfgeat, who was well pleased with them. Ylmandun here mentioned may be certainly interpreted⁵ as Ilmingdon, on the borders of Warwickshire and Gloucestershire, with the down close to it. Ilmingdon is the next parish to Mickleton, where one

¹ HAB., Vol. I, p. 327.

² For ænigne.

³ MS. Cott. Vesp. D. xiv. fol. 3 b.

⁴ Wanley, p. 69; MS. Laud. E. 19.

⁵ Tredington in C.D. 620 is the next parish eastward.

of the Eynesham foundation estates lay. We recognize a good probability that Wulfgeat of Dunnington, ten miles from Ilmington, and near Alcester, is closely connected with this Wulfgeat.

Abbot in
another piece.

There is another piece by Ælfric abbot, addressed to Wulfstan, archbishop of York from 1003 to 1023, and the tokens of authorship cannot be mistaken. Ælfricus Abbas Wulfstano venerabili Archiepiscopo salutem in Christo. Ecce paruimus uestre almitatis iussionibus. transferentes Anglice duas epistolas quas Latino eloquio descriptas ante annum uobis destinauimus. non tamen semper ordinem sequentes. nec uerbum ex uerbo. sed sensum ex sensu proferentes. quibus speramus nos quibusdam prodesse ad correctionem. quamuis sciamus aliis minime placuisse. sed non est nobis consultum semper silere. et non aperire subiectis eloquia diuina quia si præco tacet. quis iudicem venturum nuntiet. Uale feliciter in Christo.¹ He here also pronounces against marriage of the clergy.

Not archbishop
of York.

I have now shewn that Ælfric was never archbishop of Canterbury, never abbot of Malmsbury, and two or three words will demolish Whartons grounds for clapping on his head the mitre of York. Wharton himself shews that the archbishop of York had been præpositus of Winchester. Ælfric quitted Winchester at an early age. But he might come back as provost or prior. Yes, but Wharton ought to have remembered that abbot, which Ælfric calls himself, was impossible at Winchester. Where a bishops see was placed, in that cathedral there was never an abbot.

Not abbot of
Peterborough.

The author of the Dissection of the Saxon Chronicle has imagined Ælfric to have been abbot of Peterborough; but it seems to me that he views history as a subject to be operated on at will by a clever anatomist, who can put a little place like Eynesham into

¹ Wanley, p. 22; DD. 452.

his pocket without discovery. As I prefer being guided in matters of the past by written tradition, I cannot argue on surmises.

Ælfric accepted the spurious Epistle to the Laodiceans : a recent writer on the history of the canon, who rarely speaks without care, has, in mentioning the error, called him abbot of Cerne ; this is, I suppose, a wholly conjectural statement, and, as I have shewn, a false one. Not abbot of Cerne.

In Lord Londesboroughs museum is a plate of lead A relic. arranged as for a cover of a book, with two lines of Runic letters, and the first six lines of the Saxon Preface to the first volume of Ælfrics Homilies, ending at þar (ðas).¹ The Runes have not been deciphered. The book was supposed to have belonged to the abbey of Bury St. Edmunds, but Professor Stephens, whose noble work on Runes is now passing through the press, considers this leaden plate a forgery.

Whether all has been included in this collection which should have been admitted, seems somewhat doubtful. For various pieces on the Computus have so ecclesiastical an aspect that they hardly seemed to belong to the department of science ; but since the Computus is essentially an endeavour to find a remedy for the incommensurability of two quantities, the periodic time of the earths rotation upon its axis, and of its revolution round the focal point of the solar system, it is in reality deeply involved in the intricacies of astronomical calculation. However, no known treatise nor account can be produced, the absence of which need be regretted, unless it be the Handbook of Brihtferð, of which Wanley² gives a much less attractive account than the book deserves. While I speak of it, it may

¹ *Miscellanea Graphica*, by Fairholt and Wright, p. 12. | ² Page 103.

be well to add that it contains within itself its own date, 1011, and has some passages of interest.

Since page 418 of this volume was struck off, I have discovered the same passage about the deathbed of the saint in another manuscript, which gives the anecdote to Oidilwald, Æpelwald, or Æpelwold, of Lindisfarne, who is spoken of by Beda in more than one passage. He was bishop of Lindisfarne from 724 to 740 A.D., and in the note inscribed in the Durham Euangelarium it is said he *hƿ ƿta ƿiðƿyðe ƿ ƿibelde*, *pressed externally and adorned it*. This deathbed story is now first printed.

ADDITIONS AND CORRECTIONS.

For the botanical remarks signed E. G. we are indebted to the Rev. Edward Gillett, M.A., vicar of Runham, Norfolk, who enjoys a deserved reputation for his studies in old English dialects and for his knowledge of the varieties and uses of plants.

Vol. II.

Page 38, note 3, *for* þam̄ þe *read* þam þe. *For them who.*

Page 44, line 2, *for* peccan *read* peocan.

Page 46, line 4, *afzihð* is in the MS., but *read* *azihð* ?

Page 82, line 29, *for* na mihz *read* nanuhz.

Page 174, supply in line 22, after *gelome*, from conjecture, *bpicð*.

Page 254, line 23, thus the MS., but *read* *ren ruglar*.

Page 262, line 4, *for* hazzte *read* hazzpe.

Vol. III.

Page 63, line 7. This collect may be compared with a *Benedictio domus noue* in a *Sacerdotale ad consuetudinem sacrosancte Romane Ecclesie, Venetiis, MDLXVII.*, at fol. 203 b.

Page 76. An ancient calendar printed in Migne *Patrol. C. Comp.* Vol. xiii., col. 675, marks twenty five days in the years as *Dies Ægyptiaci*.

Page 313. Baldar herbe. The *Anthemis cotula* is still called Baldersbra in some parts of Sweden. (Mallet.) It is called Baldeyebrow in the north of England. E. G.

Page 314. Birdes tongue. In Norfolk the scarlet pimpernel, *Anagallis arvensis*, is called Birds tongue. E. G.

Page 315. Boðen. In Norfolk the *Chrysanthemum segetum* is called Buddle or Boodle. Tusser says—

“ The mayweed doth burn and the thistle doth fret ;
The fitches pull downward both rye and the wheat ;
The brake and the cockle be noisome too much,
Yet like unto boodle no weed there is such.”

Mays Husbandry, 11. It would seem to be the Boyul or Bothul of the *Promptorium Parvulorum*. E. G.

Page 317. Keer, *sorbus aucuparia*, in Norfolk. E.G.

Page 319. Cneopholen; the *Victoriola*, commonly called Victory Laurel, is

a distinct species, not a native of England, the *Ruscus Alexandrinus*. E. G. By all means now; the *R. racemosus*, but the books of the middle ages give the name to our species, which has the nectaries or flowers on the upper side of the leaves. O. C.

Page 320, col. b. The indecent word is the name in Norfolk of all the fumitories. E. G.

Page 321. Cuslyppe; from slupan, *to paralyze*; called in Brunfels and Camerarius and elsewhere Herba Paralysis, Herba Paralytica. The flowers are slightly sedative; in Northamptonshire the power of cowslip to cause sleep is well known. E. G.

Dindle, in Norfolk, *the sow thistle, sonchus oleraceus*. E. G.

Page 324. Colhxsecg; "I have no doubt this is *Cladium mariscus*. It "grows in water; if it be incautiously drawn through the hand, it cuts "fearfully, and the wound is bad to heal. The eryngo grows in sand and "does not at all resemble a sedge." E. G. I adhere to *Eryngium*; the *Cladium mariscus* will bear handling and is used for lighting fires in Cambridge; it is not at all a holly. O. C.

Page 327. Gapchre; the agrimony is a burred plant, and derives the latter part of its name thence. E. G.

Page 328. Geopmenleap may be connected with Copmen, found as a prefix in the sense of *noble*.

Page 328. Geseadwyrft; the skirewit or skirret was an umbelliferous plant, *Sium*. The skirret cultivated for its eatable roots is *Sium sisarum*, from China, but there are species of *Sium* indigenous to England. Norfolk folk lore recommends mustard for improving bad memories. E. G.

Page 329. Grig, various species of *Erica*, *Calluna* in Norfolk. E. G.

Page 329, col. a. Add þæg, masc., a *haw*, the berry of the hawthorn, still called in the plural Hagas, and Hagals in the Isle of Wight.

Page 333. Hundes miege; "Exhaling a strong fœtid odour resembling "that of mice, or as some say, the urine of dogs." (Sir J. E. Smith.) E. G.

Lid. Camden, speaking of the fens, says, "It strangely abounds in grass "and a sort of rank hay by them called Lid." In Cambridgeshire *Poa aquatica* is called Leed or White Leed. E. G.

Page 335, col. a. Add Læfel, pronounced Level, it is any sword bladed plant, *Iris*, *Sparganium*, or *Gladiolus*; as still in use at Whitwell, Isle of Wight.

Page 337. Maidenhair, usually *Adiantum capillus Veneris*, but in Norfolk *Briza*. E. G.

Page 341. Pinrush, *Juncus effusus*, used for wicks for candles. E. G.

Page 344. Shavegrass, *Equisetum*, used by cabinet makers to polish with. E. G.

Page 345. Sparrow tongue, so in Norfolk. E. G.

Page 347. Wealwyrft; is this wealh, *foreign*? In Norfolk it is called Danewort or blood hilder (blood elder), and is believed to have been brought over by the Danes and planted on the battle fields and graves of their countrymen. E. G.

Page 348. Wintreow; the vine is called Winetree in Norfolk. E. G.

Page 347. Weþerwind; the Saxons seem to have noticed that this plant

twists itself from right to left, in the direction contrary to that of the sun.
E. G.

Wirwivvle, or Wywivvle, the Norfolk name for *Hippophae rhamnoides*.
E. G.

Page 362. *Add as follows* under *gepealðen*: *ðæt ge mofton ðrincan*
gepealðen þinef þor eoppef magan metþymnerfe, that ye may drink a
little wine for your stomachs ailment. P.A. 60 b., a half quotation from St.
Paul to Timothy.

Page 371. Tohhðan, præf. hlað, part. hliðen; *yawn, dehiscere*, of the
earth. *Æfter þeoran on þæm ilcan geape tohlað feo eopðe binnan þome*
byrg . . . ⁊ heo riþþan togeaðeþe behláf. O.L. p. 64 = O.T. p. 330,
line 21. *After this in the same year within the city of Rome the earth*
opened, . . . and it afterwards again closed up. Tohlað feo eoppe.
O.L. p. 98 = O.T. p. 380, line 2. *Splice fe hefon præpe tohliðen.* O.L.
p. 114 = O.T. p. 412, line 9, *as if the sky were rent.*

Page 397, col. b. Ehwald. *See* Beda Martyrologium. Oct. V. Nonas.

CONTRACTIONS.

To those given in Vol. II. p. 365, add

HAB. = the History of Abingdon.

O.L. = the Lauderdale MS. of Orosius, which is far older than the Cottonian. By the favour of John Tollemache, Esq., M.P., I am able to cite from my own collation.

RECIPES.

[L A C N U N G A.]

Harl. f. 130.

ÐITH HEAFOD PRÆLE zenim hamorþræt ⁊
 efenlaftan nýðorearide . cnuca leze on clað znið in
 pæter znið rriðe þæt heo rý eall zeledred þreah
 mið þý leaðre þæt hearod zelome. Þið hearodpræce
 hindhæleða ⁊ zrunde rþylzean ⁊ ræn cýrran . ⁊ zid-
 rufan rþl in pætere¹ læt reocan in þa eazan þa hrile
 hý hate sýnd ⁊ ýmb ða eazan znið mið þam rþrtum
 rpa hatum. Þið hearod præce betan rþrtuman cnuca
 mið hunige arpunz do þæt reap on þæt neb zelicze
 uppearð rið hatre sunnan . ⁊ ahoh þæt hearod nýþer
 pearð . oððæt reo ex rý zerohc . hæbbe him ær on
 muðe buteran . oððe ele aritte þonne uplanz hnige
 þonne forð læte floran . of þæn nebbe þa zilfne do
 þæt zelome oððæt hyc clæne rý. To hearod realfe ⁊
 to ehrealfe alupan zeznið . in eced rmyre þæt hearod
 mið . ⁊ in þa eazan . do. Eahrealf rin ⁊ riper do in
 horn . ⁊ in þa eazan þonne . þu ðe reftan pille.

fol. 130 b.

fol. 131 a.

Eahrealf zenim fteapbeþuan . nýþerearidan ⁊ riror
 do in clað bebind leze on zerpeted rin ðrýre of þan
 claðe ænne ðropan in ægðer eaze. Euf eazan forsetene
 beoð zenim hræfner zeallan ⁊ hrit mæringe pudu
 lehtre ⁊ leaxer zeallan do to romne ðryp on þ eaze
 þurh lnhæpenne clað ⁊ zehpæde aroder porer þonne
 pacað þ eaze þir ir² reo relefte eahrealf nim ðorpan
 huniz ⁊ foxer rmero ⁊ rahðorer mearh mæniz to romne.

¹ pæ pætere, MS.

| ² þir, MS.

MS. Harl. 585.

RECIPES.

Against head wark; take hammerwort and everlasting, let it be the netherward part *of it*, pound it, lay on a cloth, rub it up in water, rub strongly, so that it may be all lathered, wash the head frequently with the lather. For head pain, boil in water hind heal and groundsel and fencress and githrife, make them reek into the eyes while they are hot, and rub about the eyes with the worts so hot. For head wark; pound roots of beet with honey, squeeze them, put the juice upon the face, let the man lie supine against a hot sun, and hang his head down till the (vertical) axis be reached. Let him have before that in his mouth some butter or oil, then let him sit up straight, and then lean forward, let the mucus flow off his face; do that frequently till it be clean. For a head salve and for an eye salve; rub up aloes into vinegar, smear the head therewith, and put it into the eyes. An eye salve; put into a horn wine and pepper, and into the eyes when you wish to go to bed.

2. An eye salve; take the nether part of strawberry and pepper, put them into a cloth, bind them up, lay them in sweetened wine, drop from the cloth a drop into either eye. If eyes are stopped up, take a crabs gall and white mint, wood lettuce, and a salmons gall, collect them, drip into the eye through a coloured linen cloth and a little of the ooze of arum, then the eye recovers. This is the best eye salve, take dumble-dores honey, foxes grease, and a roebucks marrow,

Ad maculam. Gif poc rý on eagan nim mæpe rapan¹ y hinde meole mænŋ tosomne y rpinŋc læt ſtandan oð hit rý hluttor nim þonne þ hluttre do on ða eagan mid ŋober ful-
 tume he rceal apeg. Þiŋ iŋ ŋeo æðeleſte eahŋealf rið
 fol. 131 b. eahpýrce y rið miſte y rið pænne y rið peorpmum y rið
 Ad omnes pestilentias oculorum. ŋicðan y rið týrendum eagan y rið ælcum uncuðum
 ŋerpelle ŋenim ŋeferŋuzian bloŋman y ðunor clæŋŋan
 bloŋman y ðýler bloŋman y hamorþýrte bloŋman y
 tpeŋna cýnna pýrmod y polleŋian y neoðepearðe hlian
 y hæpene hyðelan² y luŋeſtice y dolhrunan y ŋeorpta
 ða pýrta tosomne y apýll on heortes meariŋe. oððe
 on hiŋ rmeŋpe y menŋe do ðonne on tela micel in ða
 eagan y rmepe utan y pýrm to rýre y ðeor ŋealf
 deah rið æghpýlcum ŋerpelle to ðicŋanne y to rmeŋ-
 ŋenne on rpa hpýlcum lime rpa hit on bið.

Ad tussim. Rið hpoſtan nim huniŋer tear y meŋceŋ ræð y ðiler
 ræð cnuca þ ræð rmale mænŋ ðicŋe rið ðone tear y
 pipera rpiðe nim ðrý ſticcan fulle on niht nihtŋiŋ.³
 Rið eaŋena ðýmneſſe nim pulŋer camb neoðepearðne y
 leŋe on huniŋ ðreo niht nim þonne y pipa þ huniŋ of
 cnuca þonne an ſticce ðæpe pýrt rpinŋ þonne ðurh
 linhæpenne clað on þ eaŋe.

Liŋ eagan týran ŋenim ŋrene ruðan cnuca rmale y
 peŋ mid ðoran huniŋe oððe mid ðunhuniŋe rpinŋ þurh
 linenne clað on þ eaŋe rpa lanŋe ŋpa him ðearŋ ŋý.
 Se man ŋe ðe biþ on healfoman nime heaŋpýrt y
 puða meŋce⁴ y puða ŋillan y ſtreapberŋean piŋan y
 eoŋor þrotan y ŋarclŋŋan y iŋenhearðan butan ælcen
 iŋene ŋenumen y æðelŋerðþincpýrt y cneopholen y
 bpað biŋceoppýrt y bpiunpýrt ŋeromniŋe ealle þaŋ

¹ The MS. writes mæperapan as one word, *marrowsoap*.

² The same pen altered hyðelan, by a caret mark, to hnyðelan.

³ on nihtŋiŋ, MS., with a þ, for *wrong*.

⁴ In margin, in a hand of about 1150, pude meŋche. Senicle. Si-
 parðef port.

mingle them together. If there be a pock on the eye, take marrow, soap, and a hinds milk, mingle together, and whip up, let it stand till it be clear, then take the clear liquor, put it into the eyes; with Gods help *the pock* shall go away. This is the noblest eye salve against eye wark and against mist and against wen and against worms and against itch, and against bleared eyes, and against all strange swellings. Take feverfue blossoms and thunder clover blossoms and dill blossoms and hammerwort blossoms and two sorts of wormwood and pennyroyal and the lower part of lily and brittanica and lovage and pellitory, and bring the worts together and boil them in harts marrow or harts grease, and mingle; then put a good much into the eyes and smear on the outside and warm at the fire; and this salve is good for every swelling, to swallow and to smear with, be the swelling on whatsoever limb it may.

3. Against cough, take virgin honey and seed of marche and seed of dill, pound the seed small, mingle it thick with the honey, and pepper it smartly; take three spoons full at night fasting. For dimness of eyes, take the netherward part of wolfscomb and lay it for three nights in honey, then take it and wipe the honey off, then pound one piece of the wort, and wring through a coloured linen cloth into the eye.

4. If eyes are bleared, take green rue, pound it small and wash with dumbledores honey or with down honey, wring through a linen cloth on the eye as long as the man needeth it. Let the man who hath ill humours on his neck take halswort and woodmarch and wild chervil and strawberry plants and everthroat, and garclife, and ironhard gathered without *use of* any iron, and stitchwort, and knee holly and broad bishopwort and brownwort, let him gather all these worts together

fol. 133 a.

pýrta tozædepe þrum nihtan . ær rumor on tun za
ælcpe efen micel y zepýrce to ðrænce on pýlrcan
ealaþ y þonne oniht þonne rumor on tun zæð on
merzen þonne rceal je man pacýan ealle þa niht þe
ðone ðrenc ðrincan pille y þonne coccay¹ crapan for-
man rýðe þonne ðrince he æne oþre riðe þonne dæg
y niht rceade þriððan riðe . þonne runne upza y reſte
hine rýþþan . þiſ iſ reo zrene rearf² betonica ruðe
luſeſtice . rinol . raluie . æðelſerþincpýrt . Sauue helde
zalluceſ moran rlaruze merce cearpille . hræmner³ ſot
muzpýrt . orzana melde . quinque ſolium : ualeſiane .
clate . medepýrt ðreorze ðroſlan . pipeneale ſolre-
quium . biſcuppýrt hæſel qince .⁴ hezeclue : zrunde-
rpylie þrocminſte y oþre minſtan cicensa mete . zazel .
hezehy mele : . coſt . eorð naſala . hnutbeameſ leaſ .
lauberze . cýmen ele . peax . ¶ Rið adle nim þre leaſ
zazeleſ on zepýlledre mealſre⁵ meolce rýle þrý morz-
henar ðrincan .

fol. 133 b.

Cap[ut].

Rið heaſod ece ruðe y ðreorze ðroſle y betan more
y ruðuroue nim ealra euenmicel rpa ðu mæze mið
þinan rceſerinzre to þinum ðuman beſon cnuca hy
rmaſe y mýlt butepan y ðo of eall þ ſule y ðo on
clæne pannan y apýl ða pýrta þær on pel y rpinz
ðurh clað ðo ele to zif ðu bezytan mæze y rmyre
hiſ heaſod mið þær hit acý :

fol. 134 a.

Ad uenenum.

Sealf rið fleogendum atſre y fær rppýnzum nim
hamoppýrte hanðfulle y mægeðan hanðfulle y pez-
bræðan hanðfulle y eadoccan moran rece ða þe fleotan
pille þære ðeah læſt . y clæneſ hunzer ane æzreýlle
fulle nim þonne clæne butepan þrýpa zemýlte ðe þa
realfre miðreorcean pile rinze man ane mærran oſer
ðam pýrtum ær man hy to romne ðo y þa realfre

fol. 134 b.

¹ þone coccay, MS.² In margin, Vnguentum uiride.³ For hpærneſ. The labial mutes
and the labial liquid are near akin.
The same spelling occurs again.⁴ So MS. I would read quice,
quitch.⁵ mealſre must be struck out.

for three nights, before summer come to town,^a of each one equally much, and let him work them to a drink in foreign ale, and then on the night when summer cometh to town in the morning, then shall the man who will drink the drink stay awake all the night, and when cocks crow the first time, then let him drink one, and another time when day and night divide,^b and a third time when the sun upgoeth, and after that let him rest himself. This is the green salve ; betony, rue, lovage, fennel, sage, stitchwort, savine, tansy, roots of comfrey, sclarea, marche, chervil, ravens foot, mugwort, origanum, orache, cinquefoil, valerian, burdock, meadowwort, pennyroyal, pimpernel, turnsol, bishopwort, hazel, quince, hedgecliver, groundsel, brookmint, and other mints, chicken meat, sweet gale, hedge hop plant, costmary, earth navel *or asparagus*, nut beams leaves, laurel berries, cummin, oil, wax. Against . . . disease ; take three leaves of sweet gale in boiled milk, give it *the man* for three mornings to drink.

^b Cf. vol. II.
p. 347.

5. For head ache, rue and dwarf dwostle and a root of beet and woodroffe ; take of all equally much, *as much namely* as with thy fore finger set to thy thumb, thou mayst take hold of, pound them small, and melt butter and remove all the foul part, and put into a clean pan and boil the worts therein well, and wring through a cloth, add oil if thou art able to get it, and smear *the mans* head where it acheth.

6. A salve for flying venom^c and for sudden pustules ; ^c Epidemics. take a hand full of hammerwort and a hand full of maythe and a hand full of waybroad and roots of water dock, seek those which will float, of that however, least, and one eggshell full of clean honey, then take clean butter, let him who will help to work up the salve, melt it thrice : let one sing one mass over the worts, before they are put together and the salve is wrought up.

^a An expression found frequently in the Calendar. Menolog. 30, etc.

pýrce. ƿ rið ðone bleðende fīc • nim murrpan ða pýrce
 ƿ ceorƿ nýƿan penegar ƿ ðo on ælcne huniƿ ƿ ðiƿe ða
 on æfen ƿ eft oðre nýƿan on merƿen ƿ ðo ƿpa nýƿon
 ðaƿar ƿ IX. niht butan ðe ƿaðor bot cume.

fol. 135 a.

Oleo ƿoreo • sic facij oleo libram unam ƿloy hƿoreo
 uiride unciūm hunum commiſcis in ampulla uirtua
 sub ƿipsos • et suspendij ad solem dies xl. ut uirtuſ
 eius erit firtica et ƿrigida facis eum ad plurimas
 passioner maxime ad dolorem capitis quod ƿrece
 æncauriur uocant hoc est emiƿranecum capitiſ :—

Cardiaca.

Cardiacus hatte ƿeo adl ðe man spiðe spæte on hý
 man ƿceal pýrcean utýrnenðe ðræncean ƿ him pýrcean
 cliðan toƿoran hiſ hearðe ƿ to hiſ bƿeoſtan • ƿenim
 ƿrene ƿudan leaƿ ƿcearƿa smale ƿ enuca ƿriðe ƿ beƿen
 meala ƿerýft ðo ðærto ƿ ƿpeteðne¹ ete • pýrce to
 cliðan ƿ ðo on ƿicne clað ƿ binð on ƿreo niht ƿ ƿry
 ðaƿar ðo eft niƿne to ƿ ðrince² ƿeoca of bƿæmel beƿian
 ƿerƿunƿene of. ƿ. Sinƿ ðiſ rið toð ece ƿýððan
 ƿunne beo on ƿetle ƿriðe of • caio laio • quaque uoaque
 ofeſ ƿælorigia ƿleah manna pýrū • nemne heſ ƿone
 man ƿ hiſ ƿæð³ cƿeð ƿonne hlumenne æceð ƿæt ofeſ
 eall ƿonne alið coliað ƿonne hit on eorðan hatof
 býrned ƿintamen.

fol. 135 b.

ƿrið ðone ðropan • iue • ƿ ƿrleafe næððerƿýrce ƿ
 hlæððerƿýrce ƿ eorð ƿeallan • pýrce ða pýrta on hæſ-
 feſte ƿ ƿcearƿa⁴ hý ƿmale ƿ ðriƿe hý • ƿ ƿealð⁵ hý
 ofeſ ƿinter ƿ nýtta hý ƿonne ðe ðearƿ ƿý ƿylle hý on
 ealað. ƿrið ƿerƿel ƿenim hlīan moƿan ƿ ellener ƿƿrýt-
 tinƿe ƿ ƿoƿleaceſ leaƿ ƿ ƿcearƿa ƿriðe ƿmale ƿ enuca
 ƿriðe ƿ ðo on ðicne clað ƿ binð on : — Sinƿ ðiſ ƿebed
 on ða blacan bleƿene VIII. ƿýððan⁶ æreſt ƿateſ n̄i •

fol. 136 a.

Ad raucedini-

Carta.

¹ ƿpeteðne ete, is corrupt.² Read ðrince ƿe ƿeoca ðrince of
 bƿæmel beƿian ƿerƿunƿene [or
 -enne] of. In ðrince a b was
 written, and half erased.³ Read ƿæðeſ.⁴ ƿearƿa, MS.⁵ Read heald.⁶ Read ƿiðan, or ƿiðum.

For a bleeding "fig," take the wort myrrha and carve up nine pennyweight, and on each one put honey, and swallow them of an evening; and again other nine of a morning, and so do for nine days and nine nights; except amends come to thee sooner.

7. *It was not necessary either to amend or translate the Latin.*

8. Cardiacus hight the disease in which a man sweateth excessively; on it one must work up purgative drinks and work him a poultice for the front of his head and for his breast. Take green leaves of rue, scrape them small and pound them thoroughly, and sift barley meal, add it thereto, and sweetened oat, work it into a poultice, and put it on a thick cloth and bind on for three nights and three days, again apply a new one, and let the sick man drink from wrung bramble berries often. Sing this for tooth ache after the sun hath gone down then name the man and his father, then say, "lilumenne, it acheth beyond everything, when it lieth low it cooleth, when on earth it burneth hottest: finit: amen."

9. For the wrist drop, ivy and cinquefoil, adderwort and ladderwort and earth gall; work up the worts at harvest and scrape them small and dry them, and keep them over winter and use them; when thou hast need of them boil them in ale. Against a swelling; take root of lily, sprouts of elder, and leaves of leek, and scrape them very small and pound them thoroughly, and put them on a thick cloth, and bind on. Sing this prayer upon the black blains^a nine times; but first of

^a "Black blain" translates car- | true reading in that place will be
bunculus in Gl. R. p. 64, for the | jeo blace blegne.

Matth. vii. 7.
fol. 136 b.

Psalm xci.

ṭiḡaḏ¹ ṭiḡaḏ ṭiḡaḏ calicet . ac lu cluel jedy adclocley .
acpe eapce apnem . nonabiuḏ æp æpnem niḏpen ar-
cum cunaḏ arcum arctua fligara uplen binchi cutejn .
nicupapam paḥ arḏ egal uplen arta . arta . arta traun-
cula . trauncula querite et inuenietij adiuro te per
patrem et filium et spm scm non ampliu . cpercar
jed apercar super arpidem et barilljcum ambulabij
et conculcabij leonem et draconem crux matheuy crux
marcuy crux lucay crux iohanner.

A head is
drawn.

fol. 137 a.

Ṗiḏ ðon þe mon oððe nýtēn pýpm ḡedpnce ḡýf
hýt jý pæpned cynner jing ḡij leoḏ in þæt jpiḏne
eape þe hep æfter appten iḥ ḡif hit jý piḥcýnner
jing in þ jýnftpe eape. Eonomil orḡomil marbumil
marbjrai namum topeḏtenḡo docuillo bipan cuiḏær
cæfmil fcuiht cuillo jcuht cuib duill marbjriamum
jing nýḡon jiḏan in þ eape þij ḡaldor y pater n̄
æne. þij ýlce ḡaldor mæḡ mon jingān piḏ smeozan
pýpme jing ḡelome on ḡa dolh y mid ḡinan jpatle
jmýpe y ḡenim ḡrene curmeallan enuca leḡe on þ
dolh . y beḏe mid hattppe cumiczan. Piḏ ðon ðe mon
attpor ḡedpnce nim marubian jæḏ . mænḡe piḏ pine
sýle ḡpincan.

fol. 137 b.

Þij iḥ je halḡa ḡræne piḏ ælfridene y piḏ eallum
jeonder corṭunḡum pput on husl diḥce. In p̄ncipio
erāt uerbum urque non comprehendunt et plura. et
circum ibat ihs totam ḡalileam docenj urque et recuti
junt eum tuipe multe. Ds in nomine tuo urque in
finem Ds miḡreatur nobij urque in finem . Dñe dñ
in adiutorium urque in finem. Nim cristallan y diḥ-
man y jidepāpan y carruc y pinol y nim jester fulne
ḡehalḡodey piney y hat unmaelne mon ḡereccean jpi-

¹ Ṭiḡaḏ . Ṭiḡaḏ . Ṭiḡaḏ . calicet
ac locuel fedef adcloclef arere en-
crere erernem Nonabaioth arcum
cunat arcum arcua fligata soh piḥni
necutef cuterii rafaf þegal uplen

binchni . arta . arta . arta . tnxun-
cula . tnxuncula . tnxuncula . Que-
rite & inuenietis . pulfate & aperietur
uobis . Crux matheuf . crux marcuf .
crux lucas . crux Iohannef . Adiuro

all Paternoster ; and repeat the words of the charm as given on the opposite page, drawing equilateral triangles as emblems of the Trinity, and before each of the names of the evangelists set a cross.

10. In case a man or a beast drink an insect, if it be of male kind sing this lay in the right ear, which *lay* is hereinafter written ; if it be of female kind, sing it in the left ear. *Though the word Topeð occurs in this charm, it is not in Hebrew words.*

Sing this charm nine times in the ear, and a Paternoster once. This same charm a man may sing against a penetrating worm, sing it frequently upon the wound and smear with thy spittle, and take green centaury, pound and lay it on the wound and bathe with hot cow stale. In case a man drink venom, take seed of marrubium, mingle it with wine, administer to be drunk.

11. This is the holy drink against one full of elfin tricks and for all temptations of the devil. Write upon the housel dish *several texts and psalms.*

Take *the herb* crystallium and tansy and zedoary and cassuck and fennel, and take a sextarius full of hallowed wine, and bid an immaculate person fetch in silence

te pestiferum uiruf per patrem &
 filium & spm scm. vt ampliuf non
 noceaf neque crefcaf fed arefcaf.
 AMEN. (MS. Bodley. 163, fol. 227.)
 The initial word of this charm is

again mentioned further on, as representing, doubtless, the entire text of it. Nabaioth looks like Hebrew, and the middle words are triangula, thrice repeated.

fol. 138 a. Ʒende onƷean ftreame healfne fefter ƷrundenƷ pæteƷer
nim þonne Ʒ leƷe ða Ʒýrta ealle in þ̅ pæteƷer Ʒ þƷeah
þ̅ ƷerƷit of ðan huſl ðiſce þær in Ʒriðe clæne ƷeoƷ
þonne þ̅ Ʒehalgade Ʒin uƷon on ðæt ofeƷ beƷ þonne¹
to cƷricean læt ƷinƷan mæƷƷan ofeƷ . ane omnibuƷ .
oðƷe Contra tribulatione þƷiððan ſc̅a marian Sing
ðar Ʒebeð Ʒealmar . MiƷereƷe mei deus . Deus in no-
mine tuo Ds miƷereatuƷ nobiƷ . Dñe deus Inclina
ðñe Ʒ cƷredo Ʒ Gloria in excelsiƷ deo . Ʒ letaniaƷ . Pať
ñr Ʒ bletsa ƷeoƷne in ælmihtiges ðrihtneƷ naman Ʒ
cƷeð in nomine patris et fili . et ſps sc̅i ſit bene-
dictum þƷuc sƷþþan.

Wen.

fol. 138 b.

fol. 139 a.

Ʒo penƷealƷe Nim elenan . Ʒ Ʒædic . cƷƷƷillan . Ʒ
hƷæmneƷ Ʒot . ænƷliƷcne næƷ . Ʒ Ʒinul . Ʒ ſaluian .
Ʒ ƷuðeƷne Ʒuða . Ʒ cnuca to Ʒomne . Ʒ nim ƷarleaæƷ
Ʒoðne ðæl . cnuca Ʒ ƷƷinƷ . þƷurh clað . on ƷemeƷeð
huniz . þonne hit Ʒriðe ƷeƷoden ƷƷ . þonne ðo ðu
ƷiƷor . Ʒ ƷiðeƷaƷe . ƷallenƷar . Ʒ ƷinƷiƷne . Ʒ Ʒinðe .
Ʒ laƷeƷ beƷƷean . Ʒ ƷýƷetƷan . Ʒoðne ðæl ælceƷ be
ðæƷe mæðe . Ʒ Ʒýððan hit ƷƷa ƷemænƷeð . þa Ʒýrta
Ʒor Ʒ þ̅ huniz þonne Ʒeoð ðu hit ƷƷa ƷƷa Ʒriðe ƷƷa
hit æƷ Ʒær . þonne hæƷƷ þu Ʒoðe ƷealƷe Ʒið Ʒennar Ʒ
Ʒið nýƷƷet . ¶. to Ʒoðne banƷealƷe þe mæƷ Ʒið heaƷoð
ece Ʒ Ʒið ealƷa lýma ƷýððeƷnýƷƷe Ʒceal Ʒuðe Ʒædic
Ʒ amƷƷe uane ƷeueƷƷuƷe æƷcðƷote eoƷorðƷote cildeniƷe
beƷe . Ʒ beƷonican Ʒiðbe Ʒ Ʒeade hoƷe elene alexan-
ðƷian moƷan cluƷðunƷ Ʒ clate liðƷýrƷ Ʒ lambeƷ ceƷƷe .
hýlƷýrƷ hæƷel cƷice ƷuðuƷoƷe Ʒ ƷƷætteƷ cið . ƷƷƷinƷ-
ƷýrƷ ƷƷeƷeƷýrƷ ƷeƷþƷæðe Ʒ ƷeƷmoð ealhƷƷan Ʒ hæ-
ƷeƷðan heƷeclýƷe Ʒ hýmelan ƷeapƷan Ʒ ƷeaceƷ ƷƷan
belenan Ʒ þƷaðeleac nim ealƷa ðýƷƷa Ʒýrta eƷenƷela
ðo on moƷteƷe cnuca eall toƷomne Ʒ ðo ðær to iƷiz

¹ þon, MS.

^a These collects are inserted in the usual office. "Ne despicias,"
"Suscipe, Domine," and "Tribulationem nostram."

against the stream half a sextarius of running water; then take and lay all the worts in the water and wash the writing off the eucharistic dish into it very clean, then pour the hallowed wine from above upon the other, then bear *this* to church, get masses sung over it, one *Omnibus sanctis*, another *Contra tribulationem*,^a a third of St. Mary. Sing these psalms of prayer, *Miserere mei, dominus, Deus in nomine tuo, Deus misereatur nobis, Domine Deus, Inclina domine*, and the *Credo* and the *Gloria in excelsis domino*, and some litanies; a *Pater-noster* and bless the man earnestly in the name of the Lord Almighty, and say "In the name of the Father "and of the Son and of the Holy Ghost be it blessed." Then use it.

12. For a wen salve; take helenium and radish and chervil and ravens foot, English rape and fennel and sage, and southernwood, and pound them together, and take a good deal of garlic, pound and wring these through a cloth into spoilt honey: when it is thoroughly sodden, then add pepper and zedoary and galingale and ginger and cinnamon and laurel berries and pyrethrum, a good deal of each according to its efficacy; and when the juice of the worts and the honey are so mingled, then seethe thou it twice as strongly as it was before *sodden*; then wilt thou have a good salve against wens and tightness of the chest. For a good bone salve, which shall be efficient against head ache and against tenderness of all limbs, shall serve rue, radish and dock, flower de luce, feverfue, ashthroat, everthroat, celandine, beet and betony, ribwort and red hove, helenium, alexanders roots, cloffing and clote, lithewort and lambs crëss, hillwort, hazel, quitch, woodroffe and a sprout of crosswort, springwort, spearwort, waybroad and wormwood, lupins and æferth, hedgeclivers and hop plant, yarrow and cuckoosour, henbane and broad-leek, take of all these worts equal quantities, put them in a mortar, pound them all together, and add thereto

fol. 39 b.

crioppar ƿ nim ærc ƿinde ƿ pelizeƿ tƿiȝa ƿ acƿinde ƿ
 ƿiƿƿinde ƿ ƿurpe aƿoldƿinde ƿ ƿealeƿ ƿinde ƿ ƿuðu-
 bindan leaƿ þaƿ ealle ƿculan beon ȝenumene on neðo-
 ƿearðan ƿ on eaſteƿearðan þan tƿeopan ƿceapƿiȝe ealle
 ðaƿ ƿinda to ȝæðepe ƿ ƿýlle on halȝ ƿætepe . oððæt
 hȳ pel hnexian . ðo þonne to þan¹ ƿýrtum on moƿ-
 tepe cnuca eall toȝomne nim þonne heoƿteƿ ƿmeƿa ƿ
 hæfeƿeƿ ƿmeƿa ƿ ealð moƿoð ƿ feapƿeƿ ƿmeƿu . ƿ
 baƿeƿ ƿmeƿu ƿ ƿamimeƿ ƿmeƿu mȳlte mon ealle to-
 ȝomne ƿ ȝeote to tƿindan ȝomniȝe mon þonne ealle

fol. 140 a.

þa þan toȝomne ðe man ȝeȝaðeƿian mæȝe ƿ enocie
 man þa þan mið æxƿe ȳpe ƿ ȝeoðe ƿ fleote þ ƿmeƿu
 ƿýrce to tƿindan nime þonne ealðe buƿeƿan ƿ ƿýlle
 þa ƿýrta ƿ þa ƿinda ðon² eall to ȝomne þonne hit beo
 æne aƿýlled ȝette þonne ƿceapƿa þonne eall þ ƿmeƿa
 on ƿannan ƿƿa micel ƿƿa þu ƿealfe haban ƿille ƿ þu
 ȝetȳƿƿan mæȝe ȝete oƿeƿ ƿýr læt ȝocian næƿ to ȝƿiðe
 ƿeallan oððæt hȳo ȝenoh ȳȳ ȝeoh ðuƿh clað ȝete eƿt
 oƿeƿ ƿƿu nim þonne nȳȝon cluƿa ȝaƿleaceƿ ȝehalȝodeƿ

fol. 140 b.

cnuca on ƿine ƿƿiȝ þuƿh clað ȝeaƿ on mȳƿƿan þa
 ƿýrt ƿ ƿant halȝ ƿex³ ƿ þƿumne ftor ƿ hƿitne ȳcelƿ
 ȝeot þonne innan ða ƿealfe ƿƿa micel þ ȳȳ . III. æȝƿcýlla
 ȝeƿýrðe nim þonne ealðe ȝaƿan ƿ ealðeƿ oxƿan meapƿh
 ƿ eaƿneƿ meapƿh ðo þonne ða tȳƿƿan onð mænȝ . þonne
 mið eƿicbeamenum fticcan oð heo þƿun ȳȳ ȳiȝ þonne
 þæƿoƿeƿ benedictus . ðñs deus meus ƿ þone oƿeƿne
 benedictuƿ ðñs deus iƿƿael ƿ manȝnƿicað ƿ cƿeðo in
 unum ƿ þ ȝebed matheus maƿcuƿ lucaƿ ioƿanneƿ . sȳ
 þ saƿ þæƿ hit ȳȳ ȳmiƿe mon ða ƿealfe . æƿeƿt on þ
 heaƿoð.

fol. 141 a.

En ƿoc ȳȳ on eaȝan nim aƿƿaƿan ƿ hiðe meoluc
 mænȝ to ȝomne ƿ ȳƿýȝ læt ftandan oð hit ȳȳ hlut-

¹ Read þa ƿýrta.² Read ðo.³ Read ƿantƿhalȝ ƿæteƿ ƿ ƿex.

bunches of ivy berries, and take ash rind and twigs of willow and oak rind and myrtle rind and crabtree rind and rind of sallow and leaves of woodbind, all these rinds shall be taken from the lower and eastward parts of the trees, scrape all these rinds together, and boil in holy water till they become pretty nesh; then put the worts into a mortar, pound them all together, then take harts grease and bucks grease and old wine boiled down, and bulls grease and bears grease and rams grease, let one melt them all together, and pour them into a round lump; then let one collect together all the bones, which can be gathered, and beat the bones with an iron axe, and seethe and skim off the grease, work it down to a round lump, then let him take old butter and boil the worts and the rinds, all put together, when it is enough boiled, then set it down, then scrape all the grease into a pan, as big as the quantity of salve thou mayst wish to have, and thou canst reduce to a tar, set it over the fire, let it soak, not boil too much, till it be enough, strain through a cloth, set it again over the fire, then take nine cloves of hallowed garlic, pound in wine, wring through a cloth, shive the wort myrrhis into it, and holy water from the fount, and wax and burning styrax and white incense, then pour the salve in, as much as may make three eggshells full, then take old soap and marrow of an old ox, and marrow of an eagle, then put in the gums *above named*, and mingle, then *stir* with a spoon of quickbeam till it be brown, then sing over it Benedictus Dominus Deus meus, and then the other Benedictus Dominus Deus Israel and the Magnificat and the Credo in unum, and the prayer, Matthæus, Marcus, Lucas, Iohannes. Be the sore where it may, let one smudge on the salve, especially on the head.

13. If there be a pock in the eyes, take verdigris and a hinds milk, mingle together and whip up, let it

tor nim þonne þæt hlutne do on ða eagan mid godes
fultume heo¹ sceal afeȝ. ¶. nim clatan moran cnuca
ſſiðe ȝ ȝȝl on beore ȝȝle ðrincan pel pearm þonne
ðu ȝeȝeo ꝥ hȝ utrlean mid godes fultume ne ȝȝrð
him nan orne.

fol. 141 b.

þar ȝȝrte ſculon to lungen ſealfe banȝȝrt ȝ brun-
ȝȝrt betonican ȝ ſtreapberian ȝȝe [ȝuþerne ȝuda ȝ
ȝȝopo ſalme ȝ ſaune ȝ ȝude]² ȝarclife ȝ hæȝel cȝice
medeȝȝrt ðolhrune. ȝið heaȝoð ece ȝȝl in ȝætere
polleȝian ȝ leac mintan ſenmintan ȝ ꝥ ðȝiðde cȝn
mintan ꝥ blopeð hrte þȝeah ꝥ heaȝoð mid þȝȝ³ ȝoȝe
ȝelome. ȝið hȝeoȝum lice adelȝ amȝron ȝ ȝelodȝȝrt
teon ut lange cnuca ealle pel ȝȝll in buteran do hȝon
ſealtes in ꝥ bið ȝoð ſealȝ ȝið hȝeoȝum lice þȝeah
þone man mid hate ȝ mid ðare ſealfe ȝmȝȝe ..

ȝið cneopæȝce ȝenim ȝeode ȝȝan ȝ heȝeȝȝan ȝe-
cnuca pell toȝomne ȝ do mela læt ſtandan nȝhteȝnum
on þæm ȝȝrtum ȝȝle ðrincan .:

fol. 142 a.

To eahſealfe nȝm alupan ȝ ȝiðeȝȝan laȝeȝberȝian ȝ
ȝȝȝoȝ ȝeȝcaȝ ſmale ȝ cu buteran ſeȝȝce leȝe on ȝæteȝ
nȝm þonne hȝeȝſtan bradne ȝ ȝnȝð ða buteran . on
ðæm hȝeȝſtane mȝð copoȝe ꝥ heo beo pel toh do
þonne ſumne ðæl þara ȝȝrta þæȝto clæm ðonne on
aȝȝæt læt ſtandan nȝȝon nȝht ȝende man ælce ðæȝe .
mȝlte ȝȝþȝan on ðæm aȝȝæte ȝȝlȝan aȝeoh þȝȝh clað
do ȝȝþðan on ȝȝȝlc ȝæteȝȝ ȝȝȝlce ðu ȝille nȝȝtȝȝe þonne
þe ðeapȝ ȝȝ . þeoȝ ſealȝ mæȝ ȝið ælceȝ cȝnneȝ untȝum-
nȝȝȝe ðe eagan eiȝliað.

fol. 142 b.

¹ In Lacn. 2. poc was masc.² The words in [] are interlined

in the same ink as the rest, and by the same hand.

³ For þȝȝȝ, as frequently.

stand till it be clear, then take the clear stuff, put it into the eyes, with Gods help *the pock* shall pass away. Take roots of clote, pound thoroughly and boil in beer, give it *the man* to drink pretty warm, when thou seest that they break out, with Gods help no harm will come.

14. These worts shall serve for a lung salve, bonewort and brownwort, betony and a strawberry plant, southernwood and hyssop, sage and savine and rue, agrimony and hazel, quitch, meadowort, pellitory. Against headache, boil in water pulegium and leek, mint, fenmint, and the third kind of mint that hath white blooms; wash the head frequently with this ooze. For a leprous body, delve up sorrel and silverweed *so as to* draw it out long, pound all well, boil in butter, add a somewhat of salt; that will be a good salve for a leprous body, wash the man with hot *water* and smear with the salve.

15. For knee wark, take "weed plants" and hedge-rife, pound them well together and add meal, let it stand for some nights space on the worts; administer it to be drunk.^a

16. For an eye salve, take aloes and zedoary, laurel berries and pepper, shave them small, and lay fresh cows butter in water, then take a broad whetstone and rub the butter "on the whetstone with copper so "that it may be pretty tough," then add some part of the worts thereto, then put the paste into a brass vessel, let it stand for nine days, and let some one turn it every day; afterwards melt it in the same brass vessel, strain it through a cloth, afterwards put it into whatever vessel thou wilt, use it when need be. This salve is good for infirmity of every sort which aileth the eyes.

^a I would amend *pað piran*, *woad plants*.

Þið utryhte genim hæenne æg leze tpa nīht on eced
 ʒif hit ne toćine topleah hpon leze eft in ðone eced
 nýhterne ʒerleah þonne in butepan leze in ele ado
 þonne hpon ofer fýr rýle etan.

fol. 143 a.

Eft þið þon¹ huniʒ ʒ hræte rmedman ʒ unrylt rmeorū
 ʒ pex rýl eall to romne rýle etan ʒelome rýll þið
 ðon miclan eorðnarolan ʒ leaʒan² ʒ ʒýðhroʒan ʒ ʒear-
 pan ʒ eferþon ʒ eoror fearn ʒ molb corū ʒ mederýrt
 neoðepearde ðrinc ʒelome rcæf efic þið þonne bol in
 meolc ʒ þiʒe pærlīce ʒ reoð ealle ða in meolce ʒ hrilum
 þa meolc ʒerēn mid cýrlýbbe³ ʒ ðiʒe hý. Þýrc utýrn-
 nendne ðrænc ʒenim rīf ʒ hund eahatatz lýbcorūa
 neozon rīporcorū • rīʒtene rundcorū⁴ pel bependeð
 enuca rmale ðo realt in • ʒ rýrmelo mæng toromne
 ʒmid rriðe þ hit rý þ rmaelfte ʒerorht to duſte ʒenim
 rcænc bollan rulne leohteʒ beoreʒ oððe hluttor⁵ eala
 pel ʒerpeteð oððe ʒerpeteð rin mængc ða rýrta þær-
 rið • ʒeorūlice læt ftonðan nīhterne hrer hīne eft
 on merʒen þonne he hīne ðrincan rýle rriðe pel ʒ
 ða rýrte ʒeorūlice þið þone pætan ʒemenʒce ðrince
 þonne.

fol. 143 b.

Līf he rý to unrrið rýl merce in pætere rýle ðrin-
 can ʒif he to rrið rý rýl curmeallan. Oþer ut ýrn-
 ynðe ðrænc ʒenim medmicle moran ʒlædenon ræðme⁵
 longc ʒ rpa ʒreate rpa ðin þuma • ʒ rýlc ðu ham-
 rýrte ʒ celðenian moran ʒ hele leaʒer moran ʒ ellen-
 rinðe neoðepearde ʒ pærc ða moran ealle rriðe pel ʒ
 bepcæf utan rriðe clæne ða moran • ʒ ða rinðe ʒe-
 enuca ealle ða rýrte rriðe ado in hluttor eala bepen⁶

¹ þon, MS.² Read .v. leaʒan.³ cýrbýbbe, MS.⁴ Glossed saxifragia in a later hand.⁵ ræðme better?⁶ For bepend, bepinðe, *strip off rind or skin*. Rine=Rind in English.

17. For diarrhœa, take a hens egg, lay it for two days in vinegar, if it doth not show a chink, give it a slight blow, lay it again in the vinegar for a nights space, then beat it up in butter, lay in oil, put it then for a time over a fire; give *to the man* to eat.

18. Again for that; honey and wheaten smede and unsalted fat and wax; boil all together; give *to the man* to eat frequently, boil with it the great earth navel and cingfoil and githrife, and yarrow and æferth, and everfern and dust corn, and the nether part of meadwort, drink frequently, shave up some ivy with it; then boil in milk and partake warily, and seethe all the *worts* in milk, and at whiles turn the milk with rennet and eat the curds. Work a purgative draught *thus*; take eighty five libcorns, nine pepper corns, fifteen granules of saxifrage, well stript of rind, pound them small, add salt, and marjoram,^a mingle together, rub it thoroughly that it may be the smallest possible, wrought to dust, take a full skink bowl of light beer or some clear ale well sweetened, or sweetened wine, mingle the worts therewith carefully, let it stand for a nights space, shake it up very thoroughly again in the morning, when *the man* is to drink it, and mingle earnestly the worts with the drink, then let him drink.

19. If this be too ineffectual, boil marche in water, give the man this to drink; if it be too strong, boil centaury. Another purgative potion; take a "moderate" root of gladden, a fathom long, and as big as thy thumb, and also homewort and celandine root, and root of oleasder, and the netherward part of elder rind, and wash all the roots very well, and shave the roots very clean on the outside, and pound all the rinds thoroughly, and put the worts into clear ale, and shell and rub

^a So gl. *Meal of myrtle berries?*

fol. 144 a.

Ʒ ƷeƷnıð feopepııƷ . lȳbcopna¹ ado þonne in ðæm
pȳrtum læt ftandan þreo niht Ʒȳle ðrincan ær ulhton
lȳtelne Ʒcænc Ʒulne þ̅ Ʒe ðrænc Ʒȳ ðe ær Ʒeleoped:.

þriððe utȳrnenðe ðrænc pȳl ƷecƷ Ʒ Ʒlæðenan neoðe-
pearðe in Ʒupan ealað aȳh þonne leƷe eft in nıpe læt
ane niht inne beon Ʒȳle ðrincan.

Þȳnc Ʒrip ðrænc pȳl hpephpettan in pætepe læt
peallan lacnƷe² aȳh þonne healfne bollan ƷeƷnıð hund
ealhƷatıƷ libcopna in þone³ ðrænc:.

fol. 144 b.

Þȳnc oðerne of beope Ʒ of feopepııƷ lȳbcopna ado
ƷeoƷontene pıpepııƷ⁴ Ʒıf ðu pille:.

Spıððrænc ado in beop oððe in Ʒın Ʒınul læt ftan-
dan ane niht Ʒȳle ðrincan: . Þȳnc Ʒealfe pıð heafod
pæpce Ʒ pıð hıðpȳpce Ʒ pıð eah pȳpce Ʒ pıð penne Ʒ
pıð ðeope Ʒenım eolonon Ʒ pædic pepıımod Ʒ bıƷceop
pȳrt cıopleac Ʒarpleac Ʒ holleac ealpa efen Ʒela Ʒecnıca
pȳl in butepan Ʒ celleðenıan Ʒ pæde netelan ado in
æpen pæt læt ðær in of þ̅ hıt hæpen Ʒȳ aȳh ðuph
clað Ʒmȳpe mıð þ̅ heafod . Ʒ ða leome þær hıt Ʒar
Ʒȳ: . Pıð pıðpæpce betonıcan bıƷceoppȳrt eolonan pædic
oppıan⁵ ða ðe Ʒpȳmman marıƷıan Ʒrındepȳlie .
cıopleac Ʒarpleac pıde hæleðe⁶ ealhƷpe hune Ʒeoð in
butepan Ʒmȳpe mıð ða pıðan him bıð Ʒel.

fol. 145 a.

Þȳnc bıp pıð lungen adle pȳll in butepan þaƷ pȳpce
Ʒ Ʒceapıa Ʒmale cıopleac æpeft pȳl hpıle ado ðonne
hpædic in Ʒ eolonan Ʒ bepen mela Ʒ hpıteƷ ƷealteƷ
Ʒela pȳl loncƷe Ʒ hatne ete. ¶ Þȳnc oðerne pȳl in
butepan Ʒıðhpıan attoplaðan betonıcan mænc ealle
tosomne ado Ʒȳððan ofep Ʒȳp.

¹ lȳbcopna f, MS.² lange with c inserted after a, MS.³ þonne, MS.⁴ pıpepııƷ, MS.⁵ For oppıan.⁶ Hındhæleþe ? Ehhæleþe ?

down forty libcorns, then put them along with the worts, let them stand for three nights, give to be drunk before sunrise a little cup full, that the drink may be the sooner evacuated.

20. A third purgative drink; boil sedge and the netherward part of gladden in sour ale, then strain, lay *them* again in new *ale*, let them be in it one night, administer to drink.

21. Work a spew drink thus; boil a cucumber in water, let it boil long, then strain a half bowl, rub down a hundred libcorns into the drink.

22. Work another out of beer and out of forty libcorns, put in seventeen peppercorns if thou will.

23. A spew drink; put into beer or wine, fennel, let it stand one night, administer it to be drunk. Work *thus* a salve for head wark and for joint pain and for eye wark and for a wen and for the "dry" rot disease; take helenium and radish, wormwood and bishopwort, cropleek, garlic, and radix cava, of all equal quantities, pound them, boil them in butter and celandine and red nettle; put them into a brazen vessel, leave it therein till it be turned colour, strain through a cloth, smear the head with it, and the limbs where it is sore. For side wark, betony, bishopwort, helenium, radish, dock, that namely which will swim, marrubium, groundsel, cropleek, garlic, rue, *hindheal*, lupin, *horehound*, seethe *these* in butter, smear the sides therewith, it will be well with *the man*.

24. Work a gruel for lung disease *thus*; boil in butter these worts *above mentioned*, and scrape them small, boil the cropleek first for a while, then put in the radish and helenium and barley meal, and plenty of white salt, boil long and let *the man* eat it hot. Work another thus; boil in butter githrife, attorlothe, betony, mingle all together; subsequently put over a fire.

fol. 145 b.

ƿýrc ƿiudðan ƿriƿ ƿýl in ƿuteƿan meƿce eolonan
 ƿædic þa cluƿehton ƿenƿýrt hoc ƿermod læft cnuca
 ealle ƿriðe ƿel ƿýle ƿearm etan . ƿ on uƿan ðrincon
 þriƿa on ðæg ær þonne he ete . Feorða ƿriƿ ƿýl in
 hunige beton oððe marubian ƿýle etan ƿearme.

fol. 146 a.

ƿýrc ær ðrænc of ðære beton anre ƿýll in ƿine
 oððe on ealað he ðrince ær he ðone ƿriƿ ete . ðrænc
 ƿið lungen adle ƿýl marubian in ƿine oððe in ealað
 ƿerpet hƿon mið hunige ƿýle ðrincean ƿearme on niht
 niçftiƿ . ƿ þonne licge on ða ƿriðran ƿidan ƿode hƿile
 æfter ðæm ðrænce ƿ þænne þone ƿriðran earm ƿra
 he ƿriƿaſt mæge . Genim betan ƿeoð on ƿuteƿan ƿýle
 hate etan mið ðære ƿuteƿan a bið ƿra ƿelpe ƿra he
 ƿættƿon mete ete ƿ ƿi he mæge ƿeðrincean hƿilum
 ge ðære ƿuteƿan . Eft ðrænc genim marubian ƿ þa
 lancge cliton ƿ ƿermod ƿ boðen ƿearpan . betonican
 ƿodne ðæl . ðo ealle in eala ƿýle ðrincean on nýht
 niçftiƿ . Genim ƿelðmoran . ƿecnuca ƿriðe lege in ƿin
 oððe in eala læt ſtandan aniht oððe tƿa ƿýle ðrincean
 on niht niçftiƿ .

fol. 146 b.

Eft ƿið þon genim ƿazel ƿ marubian ƿ acrimonian
 ƿýl in ealað ƿerpet mið hunige .

ƿýrc ƿriƿ ƿýll ýropon in ƿuteƿan ƿ ƿædic ƿ eolonan
 ƿ ƿepenmela meſt¹ ƿel longe² ƿýle ƿearm etan . ƿriƿ
 ƿeoð in ƿuteƿan ƿ in hunige beton ƿriðe oððæt he
 ƿra ðicce ƿý ƿra ƿriƿ ete on niht niçftiƿ ðreo ƿæða³
 ƿra hateƿ . Slæp ðrænc ƿædic hýmlic ƿermod belone .
 cnuca ealle þa ƿýrte ðo in ealað læt ſtandan ane niht
 ðrince ðonne .

fol. 147 a.

To haligre ƿealfe Sceal betonican ƿ benedicte ƿ himð
 hæleðe . ƿ hænep ƿ himð ƿreƿ iƿenhearðe Salƿige ƿafine .
 ƿiƿceoppýrt ƿ boðen ƿinul ƿ ƿiƿleafe healƿýrt hune

¹ neft, MS.² In the MS., pell on ge, andhere the line ends ; perhaps supply
 ƿpettum ƿæteƿe.³ Read ƿæða.

25. Work a third *thus*; boil in butter marche, helenium, radish, the cloved wenwort, hollyhock, a very little wormwood, pound all very well, give them warm *to the man* to eat, and besides to drink thrice in a day before he eat. A fourth brewit; boil in honey beet or marrubium, give to eat warm.

26. Work previously a drink of the beet alone, boil it in wine or in ale, let the man drink this before he eat the brewit. A potion for lung disease, boil marrubium in wine or ale, sweeten a little with honey, give it warm *to the man* to drink at night fasting; and then let him lie on his right side for a good while after the drink, and stretch the right arm as strongly as he is able. Take beet, seethe it in butter, give it hot *to the man* to eat with the butter; it is the better, the fatter meat he eateth, and if he be able to drink at whiles also the better. Again, a drink; take marrubium and the long cleet and wormwood and thyme, yarrow, a good deal of betony, put them all in ale, give them *to the man* to drink at night fasting. Take fieldmore, pound effectually, lay it in wine or ale, let it stand one night or two, administer it, at night, fasting.

27. Again for that, take sweet gale and marrubium and agrimony; boil in ale; sweeten with honey.

28. Work a brewit *thus*; boil hyssop in butter, and radish and helenium and barley meal, a large quantity, boil long, give it warm to eat. A gruel; seethe beet in butter and honey thoroughly till it is as thick as porridge, let *the man* eat at night fasting three bits of it hot. A sleeping draught; radish, hemlock, wormwood, henbane, pound all the worts, put them into ale; let it stand a night; let *the man* then drink.

29. For a holy salve shall serve betony, and herb bennet, and hindheal, and hemp and raspberry, ironhard, sage, savine, bishopwort and rosemary, fennel and cinquefoil, halswort, *horehound*, mugwort, meadowort,

fol. 147 b.

mucpýrt medepýrt merzelle . aẏrimonij ȝ æðelferð-
 inẏ pýrt .¹ rædic ȝ riðbe ȝ reo reade ẏearupe ðile
 oporrtame ðracanre carroc ȝ carlic . cýleðenie ȝ pýr
 riind peax . pudorore ȝ prætter cið . Saturge . ȝ riẏel
 hpeorfa brune pýrt ȝ riude ȝ berbene ftreapberian
 riȝe . ȝ blæcer riwezler ðuft . eallhre fanan merce pol-
 legian attorlaðe haran riicel riudurille perimod eoror-
 þrote æncẏhre coft hærene hnýðele uica peruica reuer-
 riȝe² hope cýmen . ȝ hliȝe leuaftica alehrandrie petre-
 rihiȝe ẏrunderpýhiȝe . þýrri riȝe pýrta man riȝeal
 mæft don to ȝ eallri oðra ælcere efenfela ȝ ður man
 riȝeal ða buterian ẏepýrcean to ðære halȝan riȝealfe .
 æt anej heore³ cý . þ heo riȝe eall riȝeod oððe hrit ȝ
 unmaele mon ða buterian aðere ȝ ȝri ðu næbbe bute-
 rian ȝenoge aræȝe riȝe clæne mænȝe oðre rið ȝ ða
 pýrta ealle ȝerȝearfa riȝe riȝeale toromne ȝ riȝe
 ȝehalȝa riȝe halȝunȝe ȝ ðo ceac innan in ða buterian
 ȝenim þonne ænne ftiȝcan ȝ ȝepýrce hine riȝeðor þýriȝe
 riȝe onforan ðar halȝan naman . Oattheur . marȝeur
 lucar . iohanneȝ . ftyȝe þonne riȝe ðȝ ftiȝcan ða bute-
 rian eal þ riȝeæt ðu riȝe ȝer ðar riȝealmar . beati im-
 maculatȝ ælcene ðriȝa riȝe ȝ ȝloria in excelȝiȝ deo .
 ȝ creðo in ðeum patrem ȝ letanȝar arime riȝe þ
 riȝe⁴ ðara halȝra naman ȝ ðeur meur et pater .
 ȝ In principio þ riȝe ȝealðor ȝ þriȝ ȝealðor riȝe
 riȝe.

fol. 148 a.

fol. 148 b.

Aere⁵ arepe arnem nona ærnem beoðor ærnem .
 riðrien . aricun cunað ele hararjan riðine . Riȝe ður riȝe-
 ȝon riðan ȝ ðo ðin riȝeati on . ȝ blar on ȝ leȝe ða pýrta
 be ðæm ceace . ȝ ȝehalȝa hȝ riȝeðan mæȝrepeofe.

¹ Æðelferðing pýrt is glossed
 Luis lingua, MS.

² Feueþȝe is glossed centaurea
 minor in MS.

³ Read heoreȝ.

⁴ hȝ, MS.

⁵ See vol. II. p. 112, where the
 variations suggest that this charm
 was in its original form capable of
 interpretation.

maregall, agrimony and birds tongue, radish and ribwort, and the red yarrow, dill, abrotanon, dragons, hassuck and colewort, celandine and myrtle rind, *wood* wax, wood-roffe, and a sprout of crosswort, savoury, and turnsol, brownwort and rue and vervain,^a a strawberry plant, and dust of a black snail, lupin, flower de luce, marche, pennyroyal, attorlothe, vipers bugloss, wild chervil, wormwood, everthroat, English costmary, brittanica, periwinkle, feverfue *or the lesser centaury*, hove, cummin, and lily, lovage, alexanders, parsley, groundsel, of these *lust* four worts one must put in the most, and of all the others equal quantities; and thus must one work the butter for the holy salve; *it must be taken* from a cow *all* of one colour, so that she may be all red or white and without spots; let one make the butter come,^b and if thou have not butter enough wash very clean and mingle other *butter* with it, and scrape all the worts very small together, and hallow some water with the hallowing of the baptismal font, and put the butter into a jug, then take a spoon and form it into a bristle brush, write in front these holy names; Matthew, Mark, Luke, John; then stir the butter with the spoon, the whole vat *of it*, sing over it the psalms Beati immaculati and . . . (*omitted*) . . . each one thrice, and Gloria in excelsis Domino and the Credo in deum patrem and numerous litanies, that is, the names of the saints, and Deus meus et pater and In principio, the worm chant,^c and sing this incantation over it. Acre, etc. Sing this nine times, and put thy spittle on *them*, and blow on them, and lay the worts by the jug, and afterwards hallow them; let a mass priest sing over them these orisons: *here follow some prayers.*

^a Hence it appears that the present author, at least, did not take ironhard for vervain.

^b Dairymaids sometimes complain

when they have to churn the cream long in vain, that "the butter won't come."

^c As in art. 10.

fol. 149 a.

Singe đar orationij opeŕi . domine ŕancte pateri omnipotenj eterne deus . peŕ inpoŕitionem man[u]um mearum peŕuŕiat inimicuŕ diaboluj a capillij a capite . ab oculij a naribuj a lab[ilij] a lingujs a ŕublinguiŕ a collo a pectore a pedibuj a calcaneij . ab uniueŕŕij conŕaŕimib: membrorum eiŕ ut non habeat poteŕtatem diaboluj nec loquendi nec tacendi nec dormiendi . nec peŕuŕi-
gendi . nec in die nec in nocte nec in tanŕendo nec in ŕomno . nec in ŕpeŕŕu . nec in uiŕu . nec in ŕiŕu . nec in legendo ŕed in nomine domini iŕu xpi qui noŕ ŕuo . ŕco ŕanguine ŕedemit qui cum patre uiuit et peŕnat deus . in ŕecula ŕeculorum . amen.

fol. 149 b.

DOMINE mi poŕo¹ te pateri te deŕŕecor . ŕili² ob-
ŕecŕo te domine et ŕpŕ ŕcs ex totij uiŕibus ŕca tŕini-
tar . ut del[e]aj omnia opeŕa diabolij . ab iŕto homine
inuoco ŕcam tŕinitatem in admini[cu]lum meum . id eŕt
patrem et ŕilium et ŕpm ŕcm . conueŕte domine iŕtiuf
hominij³ cogitationeŕ et cori ut conŕiteatur⁴ omnia
mala ŕua et omneŕ iniquitateŕ . que [h]abet ut uenit
omnia bona ŕua et uoluntatem eiuj unde eŕgo male-
dicte peccognoŕce ŕent[ent]iam tuam et da honorem
deo et ŕecede ab [h]oc ŕamulo dei ut pupa mente
deŕeŕuiat . conŕecutuj ŕŕatiam.

Dñe ŕcē pateri omnipotenj eterne deus tu ŕeciŕti
celum et teŕram et omneŕ opnatuj eorum et omneŕ

¹ poŕo, MS.² ŕili, MS.| ³ homineŕ, MS.| ⁴ conŕiteantur, MS.

ꝛēi ꝛꝛꝛ angelorum ex[er]citur de ꝛecistī ꝛolem et lunam
 et omni[a] arꝛꝛa celi tu ꝛecistī adam de limo terre . fol. 150 a.
 et dedistī ei adiutorium euam . uxorem ꝛuam .¹ it est
 mater ꝛuorum tu domine uiuificasti nos . ꝛuperi no-
 men ꝛēm tuum et liberaſti nos a ꝛeculij maliꝛ ꝛuperi
 nomen ꝛili iſu xꝛi dñi nꝛi libera domine animam
 ꝛamuli tui . n̄ . et ꝛedde ꝛanitatē corpori ꝛamuli
 tui . n̄ . ꝛer nomen ꝛēm tuum . Domine ꝛcē ꝛateri
 omnipotenꝛi eterne deus ꝛogamus te domine deus nos-
 ter ꝛꝛopꝛter magnam miſericordiā tuā ut liberaꝛ²
 ꝛamulum tuum . et da honorem nomini tuo³ domine fol. 150 b.
 in ꝛecula ꝛeculorum amen.

Benedictio⁴ et sanctificata omnia atque benedicta
 depulsi . atque obꝛectiꝛ uetustati hoſtiꝛ adque ꝛꝛe-
 tium ꝛacinoꝛa ꝛincenſioꝛiꝛ inꝛiduiꝛ ꝛalubꝛiteri et uniꝛ
 deum ueꝛꝛꝛia ꝛꝛolemnitate diueꝛꝛiꝛ terre edendiꝛ
 ꝛerminibꝛ ꝛummanꝛ . ꝛer.

Sanctifica domine hunc ꝛꝛuctum arboꝛum ut qui
 ex eo uiuim[us] ꝛumꝛ ꝛanctificati .⁵ ꝛer.

*In the MS. at folio 152, follows the glossed piece of
 mixed Latin, Greek, and Hebrew, called the Loricā;
 see Preface, vol. I. p. lxviii., where it is printed.*

¹ ꝛuum, altered to ꝛuam, MS.

² liberaꝛ, MS.

³ tui, MS.

⁴ Sense no longer remains in this
 paragraph.

⁵ ꝛcificati, MS.

fol. 157 a.

Þið færlicre adle ꝥie cluſehƿe penþýꝛt clate biꝥceop-
þýꝛt ƿinul ƿædic þýl in ealað ꝥýle ðꝛincan.

Þið lænden þýꝛce • ƿinol ƿæð betonican leaƿ ꝥꝛene
acꝥumonia nýððeapꝛde ꝥnið to ðuſte þeꝛ mið ꝥe-
ꝛpettan ealað ꝥeplece ꝥýle haƿ ðꝛincan in ſtalle ſtonde
ꝥode hꝥile.

fol. 157 b.

Þið þeope ꝥenim eꝛicꝛinde ꝥ æꝛcꝛinde ꝥ beꝛe halm
þel in ƿæteꝛe ꝥenim alomalt mið ðý ƿæteꝛe ꝥebꝛeop
mið ꝥꝛýt cumb ƿulne ealað mið ðý ƿæteꝛe ꝥeclænꝥa
ðonne læt ſtandan ane niht ꝥeꝛpeted mið humiꝥe ðꝛince
nýꝥon moꝛꝥenaꝛ ꝥ ete ꝥecꝥleac ꝥ eꝛopleac ꝥ cýmen
toꝛomne ꝥ næmiꝥne oþeꝛne ƿætan ne ðiꝥe.

fol. 158 a.

Liꝥ ðeop ꝥý in men þýꝛce ðꝛæne nim þaꝛ þýꝛte
nýðoþeapꝛde ƿinul ꝥ biꝥceoppýꝛt æꝛcðꝛote ealꝥa eꝛen
miçel þýꝥꝥa ƿꝛiꝥa mæſt uꝛonpeapꝛde ƿudan ꝥ betonican
oꝛꝥeot mið .III. mæðꝛum ealoð ꝥ ꝥeꝛinꝥe .III. mæꝛꝥan
oþeꝛ ðꝛince ýmbe ƿꝛa niht þæꝛ ðe hý oꝛꝥoten ꝥie
ꝥýle ðꝛincan æꝛ hiꝛ mete ꝥ æꝛteꝛ.

Ðꝛæne ƿið ðeope nim ðaꝛ þýꝛte neoðoꝛeapꝛde ceaſteꝛ
æꝛc onteꝛe neoðoꝛeapꝛð ðaꝛ uꝛonpeapꝛde betonican ƿude
þeꝛmod acꝥemonia þel teꝛe ƿudu þiſtel þeꝛeꝛꝥuꝥe
aþelþeꝛðinꝥeþýꝛt oꝛꝥeot mið ealað læt ſtandan ane
niht ðꝛince .VIII. moꝛꝥenaꝛ lýtle bollan ƿulle ꝥꝛiðe
æꝛ ꝥ ete ꝥealtne mete ꝥ no ƿiht þeꝛꝥeꝛ.

fol. 158 b.

Þýꝛce ðeop ðꝛæne ꝥodne ꝥenim þeꝛmod ꝥ boðen acꝥu-
monia polleꝥan ða ƥmalan penþýꝛt þel teꝛe æꝥþýꝛt
ðýoꝛþýꝛt ceaſteꝛ axꝥan¹ ƿꝛa ƥnaða eoꝛolan.² Þꝛeo
ƥnaða cammuçeꝛ .III. ƿuduꝛeaxan • ꝥodne ðæl ꝥ cuꝛ-
meallan • ꝥeꝛceapꝥa ða þýꝛta in ꝥod hluttoꝛ eala † in

¹ Read æsceas.| ² Read, I presume, eolonan.

35. For a sudden illness ; the cloved wenwort, clote, bishopwort, fennel, radish, boil them in ale, give *the man* to drink.

36. For loin wark, reduce to dust fennel seed, betony leaves, green, the netherward part of agrimony, wash with sweetened ale, make it warm, give it hot to drink to him in his place ; let the man stand a good while.

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37. For the “dry” rot disease, take quickbeam rind and ash rind and barley halm, boil in water, take malt for ale along with the water, brew with the grout and water a cup full of ale, cleanse it, then let it stand one night, sweeten with honey, let *the man* drink for nine mornings, and eat sedgeleek and cropleek and cummin together, and touch no other liquid.

38. If the “dry” rot disease be in a man, make *him* a draught ; take these worts, the nether part of them, fennel and bishopwort, ashthroat, of all equally much, and most of these two, the upward part of rue and betony, souse them with three measures of ale, and let one sing three masses over them, let *the sick* drink them about two days after they were immersed ; give them *to him* to drink before his meat and after.

39. A drink against the “dry” disease ; take these worts, the netherward part of green hellebore, the nether part of ontrel, *also* the upper part of these, betony, rue, wormwood, agrimony, earthgall, wood thistle, feverfue, birds tongue, cover them with ale, let them stand one night ; let the man drink for nine mornings a little bowl full, very early, and eat salt meat and naught fresh.

40. Work a good draught for the “dry” disease *thus* ; take wormwood and rosemary, agrimony, pennyroyal, the small wenwort, earthgall, eggwort, drywort, of green hellebore two pieces, of helenium three pieces, of cammock four, of woodwaxen a good deal, and some centaury, scrape the worts into good clear ale, or good

foreign ale ; let them stand for three nights, wrapped up ; give the man a cup full to drink an hour before other meat.

41. Against “dry” rot, and against a shooting wen, take rosemary and yarrow, and woodwaxen and ravens foot, put into good ale, administer three draughts a day.

42. If the dry rot be lodged in one place, work *thus* a good fomentation ; take ivy which waxeth on a stone on the earth, yarrow, and leaves of woodbine, and cowslip and oxlip, pound them all very well together, lay on a hot stone in a trough, put a little water in, make them reek upon the body as need may be, till *the water* is cool, put another hot stone in, beathe frequently, soon it will be all right with *the man*.

43. Against the “dry” disease ; lupins, wallwort, woodwaxen, ash rind in the earth, butchersbroom, the hoary wormwood, radish, green hellebore, a little savine.

44. If the “fig” swelling become lodged on a mans rump, then take thou three or four of the great roots of clote, and smoke them on the hot embers, and then draw the one from the hearth and pound it, and work it up like a little cake, and lay it to the rump as hot as thou may endure it ; when the cake cools, then work more, and apply, and be in quiet for a day or two ; when thou doest this (it is a proved leechcraft), let no man delve up the roots with iron, and wash not with water, but wipe them clean with a cloth ; put a very thin cloth between the rump and the cake.

45. (i.) Have a mind, mugwort,
What thou mentionedst
What thou preparedst
At the prime telling.
Una thou hightest
Eldest of worts :
Thou hast might for three
And against thirty ;

þu miht riþ attre
 ɣ rið onflýge
 þu miht riþ þa laþan
 ðe ʒeond lond færð.

Onð þu peʒbrade
 pýpta modop
 eaftan opone
 innan mihtigu
 ofepi ðý cpaete cuppan
 ofepi ðý cpene peodan
 ofepi ðý bryðe bryodedon
 ofepi þy fearnar fnaepdon
 eallum þu þon riðftode
 ɣ riðftunedeft
 rpa ðu riðftonde
 attre ɣ onflýge
 ɣ þæm laðan þe
 ʒeond lond fereð .
 ftime¹ hætte þeop pýpt
 heo on ftane ʒepeox .
 ftonð heo rið attre
 ftunað heo pærce
 ftide heo hatte
 riðftunað heo attre
 ppeceð heo ppaðan
 peorpeð ut attop
 ✚ þiɣ iɣ ʒeo pýpt
 ʒeo riþ pýpm ʒepeahc
 þeop mæg rið attre
 heo mæg rið onflýge
 heo mæg rið ða laþan
 ðe ʒeond lond fereþ .

fol. 160 b.

fol. 161 b.

¹ This word may also be read ftune.

- For venom availest,
 For flying vile things;^a
 Mighty gainst loathed ones
 That through the land rove.
- (ii.) And thou, waybroad,
 Mother of worts,
 Open from eastward,
 Mighty within;
 Over thee carts creaked,^b
 Over thee queens rode,
 Over thee brides bridalled,
 Over thee bulls breathed,
 All these thou withstoodst,
 And with stound^c stayedst
 As thou withstoodest
 Venom and vile things
 And all the loathly ones,
 That through the land rove.
- (iii.) Steem^d hight this wort,
 On stone she grew,
 Standeth she gainst venom,
 Stoundeth she head wark;
 Stiff hight she also,
 Stoundeth she venom,
 Wreaketh on the wrath one,
 Whirleth out poison.
- (iv.) This^e is the wort which
 Fought against worm,
 This avails for venom,
 For flying vile things.
 'Tis good gainst the loathly ones
 That through the land rove.

^a Epidemic disorders.

^b The waybroad takes half its name from growing by waysides.

^c stound, (*a stunning noise*; *ῥῆ-ῥῆ-ῥῆ*), is used by Drayton.

^d Water cress; the fiery pungency of its flavour is, perhaps, the origin of the name; for Stiem is *conflagration*.

^e Attorlothe.

fleoh þu nu attoplaðe .
 geo lærre ða maran .
 geo mare þa lærran
 oððæt him beiȝra bot ȝȝ.
 ȝemýne þu mæȝðe .
 hræt þu amelðodeft
 hræt ðu ȝeændadeft .
 æt alorforða.
 þ̅ næfre for ȝefloȝe
 feorh ne ȝeȝealde
 ȝȝþðan him mon mæȝðan
 to mete ȝeȝȝrede.
 þ̅ ȝȝ geo ȝȝȝe ðe
 ȝeȝȝulu hatte .
 ðaȝ onȝænde ȝeolh ¹
 ofen ȝæȝ hrȝȝe
 onðan attȝeȝ
 oþȝeȝ to boȝe.
 ðaȝ .VIII. onȝan .
 ȝið nȝȝon attȝum
 † ȝȝȝm com ȝȝȝan
 to ȝlat he nan . ²
 ða ȝenam ȝoden .
 VIII. ȝulðon tanar
 ȝloh ða þa næððȝan
 þ̅ heo on VIII. toȝleah
 þ̅ȝe ȝeændade æppel
 ȝ atton þ̅ heo næfre
 ne ȝolde on huȝ buȝan
 † ȝille ȝ ȝȝȝule ³
 ȝela mihtȝu ȝȝa
 þa ȝȝȝe ȝeȝȝeop
 ȝȝȝȝ ðȝȝȝten

fol. 161 b.

¹ Obscure.² Read man.³ So MS.

- (v.) Flee now, attorlothe,
 The less from the greater,^a
 The greater the less,
 Till boot from them both be.
- (vi.) Have in mind, thou maythen,
 What thou mentionedst,
 What thou accomplishedst
 At Alderford.^b
 That never for flying ill
 Fatally fell man,
 Since we to him maythen
 For medicine mixed up.
- (vii.) This is the wort which
 Wergule^c hight;
 This sent the seal
 Over seas ridge
 Of other mischief
 The malice to mend.
 These nine can march on
 Gainst nine ugly poisons.
 A worm sneaking came
 To slay and to slaughter;
 Then took up Woden
 Nine wondrous twigs,
 He smote then the nadder
 Till it flew in nine bits.
 There ended it the crab apple
 And its venom, that never it
 Should more in house come.
- (viii., ix.) Chervil and fennel
 Two fair and mighty ones,
 These worts the Lord formed,
 Wise he and witty is,

^a The blind nettle.

^b This allusion is dark. There is a place of the name in Norfolk.

^c The crab apple.

fol. 162 a.

halg on heoronum
 þa he hongode sette
 7 jænðe on VII. worulde
 eapmum 7 eadigum
 eallum to bote
 ftonð heo rið pærce
 ftunað heo rið attre .
 geo mæg rið .III.
 7 rið XXX.
 rið feondej hond
 7 rið þæj hond ¹
 rið frea beðde
 rið malcepunge
 minra rihta.

fol. 162 b.



fol. 163 a.

† nu maƷon þaƷ .VIII. pýpta rið nýƷon pulðori Ʒe-
 floƷenum rið .VIII. attum 7 rið nýƷon onflyƷnum. rið
 ðý neaðan attre rið ða ² runlan attre. rið ðý hƷitan
 attre rið ðý pedenan attre rið ðý Ʒeolpan attre. rið
 ðý Ʒnenan attre. rið ðý ponnan attre rið ðý pedenan
 attre rið ðý hrunan attre. rið ðý baƷepan attre.
 rið pýpm Ʒeblæð rið pæteƷ Ʒeblæð rið þorpm Ʒeblæð
 rið þýrte ³ Ʒeblæð. rið ý ⁴ Ʒeblæð rið attori Ʒeblæð ƷiƷ
 æniƷ attori cume ⁵ eaftan fleoƷan oððe æniƷ norðan ⁶
 cume oððe æniƷ feftan oƷeƷeƷeƷe ƷeƷeðe ƷeƷeðe ftoð oƷeƷe
 albe ⁷ ænƷancunðeƷ. ic ana paƷ eaƷinnenðe 7 þa nýƷon
 næðpan behealðað moƷtan ealle peoda nu pýptum
 aƷƷunƷan ƷæƷ toƷlupan eal Ʒealt pæteƷe ðonne ic þiƷ
 attori oƷ ðe Ʒeblape. muƷe pýpt peƷbrade þe eaftan
 open iƷ. lombes cýpƷe attorlaðan maƷeðan netelan
 puðuƷuƷ æppel Ʒille 7 Ʒinul ealde Ʒapan ƷepýƷe ða pýpta
 to ðufte mænƷe Ʒiþ þa Ʒapan 7 Ʒiþ þæƷ æppleƷ Ʒor.

¹ 7 rið þæj hond should, it seems, be erased.

² Read ðý, probably.

³ þýr, MS.

⁴ ý had been þýr in MS., but corrected by erasure.

⁵ cume is interlined before eaftan, it is better, for the rhythm, omitted.

⁶ The omission of the South is probably an error of the transcriber.

⁷ Perhaps we should correct able.

Holy in heaven,
 Them he suspended
 And sent to the seven^a worlds,
 For the poor and the rich,
 Panacea for all.
 It standeth against pain
 It stoundeth at venom,
 Strong it is gainst three
 And against thirty;
 Gainst the hand of the fiend,
 (To the Lord low it louted)
 Gainst foul fascination
 Of farm stock of mine.

Now these nine worts avail Gainst nine exiles from glory,^b Gainst nine venoms, and nine flying vile things, Gainst the red venom, Gainst the stinking venom, Gainst the white venom, Gainst the watchet venom, Gainst the yellow venom, Gainst the green venom, Gainst wan livid venom, Gainst watchet venom, Gainst the brown venom, Gainst the purple venom, Gainst worm blister, Gainst water blister, Gainst thorn blister, Gainst thistle blister, Gainst ice blister, Gainst poison blister, if any ill come flying from east, or any come from north, Or any from west, Over the human race Christ stood over men opposingly. I alone know *Him* beaming and the nine adders behold *Him*. All weeds now may Give way to worts. Seas may dissolve, All salt water, when I this venom from thee blow.

46. Mugwort, waybread which spreadeth open towards the east, lambscress, attorlothe, maythen, nettle, crab apple, chervil, fennel, and old soap; work the worts to a dust, mingle with the soap and with the verjuice of the

^a The seven spheres in which the seven planets revolve, the earth being the centre of observation.

^b Glory banished ones; devils. The alliterative measure continues, with some error at North.

fol. 163 b.

Þýrce rlyþan of pætere 7 of axran zenim finol pýl
on þære rlyþpan 7 beþe mid aægemoꝝc¹ þonne he þa
realfe on ðe² 7e ær 7e æfter. Sinz þ̅ 7albor on
ælcje þara pýpta: III. ær he pýrce 7 on þone æppel
eal rpa. onð rinze þon men in þone muð 7 in þa
eapan buta 7 on ða pundre þ̅ ilce 7ealbor ær he þa
realfe onðe²:—

fol. 164 a.

Liſ 7e pýrm rý nýþer 7epend oððe 7e bleðenda 7ic
bedelf ænne rpið cileþenigan moran 7 nim mid þinum
tram handum uppepearðner³ 7 rinz þær ofer VIII.
pateri noſtra æt þam niꝝeðan æt libera noſ a malo
bꝛeð hý þonne up 7 nim of þam ciðe 7 of oþrum þ̅
þær rý an lýtel cuppe ful 7 ðrinç hý þonne 7 beðige
hine mon to pearman fýre him bið 7ona 7el.

fol. 164 b.

Eft pið þon ýlcan læt níman ænne 7reatne cꝛuþin-
ftan 7 hætan hine 7 leczan hine under þone man
7 niman pælrýrt 7 leomucan 7 muꝝcꝛýrt 7 leczan
uppan þone ftan 7 on under 7 ðo þærto ceald pæter
7 læt 7eocan þone bꝛæð upon þone man rpa hat rpa
he hatuſt 7orþerian mæge;

Liſ 7ot oððe cneop oððe 7cancan 7pellan nim neoðe-
pearðe betonican oððe elehtꝛan cnuca hý rpiþe mænꝝc
piþ 7male hꝛætenan meolupe clæme on þ̅ 7erpel.

Þið micclum hce⁴ 7 bꝛínꝝc adle pýrce realfe pýll
in buteran þaſ pýpta elenan moran 7 heꝝerifan uꝑe-
pearðe 7 7auinan 7 cꝛuþmeallan 7 7eferfuꝝean 7 ðolh-
munan 7 bꝛunpýrt appinꝝc ðurh clað haſa þonne
7eꝝniðen 7 7ebærneð realt 7 an peniꝝ 7eonið rꝛeꝛleſ.⁵

fol. 165 a.

Þꝛut ðiſ onðlanꝝ ða eapmaſ piþ ðꝛeoph + 7 + w
A 7 7nið cýleðeniꝝean on ealað. s̅ macutuſ s̅c̅e uic-

¹ For æꝝgemancꝝ, I presume.² For ðo.³ Read uppepearðer.⁴ In margin, Contra Lepꝛam.
See Glossary, vol. II.⁵ Glossed brēftō, *brimstone*.

apple; form a slop of water and of ashes, take fennel, boil it in the slop, and foment with egg mixture, when the man puts on the salve, either before or after. Sing the charm upon each of the worts; thrice before "he" works them up, and over the apple in like manner; and sing into the mans mouth and into both his ears the same magic song, and into the wound, before he applies the salve.

47. If the worm or the bleeding "fig" turn downwards,^a delve round a plant of celandine root and take it with thy two hands turned upwards, and sing over it nine Paternosters; and at the ninth, at "Deliver us "from evil," snap it up and take from that plant and from others that may be there a little cup full, and then *let the man* drink it; and let one beathe him at a warm fire; it will soon be well with him.

48. Again, for the same; have a great quern stone taken and heated and laid under the man, and have walwort and brooklime and mugwort gathered, and laid upon the stone, and under it, and apply cold water, and make the steam reek upon the man, as hot as he can endure it.

49. If foot or knee or shanks swell, take the netherward part of betony or lupins, pound them thoroughly mingle with small wheaten meal; clap it on the swelling.

50. For elephantiasis and epilepsy, work a salve thus; boil in butter these worts, roots of helenium and the upper part of heyriffe and savine and centaury and feverfue and pellitory and brownwort; wring through a cloth, then have some powdered burnt salt and a pennyworth of brimstone.

51. Write this along the arms *for convulsions* or against a dwarf, *three crosses, T for the Trinity and*

^a Expressions of this sort are | the age; even the viscera move up
frequent in the medical treatises of | and down in the cavities of the body.

toruci. Þrit þiſ onðlanġ ða earmar pið ðpeorh + ƿ +
p + ƿ + N + ō + ƿ + m + ō + ō A ƿ ġnið cýle-
þenigean on ealað sc̄s macutuſ • sc̄e uictorici.¹

fol. 165 b.

Þið pennar æt manney heortan nim hƿeppettan ƿ
rædic ƿ ġmælnæam² næp ƿ ġarpleac ƿ ġuþerne ruða ƿ
ruplearan ƿ piƿor on unġodenan hunige ƿ þrunġ ðurh
clað ƿ piƿera þonne ƿ þýlle þonne ġriðe.

fol. 166 a.

Þiſ ġebed man ġceal ġinġan on ða blacan blezene³
.IX. ġiðum • tiġað. Þýre þonne ġodne cliðan ġenim
aner æġer ġerýrðe ġreateſ ġealteſ ƿ bærn on anan
claðe þ hit ġi þurh buſnen ġeġnið hit þonne to ðufte
ƿ nim þonne þreora æġra ġeolcan ƿ ġemænġc to þam
dufte þ hit ġý ġpa ftið þ hit pille pel clýrian ƿ ġe-
openige mon þonne þone ðott ƿ binde þone cliðan to
þan þýlle þe ðe þearf ġý. Þýre him þonne ġealfe ðæt
hit halige ġenim æðelƿerðinġerýrt ƿ elehtſan ƿ ġeade
fullan ƿ merce ġecnuca ealle toromne ƿ þýll on
ferġere buteran.

fol. 166 b.

Eiſ men eġlað ġeo blace blezen⁴ þonne nime man
ġreat ġealt bærne on línenum claðe ġpa micel ġpa án
æġ ġrinde þonne þ ġealt ġriþe ġmæl nime þonne
þreora æġra ġeolcan ġrinġe hit ġriðe toġæðere ƿ leġe
hit .VI. niht þærto nim þonne eorð naſelan ƿ ġrinde
þpylian ƿ capel leaf ƿ ealð ġmera cnuca þ eal to
romne ƿ leġe hit þreo niht þærto nim þonne ġearpan
ƿ ġrindeþpylian ƿ bſæmbelleaf ƿ clæne ġpic cnuca to
ġæðere ƿ leġe þærto him bið ġona ġel oððæt hit hal
ġý ƿ ne cume þær æt nan pæta butan of þan þýrtan
ġýlfan.

¹ This repetition, with variety, is
from MS.

² Read ġmælnæ.

³ Glossed Ad Carbunculum.

⁴ Glossed Ad carbunculum.

Alpha and Omega, and rub down celandine into ale. St. Machutus, St. Victricius. Write this along the arms *as protection* against a dwarf, *some crosses and letters*, and powder celandine into ale.

52. For wens at a mans heart, take cucumber and radish and the small rape and garlic and southernwood and cinquefoil and pepper in honey unsodden; wring through a cloth and then pepper it, and then boil strong.

53. This prayer shall a man sing upon the black blain or carbuncles, Tigað, *and so forth*,^a nine times. Then work a good poultice *thus*, take the content of one egg of rock salt, and burn it on a cloth so that it may be burnt through, then rub it to dust, and take then the yolks of three eggs and mingle with the dust, so that it may be so stiff that it will stick well, and let the head of the boil be then opened and the poultice be bound to the swelling as thou needest; then make *the man* a salve so that it may heal, take stichwort and lupins and red chervil and marche, pound them all together, and boil in fresh butter.

54. If the black blain annoy a man, then let one take a lump of salt, burn in a linen cloth as much of it as is as big as an egg, then grind the salt very small, then take the yolks of three eggs, whip it well up together, and lay it for six nights to the blain, then take asparagus and groundsel and leaves of colewort and old grease, pound all that together, and lay it for three nights to the blain, then take yarrow and groundsel and bramble leaves and clean lard, pound together and apply to the blain, (it will soon be well with the man) till it be healed, and let no liquid come near, except that of the worts themselves.

^a As in page 10.

ƒiſ þin heorte ace¹ nim riðban ƿ þyl on meolce
ðrinc nýgon morzenaſ þe bið ſona ſel. 7

fol. 167 a.

Þið peorh man ſceal niman .vii. lytle oſlætan
ſpýlce man mið oſpað ƿ ſpittan þaſ naman on ælcne
oſlætan maximianus malchus . iohannes . Martinianus .
dionysius . constantinus . Serapion . þænne eft þ þalðor
þ her æfter epeð man ſceal ſingān . æfeſt . on þ
pýnſtre eape . þænne on þæt ſpīðne eape þænne uſan²
þæſ mannes moldan . ƿ ƿa þænne an mæden man to
ƿ ho hit on hiſ ſpeoran ƿ ðo man ſpa þpý ðaƿaſ .
him bið ſona ſel her com in ſangan . in ſpīðne pihc
hæfde him hiſ haman on handa epeð þ þu hiſ hæne-
geſt pæpe lege þe hiſ teagean ſpeoran ongunnan him
oſ þæm lande liþan . ſona ſpa hy oſ þæm lande coman
þa ongunnan him þa³ colian þa com inſangan ðeoneſ
ſpeoſtaſ þa geænðaðe heo . ƿ aðar ſpōi ðæt næfre þiſ
ðæm⁴ aðleƿan ðerian ne moſte ne þæm þe þiſ þalðor
beƿýtan mihte . oððe þe þiſ þalðor ongalan cupe . amen
mað. ¶. Ðer ſýndon læcedomaſ pið ælcen cýnneſ
omum ƿ onfeallum bancoþum . eahta ƿ tpenſige.

fol. 167 b.

fol. 168 a.

Greneſ merceſ leaſ geenucude mið ægeſ þ hrite ƿ
eedeſ ðræſtan ſmýne on þa ſtope þær þ ſaſ ſý.
¶. Þið omum ƿ blegnu[m] . criſtus natuſ ááuiſ⁵ ſc̅s
a xpr̅ paſſuſ ááuiſ⁵ . a xpr̅ reſurrexit a moſtuſ
ááuiſ⁵ ſc̅s áa ſuptare poteſuſ. ¶ pið omum ƿ aþleƿ-
nedum ſuſ meolc pýnſce cealpe ƿ beþe mið cealpe eft .
genim beor ðræſtan ƿ ſapan . ƿ ægeſ þ hrite ƿ ealde
ſpūt lege on pið omena ƿepelle. ¶ Eft pið omena
geberſte ſitte on cealdum pætere oððæt hit aþeadað
ſý teoh þonne up ſleah þonne feoreſ ſceappan ymb þa

fol. 168 b.

¹ Glossed Ad cardiacos.² huſan, MS.³ Interlined ðah.⁴ ðæ is interlined.⁵ Here ááuiſ represents ágiuos.

55. If thy heart ache, take ribwort and boil it in milk, drink it for nine mornings, it will soon be well with thee.

56. Against a warty eruption, one must take seven little wafers, such as a man offereth with, and write these names on each wafer, Maximianus, Malchus, Iohannes, Martinianus, Dionysius, Constantinus, Serafion; then again one must sing the charm which is hereinafter mentioned, first into the left ear, then into the right ear, then above the mans poll, then let one who is a maiden go to him and hang it upon his neck, do so for three days, it will soon be well with him. *The incantation.* "Here came entering:^a a spider
" wight: he had his hands upon his hams: he quoth
" that thou his hackney wert: lay thee against his
" neck: they began to sail off the land: as soon as
" they off the land came, then began they to cool: then
" came in a wild beasts sister: then she ended: and
" oaths she swore, that never this could harm the sick,
" nor him who could get at this charm, or him who
" had skill to sing this charm; amen, fiat." Here are leechdoms against erysipelata of every sort and fellons *and* leg disorders, eight and twenty.

57. Smear on the place where the sore is, leaves of green marche pounded with the white of an egg and lees of oil. Against erysipelata and blains; *a christian charm.* For erysipelata and blained body, work sour milk into jelly and foment with the jelly. Take beer dregs and soap and the white of an egg and old groats, lay on for erysipelalous swelling. Again, for erysipelalous eruption; let *the man* sit in cold water till *the part* be deadened, then draw him up, then strike four scarifying scores about the pocks on the outside, and

^a The colons mark where the lines of this rough music end.

poccar utan 7 læt ýrnan þa hríle þe he pille 7 pýre þa realfe brunerýrt merjcmeryýllan 7 reade netlan. pel on buteran jmyre mid 7 beþe mid þam pýrtuin eft angeltræccan zegnud jriþe do eced to. 7 onbimd 7 jmyre mid. ¶ Eft jarinan zegnud to duſte. 7 mænzc¹ riþ hunize 7 jmyre mid.

fol. 169 a.

¶ Eft rið þon² ylcan zenim zebpædde ægru menz rið ele lege on. 7 berpeþe mid betan leaſum. ¶ Eft cealpej jceapn oððe ealdej hpyþerej pearm 7 lege on. ¶ Eft heoretej jceapeþan of ſelle arcaſen mid pumice 7 peþe mid ecede 7 ſmyre mid. ¶ Eft zenim eofopej zeallán. oððe oþerej jpyne 7 jmyre mid þær hit jar ri. ¶ rið þon ylcan zenim jpolpan nejt 7 zebpæc mid ealle 7 zebæpne mid jceapne mid ealle 7 zegnud to duſte 7 mænzc riþ eced 7 ſmyre mid;

fol. 169 b.

¶ Eft zehæt ceald pæteþ mid iſene 7 beþe mid zelome. ¶ Rið hpojtan 7 neopunýre pýl realuan 7 ſinol on zerpettum ealoð 7 jup hat do jpa jpa of jpa þe þearf rie; ¶ Rið morzen plætunza pyl on pætre eorþzeallan jpet mid hunize jele him zoðne bollan ſulne on morzenne. ¶ Rið þon þe mon blode pealle þurh hý muð zenim betonican þneopa tpymerja³ zeræge 7 cole gate meoloc þneo cuppan fulle 7 drince þonne bið he jona hal. ¶ Rið ælceþ monney týðernejre innepeariðe zenime pezþpæðan do on pin jup þ poþ 7 ete þa pýrta þonne deah hit rið æghpylepe innancundne unhælo. ¶ Zif man jceorpe on þone innað zalluc hatte rið eazena teapa heorteþ hopeþ axan do on zerpet pin þa morjan do to duſte do zoðne cucelepe ſulne æzrcýlle fulle pineþ oððe zoðer ealað 7 huniz jýle drican⁴ æp

fol. 170 a.

¹ mæzc, MS.² þon, MS.³ tpymerj, MS.⁴ Δ frequent form.

let them run as long as he will, and make the salve *thus*, boil in butter brownwort, marsh maregall, and red nettle, smear therewith and foment with the worts; again rub thoroughly up an earthworm, add vinegar, and bind *this* on, and smear with it. Again, rub savine to dust, and mingle with honey, and smear therewith.

58. Again, for that ilk; take roasted eggs, mingle with oil, and apply, and swathe up with leaves of beet. Again, warm and apply the sharn *or dung* of a calf or of an old ox. Again, *take* shavings from the fell of a hart, shiven off with punice stone, and soak in vinegar, and smear therewith. Again, take gall of a boar or other swine, and smear therewith where it is sore. For that ilk, take a swallows nest and break all up together, and burn it with sharn all together, and rub to dust and mingle with vinegar, and smear therewith.

59. Again, heat cold water with iron and bathe therewith frequently. Against cough and asthma, boil sage and fennel in sweetened ale, and sup it up hot, do so as often as need be. For morning qualms, boil in water earthgall, sweeten with honey, give the man a good bowl full of a morning. In case blood gush through a mans mouth, take three tremisses^a weight of betony and cold goats milk, three cups full of it, and let *the man* drink, then he soon will be hale. For any mans inward tenderness, let him take waybroad, let him put it into wine and sip the ooze, and eat the worts: it is valid for every inward disease. If a man have irritation in the inwards, there is a wort called galluc, *comfrey*, delve For tears of eyes; put ashes of hartshorn into sweetened wine, reduce "the roots" to dust, put *in* a good spoon full, an eggshell full of wine or of good ale and some honey, give it *the man* to drink early in the morn-

^a A tremissis in the lower empire was a third part of a solidus, and its weight was twenty two grains.

fol. 170 b.

on morġen. ¶ rið earion æþele ðrænc ġenim hrædic
 nýþepearðne ȝ elenan . þa bradan biſcopprýrt ȝ caſſúc
 leaſ rudan ȝ roſan raſenan . feferfuiſan ġebeať ealle
 toſomne ofġeať mið ænne feſter fulne ealoð ær þu
 mete þicġe. ¶ rið lunġen aðle breoſť præce ġenim
 merceſ ræð ȝ ðileſ . ræð ġnið pyl ȝ ġemænġ rið huniġer
 teape . ðo ſumne ðæl pirorpes ȝ ðo him ete¹ þreo
 rnæða² on niht nyſtiġ ; ¶ rið heaľſ omena rmyna hý
 rona mið hrýþereſ ġeallan ȝ rriþoſť mið oxan . him
 bið rona rel. ¶ Rið lænden ece ġenim betonican . x.
 prænega ġepæġe ðo þæri ġerpetter pineſ to tpeġen bolan
 fulle mænġ rið hať pæter rýle hiť niſtiġum ðrincan.
 ¶ Rið utrihte ġenim³ lemocan pyl hý on ġemetlice⁴
 mið rmale hrætenan melope ðo hrýþereſ rmeſa to .
 oððe rceapeſ rýle him etan pearm.

fol. 171 a.

Liſ hoſſ ġercoten rý oððe oþer neat . nim omprian
 ræð⁵ ȝ reſťtiſc pex ġerimġe mæſſepreofť . xii. mæſ-
 ran oþer ȝ ðo halig pæter on . ȝ ðo þonne on þ
 hoſſ oððe on rpa hrýlc neat rpa hiť rie . haſa þe þa
 prýrta rýmle mið.

Liſ men rýnd prænnaſ ġepunod on þ heaſod roſan
 oððe on ða eaġan . prunġ neoþepearðe cuſlýppan ȝ
 holleac in ða næſþýrlo læť licġan uppearð ġode hrile
 þiſ iſ ġepiſ læcedom.

fol. 171 b.

To monner fťæmne nim cýrſillan ȝ puducýrſillan
 biſcopprýrt . onťrian ġrundeſſýliġean . rýſc to ðræncean
 on hluttrum ealað : nim þreo rnada buteran ġemænġce
 rið hræten meola ȝ ġerýlťe þýġe mið ðý ðræncean . ðo
 rpa neoġan morġnaſ ma ġýſ⁶ þe þeaſſ rý.

¹ ete is interlined, and in a later hand ; read etan. Infinitives rarely drop n in English of so early a date.

² rnæða is glossed pilef. In the margin is, admodum mitis.

³ ġni, MS.

⁴ metlice, with ġ over line, MS.

⁵ Gloss. docke . f . reðe, MS.

⁶ ġýſ ġiſ, MS.

ing. For the ears a noble drink, take the netherward part of radish and elecampane, the broad bishopwort and hassuck leaves, rue and rose, savine, feverfue; beat all together, pour over them a sextarius full of ale, ere thou touch meat. For lung disease, and pain in breast, take seed of marche and dill, rub down, boil and mingle with virgin honey, add some part of pepper, and make the man eat three morsels at night fasting. For erysipelatous eruptions in the neck, smear them at an early stage with gall of neat cattle, and especially of ox; it will soon be well with *the man*. For loin ache, take ten pennyweight of betony, add two bowls full of sweetened wine, mingle with hot water, give to *the man* fasting to drink. For diarrhoea, take brooklime, boil it in (water?) moderately with small wheaten meal, add grease of bullock or of sheep, give it to *the man* to eat warm.

60. If horse or other beast be shot, take seed of dock and Scotch wax, let a mass priest sing twelve masses over them, and add holy water, and put that on the horse or on what cattle soever it may be. Have the worts always with thee.

61. If wens be constantly on the front of a mans head or the eyes, wring the netherward part of cowslip and hollow fumitory into the nostrils, make the man lie on his back for a good while; this is a sure leechdom.

62. For a mans voice, take chervil and wood chervil, bishopwort, ontrel, groundsel, make them into a drink in clear ale; take three slices of butter, mingle with wheaten meal, and salt, this eat with the drink; do so for nine mornings, more if need be.

ƿið anȝebreoſte ƿýll holen ƿinde on ȝate meolce .
 ȝ ȝup ƿearme¹ nýhftiȝ.

fol. 172 a.

ƿið ðone ȝƿíman ním ȝudan ȝ ȝalfian ȝ ƿinul ȝ
 eoƿð ƿiȝ bettonican ȝ hlían enuca ealle þaȝ ƿýrta
 toȝromne ðo on ænne ƿohchan oȝeoƿ mið ƿætere ȝmið
 ȝƿýðe læt ȝiȝan ut on ȝum ƿæt nim þone ƿætan ȝ
 ƿýrū ȝ lafa þin heafod mið ðo ȝƿa oƿt ȝƿa þe þearf
 ȝý.

fol. 172 b.

ƿýrc ȝodne ðƿenc ƿið ȝiðece ƿýl bettonican ȝ polle-
 ȝan² in alðum ƿine ðo in XXVII. ƿiƿoȝ coȝn³ ȝeoȝun-
 denpa ȝýle him on niht nýhƿtiȝ ȝodne ȝeenc ƿulne
 ƿearmeȝ ȝ ȝeoƿſte ȝode hƿile æfter ðæm ðƿence . on
 ða ȝapan ȝiðan. ƿið ðon ýlcan ƿýll in ealaþ þa haran
 hunan ȝ ȝudan ȝeoƿet mið huniȝe ȝýle ðƿincan on
 meȝene on niht nihtȝiȝ ȝodne bollan ƿulne ȝ oðerne
 þonne he ƿeſtan ƿille ȝ ȝymle ƿeſte æreſt on ða
 ȝapan ȝiðan oððæt he hal ȝý.

Eft ƿið ȝiðece ȝenim hoclæȝ ȝƿene enuca ȝƿiðe
 mænȝe ƿið ele þ hƿt ȝý ȝƿýlce clam clæm ðonne on
 ða ȝiðan þæȝ ȝe ȝý . mæſt ȝ ȝƿið mið claðe læt ȝƿa
 ȝeoȝiðen þreo niht þonne bið ȝe man hal :/

fol. 173 a.

ƿið ƿot adle ȝenim bettonican ƿýl in ƿætere beƿýll
 þƿiððan ðæl sýle þonne ðƿincan ða ƿýrt ȝecnuca leȝe
 on ƿundorlice hƿaðe . þ ȝaȝ ȝelyhteð þæȝ ðe ȝelæpeðe
 læcear ȝecȝeað :—

ƿið ðæne mielan ȝiendan ƿot adle þæȝe ðe læcear
 hatað ƿodaȝȝe ȝeo adl bið aȝpollen ȝ heo ȝið ƿuȝȝe
 ȝ ȝilſȝe⁴ ȝ ȝeonuȝa ƿoȝtoȝene ȝ ða tan ȝeoȝceð úȝ
 ȝenim ȝƿunðeoȝýliȝean ða ðe on æƿenu ƿexeð ȝ þa

¹ ƿepam, MS.² Read pollegian.³ Understand as copna.⁴ ȝilſȝe is glossed quítture.

63. For oppression in the breast, boil holly rind in goats milk, and sip it warm, fasting.

64. For swimming or giddiness in the head, take rue and sage and fennel and earth ivy, betony and lily, pound all these worts together, put them into a pouch, pour water over them, rub them thoroughly, make them drain out into a vessel, take the liquid and warm it, and lave thy head therewith, do so as oft as need be to thee.

65. Work a good drink against side ache *thus*; boil betony and pennyroyal in old wine, put twenty seven peppercorns in, ground, give *the man* at night fasting a good cup full of it warm, and let him rest a good while after the drink upon his sore side. For that ilk; boil in ale the horehound and rue, sweeten with honey, give *the man* to drink of a morning after his nights fasting, a good bowl full, and another when he is going to bed, and let him always rest upon the sore side till he be hale.

66. Again for side ache, take green mallow leaves, pound them thoroughly, mingle with oil, so that it may be like a paste, then dab it on the side, where the ache is most, and wrap it round with a cloth, leave it so wrapped up for three nights; then will the man be hale.

67. For foot ailment, take betony, boil it in water, boil away a third part, then give it for a drink; pound *also* the wort, lay it on; wonderfully soon the sore will be relieved, according to what learned leeches say.

68. For the great discharging foot ailment, which leeches hight *ποδάγρα*, or gout; the disease is accompanied by swelling, and it dischargeth ratten and mucus, and the sinews are distorted and the toes shrink up; take groundsel, that which waxeth on houses, and the

fol. 173 b.

ƿeadan ƿuðu ƿillan¹ beƷa eƿenƿela enuea ƿið . ealdum
ƿƿineƿ ƿýſle ƿýſe to clame ðo on ða ƿeƿ ƿƿið mið
claðe on niht Ʒ ðƿeah eƿt on moƿzen Ʒ ðriȝ mið
claðe ƿmýſe mið henne æȝef þe hƿitan ðo eƿt nýopne
clam ðo ƿƿa . VII. niht þonne bið ða ƿeonuƿa ƿihte Ʒ
ƿeƿ² hale :—

fol. 174 a.

ƿƿſe ðrænc ƿiþ þon ýlcan ȝenim ða ýlcan ȝrunde-
ƿƿýlȝean³ Ʒ himðheoloðan⁴ Ʒ ða ƿmalan cliðƿýſe⁵ Ʒ
ƿuðuhƿoƿan⁶ Ʒ polleȝian ealra eƿenƿela ðo in ƿm oððe
on ƿýlſe eala ƿýle ðƿincan⁷ ȝoðne ƿrænc ƿulne on
niht nihtſiȝ þeƿ ðrænc iȝ ȝoð ƿið endƿeƿce⁸ Ʒ ƿið
þeop ƿeƿce Ʒ ƿið ƿot ƿƿilum :—

ƿið ȝiccenðſe ƿombe ƿýll polleȝian on ƿæteſe sýle
supan ƿƿa he hatofe mæȝe aƿæſnan ðam men bið
ƿona se ȝicða læȝra :.

ƿýſe ƿealfe ƿið luȝum ƿýll in buteƿan nýoðeƿeapðne
hýmlic Ʒ ƿýſmod oððe boðen smýſe mið þ heaƿoð ƿeo
ƿealfe ȝeðeð þ þær bið þaƿa luȝa læȝ :—

fol. 174 b.

ƿýſe ȝoðne ðrænc ƿið luȝum ȝenim luſeſice Ʒ
ƿýſmod Ʒ hýmlic ðo in eala sýle ðƿincan on niht
nihtſiȝ ȝoðne bollan ƿulne :—

ƿið innoðeƿ heƿiȝneſſe⁹ ƿýle etan ƿæðic mið ƿealfe
Ʒ eced ƿupan ƿona bið þ mod leohſe :—

¹ Understand ceƿƿillan ; a gloss.
gives here ſparagia agreſtiſ.

² By later interlineation, ða ƿeƿ.

³ Glossed ſeneðoeþ. It is now
Senecio vulgaris, Bot.

⁴ Glossed ambrosia.

⁵ Glossed rubea minor.

⁶ Glossed astula regia.

⁷ Understand ðƿincan.

⁸ ƿið endƿeƿce is glossed contra
pu[n]cturas, ƿeƿce dolorem, ƿƿilum
inflacionem. Read, perhaps, beoh-
ƿeƿce.

⁹ heȝiȝneſe, MS. ; innoðeƿ is not
reconcilable with the cloſe of the
ſentence, and the neuter article
argues that there is no ſlip in þ
mod ; read, therefore, modeſe.

red wood chervil, of both equal quantities, pound with old swines grease, work into a paste, put it upon the feet, wrap up with a cloth at night, and wash again in the morning, dry with a cloth, smear with the white of a hens egg, make again a new paste, do so for seven days; then will the sinews be right and the feet healthy.

69. Form a drink against that ilk; take the same groundsel and hindheal and the small clivers and wood-roffe and pennyroyal, of all equal quantities, put into wine or into foreign ale, give *the man* a good cup full to drink at night fasting. This drink is good for pain in the buttocks, and for pain from the "dry" disease,^a and for foot swellings.

70. For an itching wamb, boil pennyroyal in water, give it to the man to sup as hot as he can endure it; soon will the itching be less.

71. Work *thus* a salve against lice; boil in butter the netherward part of hemlock and wormwood or bothen, smear the head therewith; the salve effects that of the lice there be less.

72. Work *thus* a good drink against lice; take lovage and wormwood and hemlock, put them in ale, give the man to drink at night fasting, a good bowl full.

73. For heaviness of the mind, give to eat radish with salt and vinegar; soon the mood will be more gay.

^a If the correction *peohpepce* be accepted, the translation will be *pain in the thighs*.

fol. 175 a.

Þið fleoƷendan attre aſleah .III. ſceappan on
 feoƷeþ healfa mið æcenan brianðe ƷebloðƷa ðone brianð
 feoƷp on ƷeƷ ſinƷ ðiſ on .III.¹ ⁊ matheuſ me ðucað
 ⁊ marcuſ me conſeruæð ⁊ lucas me libeƷat² ⁊ io-
 hanner me ađiuuat² ſempeſ . amen. Contſiue² deus
 omnem malum et nequitiam per uirtutem patriſ
 et fili et ſpſiutur ſcī ſanctifica me emanuhel ih̄ſ
 xp̄ſ libeƷa me ab omnibur inſiðíiſ inímiçi bene-
 dictio domini ſupeſ caput meum poſenſ deus in omni
 tempore. AMEN.

Þið fæſfice fefefſiſƷe Ʒ ſeo ſeade netele ðe þuþh
 æſin inſýxð Ʒ ƷeƷbſæðe Ʒýll in buteſan.

fol. 175 b.

Blude³ Ʒæſan hý la hlude
 ða hý ofeſ þone hlæp ſiðan
 Ʒæſan anmode ða hý
 ofeſ land ſiðan
 Ʒcýlb ðu ðe nu þu ðýſne mið Ʒeneſan mote
 ut lýtel ſpepe Ʒiſ heſ inne ſe
 ftoð under linde
 under leohſum Ʒcýlðe
 þæſ ða mihtigan Ʒiſ
 hýſa mæƷen beſæðdon
 Ʒ hý Ʒýllende Ʒaſiaſ Ʒændan
 ic him oðerne eſt pille Ʒændan
 fleoƷende flane ſonane toƷeaneſ
 ut lýtel ſpepe Ʒiſ hiſ heſ inne ſý
 Ʒæt smið ſloh ſeax
 lýtel ſeſna punð ſpſðe
 ut lýtel ſpepe Ʒiſ heſ inne ſý .
 sýx ſmiðas Ʒætān /
 Ʒælſpeſa Ʒoſhtān /
 ut ſpepe næſ in ſpepe /

¹ ſiðum omitted ?² Read liberet, adiuvet, Contere.³ Some of these rude verses are divided in the MS. by faint lines,

apparently of the same ink as the writing; these lines are seen in our text.

74. For flying venom, make four strokes with an oaken brand towards the four quarters of *the heavens*, make the brand bloody, throw *the brand* away, and sing this three times, *etc.*

75. For a sudden stitch, feverfue and the red nettle which waxeth about a dwelling, and waybroad, boil *them* in butter.

76. ^a Loud were they, lo ! loud
 When over the lew ^b they rode:
 They were of stout mood
 When over the lew they rode.
 Shield thee now ; thou mayst ^c save this nithling
 Out little spear ; if herein it be.
 He (?) stood under the linden *broad*
 Under a light shield,
 Where the mighty *witch* wives
 Their main strength proved.
 And yelling they sent darts.
 I again will send them another
 Flying feathered bolt from the front against them.
 Out little spear ; if herein it be.
 Sat the smith ; he sledged a sword.
 Little iron, wound sharp.
 Out little spear ; if herein it be.
 Six smiths sat,
 Slaughter spears they wrought.
 Out spear ; not, in spear,

^a Section 76 is fragmentary ; it partly explains its own object.

^b Hill.

^c Possis.

fol. 176 a.

3if heƿ inne ȝý ȝeneȝ ǵæl /
 hæȝteȝƿan ȝeƿeone
 hit ȝceall ȝemýltan
 3if ǵu ƿæne on ȝell ȝcoten /
 oððe ƿæne on ȝlæȝc ȝcoten /
 oððe ƿæne on blod ȝcoten /
 oððe ƿæne on hǵ ȝcoten /
 næƿne ne ȝý ǵin hiȝ atæȝeð
 3if hit ƿæne eȝa ȝeȝcote
 oððe hit ƿæne ýlȝa ȝeȝcote
 oððe hit ƿæne hæȝteȝƿan ȝeȝcote
 nu ic ȝille ǵin helpan
 ȝiȝ ðe to bote eȝa ȝeȝcoteȝ
 ǵiȝ ðe to bote ýlȝa ȝeȝcoteȝ
 ǵiȝ ðe to bote hæȝteȝƿan ȝeȝcoteȝ
 ic ǵin ȝille helpan
 ȝleð ȝon¹ on ȝýȝen hæȝde
 halȝeȝ tu
 helpe ǵin ǵrihten
 num ȝonne ȝ ȝeax ađo on ƿætan.

fol. 176 b.

Ðið luȝan ȝealȝ commuc cloȝðunȝ ȝæðie ȝeȝmoð
 ealȝa eȝen ȝela ȝecnuca to ǵufte ȝecneð ȝið ele ȝmýȝe
 mið ealne ǵone lichoman num eac meldon ða ȝýȝe
 ȝeȝȝe to ǵufte ȝȝiðe ȝmale ðo in hat ƿæteȝ ȝýle
 ǵꝛuncan ȝona ða lýȝ ȝ oðȝe lýtle ȝýȝmaȝ ȝȝýltað num
 eac ȝeȝmoð ȝ maȝiȝian. ȝ ȝýȝ² ȝelice micel ealȝa ȝýll
 in ȝine oððe on ȝeȝȝetȝum ƿæteȝe ȝeðo ȝȝuȝa on ȝone
 naȝolan ȝonne ȝȝýltað ða lýȝ. ȝ oðȝe lýtle ȝýȝmaȝ
 num eac cýlenðȝan ȝið ǵon ȝýll in eala ȝȝiðe ȝmȝe
 mið ȝ heaȝoð.

Liȝ hȝýðeȝa fteoȝƿan ðo in halȝ ƿæteȝi ȝȝunðe-
 ȝȝylȝean ȝ ȝȝunȝeȝȝeȝ ȝ atȝoȝlaðan neoðeȝeȝaȝde ȝ
 eliðȝȝeȝ ȝeot on ðone muð ȝona hý batȝgeað.

¹ ȝon, MS.| ² ȝyl, MS.

If herein there be, of iron a bit,
 A witches work,
 It shall melt.
 If thou wert on fell shotten,
 Or wert on flesh shotten,
 Or wert on blood shotten,
 Or wert on limb shotten,
 Never let be thy life a teased;
 If it were an Æsir^a shot,
 Or if it were an elfin shot,
 Or if it were a witches shot,
 Now will I help thee.
 Here's this to boot of Æsir shot
 Here's this to boot of elfin shot
 Here's this to boot of witches shot
 I will help thee.
 Fled Thor to the mountain.
 Hallows he had two.
 May the Lord help thee!

Then take the knife and put it into liquid.

77. Against lice, a salve; cammock, cloffing, radish, wormwood, of all equal quantities, pound them to dust, knead up with oil, smear therewith the whole body; take also the wort melde, work it to very small dust, put it into hot water, give it *to the victim* to drink, soon the lice and other little worms will die. Take also wormwood and marrubium and myrtle, alike much of all, boil in wine or in sweetened water; put it thrice on the navel, then the lice shall die, and so other little insects. Take also coriander for that disease, boil in ale thoroughly, anoint the head therewith.

78. If cattle are dying, put into holy water groundsel and springwort and the netherward part of attorlothe and clivers, pour it into the mouth, soon they will be better.

^a The Æsir were Woden, Thor, Freya, Tiw, and other gods.

fol. 177 a.

Þiſ þunȝen aðle hriðerum þa pýrte on porðiȝum heo
bið ȝelc hundes micȝean ðære pýrte þæri pexeð blaco
berȝean eal ȝpa micle ȝpa oðre pýr beana ȝecnuca
do in halȝ pæter . do þonne on muð þæni hriðerum
ȝenim þa ýlcen pýrte do in ȝlede ȝ finol ȝ caſſuc ȝ
ȝodereb ȝ pecelȝ bærn eal to ȝomne on ða healfe ðe
ȝe pind ȝý læt ȝeocan on ðone ceap ȝeopc cufte¹
mæl of caſſuce ȝiſo ȝete on ȝeopc healfe þæſ ceapȝ
ȝ an to miðdeȝ . Sinȝ ýmb þone ceap . Benedicam
dominum in omni tempore urque in finem ȝ bene-
dicite ȝ letanias ȝ pæter noster ftered on halȝ pæter
bærn ýmb pecelȝ ȝ ȝodereb ȝ ȝeahȝe mon ðone ceap
ȝýle þone teoþan pæniȝ for ȝode læt ȝýþðan beoȝȝean
do ður þurfa.

fol. 177 b.

Ȝiſ ȝceap ȝý abrocen ȝ rið þæri fteorfan . cæſter
ære elehtre pulſer camb finol ftancop pýre to duſte
do in halȝ pæter ȝeot in þæt abrocýne . ȝceap . ȝ
ftered on ða ofur² þurfa.

fol. 178 a.

Þið poccum ȝ ȝceapa hreorfan . elehtre ȝ eoſor-
fearn neoðerearð . ȝreſerýrt ufanreariðe aȝrundene .
ȝreate beane cnuca ealle toȝomne . ȝriðe ȝmale in
hunȝ ȝ in halȝ pæter ȝ ȝemenȝc pell toȝomne do
in muð mið cucylepe ane ȝnade þreo ȝýmle ýmb ane
niht niȝon ȝiðum ȝiſ micel þearf ȝý :—

Þið ȝpina þæri fteorfan do a in heora mete ȝeoð
ȝhðan ȝýle etan nim eac elehtrean biȝceoppýrt ȝ caſſuc
ðeſeþorn heȝerfan haran ȝpicel ȝinȝ ofen ȝeopc
mæȝfan . ður on fald hoh ða pýrte on ȝeopc healfe
ȝ on þan ðore bærn do pecelȝ to læt ȝruan ofen
þone ȝec.

¹ Read cufteȝ.| ² Understand as ofere.

79. For lung disorder in cattle, pound the wort (. . . which waxeth) in highways, it is like the wort called hounds mie, on it grow black berries as mickle as other peas, put it in holy water; introduce it into the mouth of the cattle. Take the same wort, put it upon gledes, and fennel and hassuck and "cotton" and incense, burn all together, on the side on which the wind is, make it reek upon the cattle, make five crosses of hassuck grass, set them on four sides of the cattle and one in the middle; sing about the cattle Benedicam, etc., and the Benedicite and some *Ps. xxxiv.* litanies and the Paternoster, sprinkle holy water upon *them*, burn about them incense and "cotton," and let some one set a value on the cattle, let *the owner* give the tenth penny to *the church* for God, after that leave them to amend; do thus thrice.

80. If a sheep be diseased, and for sudden death of them, work to dust black hellebore, lupin, wolfscomb, fennel, stone crop; put into holy water, pour upon the diseased sheep and sprinkle on the others thrice.

81. For pocks and skin eruptions in sheep; lupin and everfern, the nether part of it, the upper part of spearwort, ground, great *or horse* beans, pound all together very small in honey and in holy water, and mingle all well together, put one dose into the *animals* mouth with a spoon, three doses a day always; for nine times if mickle need be.

82. For sudden death of swine, put *this(?)* always into their meat; seethe gladden, give it them to eat, take also lupin, bishopwort, and cassuck grass, tufty thorn, heyriffe, vipers bugloss; sing over them four masses, drive *the swine* to the fold, hang the worts upon the four sides and upon the door, *also* burn them, adding incense; make the reek stream over *the swine*.

fol. 178 b.

ƿið þeopentum luben luben niȝa eƿið niȝa eƿið ƿel
ceið ƿel ðelf ƿel cumer oꝛcȝaei ceufoꝛi ðaꝛið ȝiuȝ
ƿaꝛiuȝ ƿiðiuȝ ðelou ðelupiȝ.

ƿið honðpȝummmum ƿciꝛteꝛon . ƿƿeꝛl . ƿiꝛoꝛi . hƿit
ƿealt mænȝc toȝomne ƿmȝȝe mið ¶ eꝛt ƿex ƿƿeꝛl ȝ
ƿealt mænȝc ƿmȝȝe mið.

ȝiꝛ næȝl oꝛ honda ƿeopðe nim hƿætene coꝛn ȝecnuca
mænȝc ƿið huȝiuȝ leȝe on ðone ƿiuȝeꝛi . ƿȝll ȝlahþoꝛn
ȝuȝde þƿeah mið ðȝȝ ðrænec.

fol. 179 a.

ƿið hƿoꝛtaȝ ƿȝll cuȝmeallan ƿȝȝtuȝman ƿȝȝe to
ðuꝛte ȝȝle hiȝ on ƿine ðꝛuȝcan ȝona ȝe hƿoꝛta bliȝ
neð.

ƿið maȝan ƿȝȝce ȝ ȝiꝛ he bið toblapen ȝe innoð
ȝiuȝc polleȝian in cealð ƿæteꝛi oððe in ƿin ȝȝle ðꝛuȝcan
hiȝ bið ƿel :—

ƿið ðon ðe ƿiꝛ ƿæȝuȝȝa aȝuȝbiȝe ȝenim polleȝian
ȝ ȝuȝið to ðuꝛte in ƿulle beȝuȝið aleȝe unðeꝛ þæt ƿiꝛ
hȝȝe bið ȝona ƿel :—

fol. 179 b.

ƿið þeop . ȝoꝛe ȝ ȝuȝde elene ȝ ƿeꝛeꝛƿuȝe . ƿæðic ȝ
biȝceoppȝȝȝ ȝaluȝe ȝ ȝauȝne eꝛeꝛðȝioȝe ¶ eꝛt oꝛeꝛ ƿanu
ȝ ƿeꝛeꝛƿuȝe ȝaꝛleac ȝ ƿæðic . ellen ȝuȝið inȝeȝaꝛið ȝ
cȝȝȝe . neȝele ƿiꝛoꝛi . miȝte þe ƿȝxð be þæȝe ea . nim
mealt eala oꝛȝeoȝ ða ƿȝȝta nȝȝon niȝt ȝ sȝȝle ðꝛuȝcan
nȝxȝtuȝ.¹ Giꝛ þu ƿille ƿȝȝcean ȝoðne ðrænec ƿið ælc
inȝȝel² ȝȝ hiȝ on heaꝛðe ȝȝ þæȝi hiȝ ȝȝ þonne ȝenim
þu ȝaluȝan leaꝛ ȝ ȝuðan leaꝛ ȝ heȝðan leaꝛ ȝ ƿinoȝeȝ
ȝ ceꝛȝillan leaꝛ ȝ heȝeclȝan leaꝛ ȝ ƿeꝛȝoceȝ leaꝛ ȝ
ȝeadeȝ ȝealeȝ leaꝛ ealȝa eꝛeꝛȝela cȝoca hȝ toȝomne ȝ
leȝe on ƿine oððe on hlutȝȝan ealað ȝ ȝiuȝȝ þonne
oꝛ þa ƿȝȝta ȝ nim þonne huȝiuȝ be ðæle ȝ ȝƿet þone
ðrænec ðꝛuȝc hiȝe þonne anȝe tiðe æȝi þu þe ƿille
bloð lætan beþa þe þonne þa hƿile to hatum ȝȝȝe ȝ

fol. 180 a.

¹ Read nȝȝtuȝ.| ² Read ælc ȝȝel oꝛ ælcum ȝȝele.

83. Against thievings; *a charm*.

84. Against hand worms, mingle together ship tar, brimstone, pepper, white salt, smear therewith. Again, mix wax, brimstone, and salt, smear therewith.

85. If a nail come off a hand, take wheaten corns, pound them, mingle them with honey, lay on the finger; boil sloe thorn rind, "wash with the drink."

86. For cough, boil roots of churmel, work to a dust, give *this to the man* to drink in wine, soon the cough will cease.

87. For maw wark, and if the inwards be blown, wring pennyroyal in cold water or in wine, give to the man to drink, soon it will be well with him.

88. In case a woman suddenly turn dumb, take pennyroyal and rub to dust, wind it up in wool, lay under the woman, it will soon be well with her.

89. For "dry" disease; rose and rue, helenium and feverfue, radish and bishopwort, sage and savine *and* evertthroat. Again, another *remedy*; flower de luce and feverfue, garlic and radish, the inner rind of elder and cress, nettle, pepper, mint which waxeth by the running water;^a take malt of ale, pour it for nine nights over the worts, and give it the man to drink fasting. If thou wilt make a good drink against any inward evil, be it in the head, be it where it may, then take thou leaves of sage and leaves of rue, and leaves of helde, and of fennel, and of chervil, and of hedge-clivers, and of peach, and of red sallow, of all equal quantities, pound them together, and lay them in wine or in clear ale, and then wring the worts off, and then take honey by proportion and sweeten the drink, then drink it one hour before thou wilt let thyself blood; beathe thyself the while before a hot fire, and make

^a All the mints haunt the water.

læt ýrnan þone ðrænc into ælcan lime 3if þu him
æniȝe hrile beſýlgeſt þu onȝiteſt ꝥ he iſ frýmful to
beȝanne.

Þið mete cƿeorpan ȝenime eoƿðȝcallan ðuȝ to
duſte ȝcað on eala oððe on ȝƿa hræt ȝƿa þu ðruncan
pille þe bið ȝel. Þið þæt man ne maȝe ȝlapan ȝenim
hænebellan ȝæð ȝ tunmuntan ȝear hƿeƿ toȝæðeƿe ȝ
ȝmýȝe ꝥ heafod mid him bið ȝel ;

fol. 180 b.

þonne þe mon æƿeſt ȝecȝe ꝥ þin ceap ȝý loȝoð
þonne cƿeð þu æƿeſt æƿ þu elleȝ hræt cƿeþe

bæðleem hatte ȝeo buƿuð

þe cƿiſt on acænned ƿæȝ

ȝeo iſ ȝemæȝƿað¹ ȝeonð ealne midðanȝearð

ȝƿa þȝoȝ ðæð ƿoƿ monnum mæȝe ȝeƿuþe

þuƿuð þa halȝan cƿiſteȝ ȝode amen. ȝebide þe þonne
þƿuƿa eaſt ȝ cƿeþ þonne þƿuƿa cƿux xƿī ab oꝛiente
ȝeðucað ȝebide þe þonne þƿuƿa ƿeſt ȝ cƿeð þonne
þƿuƿa cƿux xƿī ab occidente ȝeðucat ; ȝebide þe þonne
þƿuƿa ȝuð ȝ cƿeð þƿuƿa cƿux xƿī ab auſtƿo ȝeðu-
cat. ȝebide þonne þƿuƿa noꝛð ȝ cƿeð þƿuƿa cƿux xƿī
ab aquilone ȝeðucað. cƿux xƿī abȝcondita eſt et
inuenta eſt. iudeaȝ cƿiſt ahenȝon ðýðon ðæða þa
ƿýȝƿeſtan hælon ꝥ hý ƿoꝛhelan ne mihtan ȝƿa þeoȝ
ðæð næniȝe þinȝa ƿoꝛholen ne ƿuþe þuƿuð þa halȝan²
cƿiſteȝ ȝode . amen.

fol. 181 a.

contra oculorum dolorem.

DNE ȝcē ƿateȝ omnipotenȝ ȝteȝne deus ȝana oculoȝ
hominuȝ iſtiuȝ . N. ȝicut ȝanaſti . oculoȝ ƿili tobi et
multoꝝum cecoꝝum quos domine tu es oculoȝ³ cecoꝝum

¹ A later hand interlines o to
make ȝemæȝƿoð. Morosi gramma-
tici !

² Interlined i to make halȝan.

³ Read oculus.

the drink run into every limb ; if thou followest up *this drink* any while, thou shalt understand that it is advantageous to make use of.

90. In case meat of *milk diet* turn *sour*, take earth-gall, dry it to dust, shed it into ale or into whatever thou wilt drink, it shall be well with thee. In case a man is not able to sleep, take henbane seed and juice of garden mint, shake them up together, and smear the head therewith ; it will be all right with it.

91. When first thou art told that thy cattle are lost, then say thou before thou say anything else,

Bethlehem hight the borough
On which kindled was Christ
It is far faméd
Throughout all the earth
So may this deed among men
Become patent and public

Through the holy rood of Christ. Amen. Then say thy prayers thrice to the east, and say thrice " May " the cross of Christ bring *me* back *my beasts* from the " east ; " then pray thrice to the west, and say thrice " May the cross of Christ bring *me* back *my beasts* " from the west ; " then pray thrice to the south, and say thrice " May the cross of Christ bring *me* back *my* " beasts from the south ; " then pray thrice to the north, and say thrice " May the cross of Christ bring " *me* back *my beasts* from the north. It was lost and By St. Helena.
" is found. The Jews hung up Christ, they did of
" deeds the worst, they hid that they could not hide ;
" so may this deed be no wise hidden, through the
" holy rood of Christ. Amen."

92. For pain of eyes.

A prayer in Latin. Under the title *PIŠ EGNA SARE SINC ŠIS*, " for sore of eyes sing this," we find in the *Durham Ritual*, as printed p. 115, a similar prayer.

fol. 181 b.

manuꝝ aꝛuꝛoꝛuꝝ pes clauꝛoꝛuꝝ ꝛanuꝛaꝝ eꝝꝛoꝛuꝝ ꝛe-
ꝛuꝛꝛeꝛtio moꝛꝛuꝛoꝛuꝝ ꝛeꝛicitaꝝ maꝛꝛýꝛuꝝ eꝛ omniuꝝ
sanctoꝛuꝝ • oꝛo doꝛuꝛe uꝛ eꝛeꝝaꝝ eꝛ inluꝛuꝛaꝝ oꝛuloꝛ
ꝛaꝛuꝛuꝛi tui • ñ. in quacuꝛuꝛque ualituꝛuꝛdiꝛe coꝛꝛꝛituꝛuꝛ
meꝛeꝛuꝛi ceꝛeꝛꝛiꝛuꝛi ꝛaꝛaꝛe ðiꝛneꝛuꝛi tꝛiꝛbuꝛeꝛe ꝛaꝛuꝛo
tuo • ñ. uꝛ aꝛuꝛuꝛi iuꝛꝛiꝛiꝛe muniꝛuꝛi ðiaboꝛo ꝛeꝛiꝛꝛaꝛ eꝛ
ꝛeꝝnuꝛ coꝛꝛeꝛuaꝛuꝛi eꝛeꝛnuꝛ • ꝛeꝛ.¹

Domum tuam quaeso domine clementer ingꝛeꝛeꝛe
eꝛ in tuoꝛuꝛi tibi coꝛꝛðibuꝛi ꝛiꝛeꝛuꝛuꝛi ꝛeꝛꝛeꝛuꝛaꝛ coꝛ-
ꝛꝛituꝛaꝛ maꝛꝛꝛiõnem² uꝛ cuiꝛi eꝛðiꝛiꝛaꝛiõne suꝛꝛiꝛiꝛi
huꝛuꝛi ꝛiꝛaꝛ haꝛiꝛaꝛiõ ꝛꝛeꝛlaꝛa ;

ꝝiꝛ hoꝛꝛi bið ðeꝛꝛæht þonne ꝛcealt þu eꝛeþan þaꝛ
ꝛoꝛð.

fol. 182 a.

Naboꝛꝛeꝛe unde uenĩꝛi tꝛiꝛbuꝛi uicibuꝛi eꝛeꝛðiði ꝛꝛoꝛ-
teꝛi tꝛiꝛbuꝛi uicibuꝛi • Alpha eꝛ ó iꝛiꝛiũ eꝛ ꝛiꝛuꝛi eꝛux
mihi uita eꝛ eꝛ tibi moꝛi iꝛiꝛiꝛiꝛi;³ ꝛaꝛeꝛi noꝛteꝛi ;

ꝛið eýꝛneꝛ.

Neozõne ꝛæꝛan noðþæꝛ ꝛꝛeofteꝛi þa ꝛuꝛðoꝛ þa nýzõne
to VIII. ꝛ þa VIII. to VII. ꝛ þa VII. to .VI. ꝛ þa .VI. to
.V. ꝛ þa V. to .IIII. ꝛ þa IIII. to III. ꝛ þa III. to .II. ꝛ
þa II. to I. ꝛ þa .I. to nanum • þiꝛ þe lib be eýꝛneꝛeꝛ
ꝛ ꝛꝛoꝛeꝛleꝛ⁴ ꝛ ꝛeꝛuꝛneꝛ⁴ ꝛ æꝝhꝛꝛýꝛeꝛi ýꝛeꝛeꝛi ꝛiꝛz be-
ðiꝛiꝛe nýzõn ꝛiþum.

þiꝛ mæz hoꝛꝛe ꝛið þoꝛ þe him bið coꝛꝛi on þa ꝛeꝛ.

fol. 182 b.

Geneon zenetꝛoꝛi zeniꝛuꝛi cataloꝛi caꝛe tꝛuꝛꝛe ꝛābiꝛꝛe
eꝛmiꝛe ꝛoꝛꝛuꝛe naht ie ꝛoꝛꝛuꝛe⁵ neꝛuiꝛi annua maꝛiꝛi
ꝛeāna neꝛuꝛeꝛaꝛdo ;

¹ The formula of adjuration has been erased. Perhaps also the heading of the following paragraph. Read illumines.

² Read constituias mansionem.

³ Read mors inimice ? inimico ? See Lacn. 108.

⁴ ꝛꝛoꝛeꝛleꝛi, MS. ; read also ꝛýꝛuꝛeꝛ.

⁵ That is, "I had nothing for a charm."

Thus, Sana, Domine, oculos hominis istius sicut sanasti oculos Tobiae sancti, et sicut aperuisti oculos duorum cecorum

93. *A prayer in Latin, and, as it seems, on consecration of a church.*

94. If a horse be sprained (?), then shalt thou say these words ; Naborredus^a unde venisti ; three times : credidi propter ; three times : A and Ω : beginning and end : *and so on.*

95. For churnel.

Nine were Noððes sisters, then the nine came to be eight, and the eight seven, and the seven six, and the six five, and the five four, and the four three, and the three two, and the two one, and the one none. This may be medicine for thee from churnel and from scrofula and from worm, and from every mischief. Sing *also* the Benedicite nine times.

96. This is valid for a horse which hath corns on his feet.

Some words, partly Latin.

^a This seems to be the Nabon- | Babylon was taken by Cyrus, Be-
nedus of Berosus, in whose reign | rosus is quoted by Iosephus.

... ȝif hoȝȝ bið ȝeȝceoten.

Sanentur animalia in orbe terre et ualitudine
uexantur in nomine dei patris et filii et spiritus sc̃i
extingunt¹ diabolus per inpositionem manum¹ no-
straum quas nos reparauimus² a capitate xp̃i per
inuocationem omnium sanctorum tuorum per eum
qui uiuit et regnat in secula seculorum; amen.
Dñe quid multiplicati sunt .III.

fol. 183 a.

ȝif ȝif ne mæȝe beapn bepan.³

Solue iube deus ter catenis. Ad⁴ articulum dolo-
rum constantium malignantium diabolus ligauit⁵ an-
gelus cupauit dominus saluauit in nomine medicina.
amen.⁶

contra dolum dentium;⁷

Xp̃s super maxillam pedebat petrus tustis ante
eum stabat manum ad maxillum tenebat et inter-
ponebat eum dñs dicens. quare tustis es petre? Re-
spondit petrus et dixit. domine dentes mei dolent. et
dominus dixit. adiuro te migraueas⁸ uel gutta maligna
per patrem et filium et sp̃m sc̃m et per celum et
terram. et per XX. ordines angelorum. et per LX.
prophetas et per XII. apostolos et per III. oꝝ euan-
gelistas et per omnes sc̃os qui deo placuerunt ab ori-
gine mundi. ut non possit diabolus nocere ei nec in
dentes nec in aures nec in palato⁹ famulo dei. illi
non oꝝa p̃pange¹⁰ nec capnem manducare ut non
habeatis potestatem nocere illi non dormiendo nec
uigilando nec tangatis eum usque LX. annos et unum
diem pex pax nax in xp̃o filio. amen. pateți nofter.

fol. 183 b.

fol. 184 a.

¹ Extinguatur: manuum.

² The text is correctly represented.

³ I print as I find.

⁴ Ab, MS.

⁵ ligauit, MS.

⁶ Leechbook III. xxiv.

⁷ In the MS. this title is transposed.

⁸ That is ἡμικρανία, *megrin*.

⁹ palato, MS.

¹⁰ p̃pange, MS.

97. If a horse has been shot.

The Latin words bear a ritualistic character, and may be perhaps arranged nearly thus : Oratio. Sanentur animalia in orbe terræ, quot, etc. Oratio altera. Extinguatur diabolus, etc. Lectio. Rom. viii. 25. Quis nos separabit, etc. Psalmus iii.

98. If a woman is not able to bear a child.

*Hymnus? Solvi iube
Deus e catenis.*

99. For constant and malignant rheumatism.

*Diabolus ligauit,
Angelus curauit,
Dominus saluauit.*

100. For tooth ache.

See Vol. I. p. 394. An absurd story, not to be found in the Codices Apocryphi published by Thilo or Tischendorf.

Deus qui dixisti uenite ad me omnes qui laborant
et honorati estis et ego percipiam uos hos famulos
tuos laborum tuorum premio percipe sempiterno ; per
dominum.

fol. 184 b.

ƿið utrihte ƿyrne ƿistol ƿe ængel bƿohte to ƿome
þa hý ƿæran mið utrihte micclum ƿerƿæncte . ƿrit
þiſ on ƿra langum bocſelle þ̅ hit mæge beſôn utan þ̅
hearod ƿ hoh on þæs mannes ƿreoran þe him þearf ƿý
him bið ſona ſel ; Rannigan adonai . eltheor . muſ .
O inefſabile . Omigan . miðanmian . miſane . ðimar .
mode . miða . memaƿartem . Oſta min . ƿiſmone . be-
ſonice . ƿriſtar . uenar ƿuari ðulaþ . ſeruor . ƿruſ-
antſ . ſanſuinſ . ƿiccatuſ . ſla . ƿraeta . ƿriſula .
miſſui . etſihdon . ſeſulta . ƿrautantur . in arno .
miðoniniſ . abar uethō . ƿýðone multo . ſacula . ƿp
pppp ſothen ſothen . miſereſe mei ðs ðs mini ðs mi .
λ ƿ ƿ N ƿ Al' . Al' .

fol. 185 a.

Se ƿiſman ƿe hiſe cild aſedan ne mæg ƿanze to
ƿeritener mannes biſſenne ƿ ſtæppe þonne þriſa oſer
þa byſſenne ƿ cpeþe þonne þriſa þaſ ƿorð þiſ me
to bote þære laſan læt byrde þiſ me to bote þære
ſrærian ſrærit býrde þiſ me to bote þære laðan lam-
býrde ƿ þonne þ̅ ƿiſ ſeo mið beaſne ƿ heo to hýſe
hlaſorðe on ſeſte ƿa þonne cpeþe heo

up ic ƿonze
oſer þe ſtæppe
mið cƿican cilde
nalæſ mið cƿellendum
mið ſulborenum
nalæſ mið ſæzan

101. *As appears, Oratio pro ualetudine laborantibus.*
Citatur Matth. xi. 28. This prayer is not read in the
Ordo ungendi infirmum secundum Romanam curiam,
nor in the Saxon rituals which I have seen.

102. For diarrhœa; the angel brought this epistle to
 Rome, when they were afflicted with a mickle diarrhœa. The plague at Rome in the time of Gregory the Great.
 Write this on a bookfell *or parchment* so long that
 it may embrace the head on the outside, and hang it
 on the neck of the man who needs it; it will soon
 be well with him. *The charm contains the words:*
 בן קנני אֱלֹהֵי אֲרִנִּי. *shout, the Lord God is my shield.*
 θεός μου. O! ineffable! O! the ineffable name! . .

 Veronica! Irritas venas quasi בִּלְלָקָה a burning fever,
 Fervor frixantis sanguinis siccatur
 . . . Sindone multa. Sacculo
 Σωτήρ, σωτήρ. Miserere mei, deus, domine, deus mi.
 AM[E]N. Alleluiah! Alleluiah!

103. Let the woman who cannot bring her child to
 maturity go to the barrow of a deceased man, and step
 thrice over the barrow, and then thrice say these
 words:

May this be my boot
 Of the loathsome late birth.
 May this be my boot
 Of the heavy swart birth.
 May this be my boot
 Of the loathsome lame birth.

And when the woman is with child and she goeth to
 her lord to bed, then let her say:

Up I go,
 Over thee I step,
 With quick child,
 Not with a dying one,
 With one to be full born,
 Not with a fay one.

ƿ þonne ƿeo moðor ƿefele ꝥ ꝥ bearn ƿi eƿic ƿa
þonne to cýpcan ƿ þonne heo toforan þan ƿeofode
cume cƿeþe þonne cƿiſte ic ƿæde þiƿ ƿecýþeð. Se ƿiſ-
mon ƿe hýne bearn aƿedan ne mæge ƿenime heo ƿylf
hýne aƿener cildeƿ ƿebyrƿenne ðæl ƿiſ æfter þonne
on blace pulle ƿ bebiƿge to cƿepmannum ƿ cƿeþe
þonne

fol. 185 b.

ic hit bebiƿge
ge hit bebiƿgan
þaƿ ƿƿearƿan pulle
ƿ þýſſe ƿorƿe coru.

Se man ƿe þe mæge bearn aƿedan nime þonne aneƿ
bleoƿ cu meoluc on hýne handæ. ƿ geſuƿe þonne mið
hýne muþe ƿ ƿange þonne to ýrnenðum ƿætere ƿ ƿiƿe
þæƿi in þa meolc ƿ hlade þonne mið þære ýlcan hand.
þæƿ ƿætereƿ muð fulne ƿ ƿorƿelƿe. cƿeþe þonne þaƿ
ƿorð. ƿehƿeƿi ƿeƿeðe ic me þone mæƿan maƿa ƿihƿan
mið þýſſe mæƿan mete ƿihƿan þonne ic me ƿille hab-
ban ƿ ham ƿan þonne heo to þan hƿoce ƿa þonne ne
beƿeo heo no ne eƿt þonne heo þanan ƿa ƿ þonne ƿa
heo in oþeƿi huƿ oþeƿi heo ut oƿeode ƿ þæƿi ƿehýrƿe
meteƿ.

Heading is omitted.

fol. 186 a.

Ecce ðolƿula medu ðudum beðeƿunda bƿeðeƿunda
elecunda eleuachia moƿtem mee penum oƿþa ƿueþa
letaueƿ noeneƿ teƿpe ðolƿe ðrope uhic. alleluia. ƿinƿe
man þiƿ ƿebed on ꝥ ƿe man ðƿimcan ƿille nýƿan ƿiþan.
ƿ ƿateƿi noſteƿi niƿan ƿiþan.

ƿið cýpcula.

Aƿeƿi ƿuƿeð aƿƿeðu niƿgo cana bið lux et uƿe cana
bið. ƿinƿ ðiƿ niƿon ƿiþan ƿ ƿateƿi noſteƿi .VIII. on
anum beƿenan hlaƿe ƿ ƿýle þan hoƿe etan.

And when the mother feeleth that the bairn is quick within her, then let her go to church, and when she cometh before the altar, then let her say, to Christ I have said, this is declared. Let the woman who cannot bring up her bairn to maturity, let her, herself, take part of her own child's barrow, then afterwards wrap it up in black wool, and sell it to chapmen, and then say :

I it sell,
Or it have sold,
This swarthy wool
And grains of this sorrow.

104. Let the woman who cannot rear her child, then take milk of a cow of one colour in her hand, and then sup it up with her mouth, and then go to running water, and spew out the milk therein, and then ladle up with the same hand a mouth full of the water, and swallow it down ; then let her say these words : " Everywhere I carried for me the famous Gibberish. " kindred doughty one with this famous meat doughty " one ; so I will have it for me and go home." ^a When she goeth to the brook, then let her not look about, nor again when she goeth thence ; and then let her go into another house than that from which she went out, and there taste of meat.

105. *Words of a charm.* Let one sing this prayer over that which a man is about to drink, nine times, and the Paternoster nine times.

106. Against churnels.

This title probably belonged to the previous article.

Some words of a charm. Sing this nine times, and the Paternoster nine times over a barley loaf, and give it to the horse to eat.

^a Jingling nonsense loses by translation.

pýrc lungen realfe num cofc 7 ruðerne puða hýl-
pýrc · 7arclife · bete þe bið anfteallet.

Þið 7eðruþ num 7nægl 7 afeopma hine 7 num þ̅ clæne
þam men7c þið piþer meole 7ýle þiczan him bið 7el.

Þið horþ oman 7 manney 7in7 þiþ þrupa nýzan 7iðan
on æfen 7 on morzen on þær manney hearoð ufan 7
horþe on þ̅ 7ýnftre eape on ýnnendum þætere 7 penð
þ̅ hearoð on7ean ftream. In domo mamorin inchorna
meoti · otimimeoti quoddealde otuotiuua et marethin.
Cpux mihi uita et tibi morþ inimici alfa et o initium
et 7inþ̅ dicit dominuþ.

fol. 186 b.

Þið oman 7enim ane 7rene 7ýrðe 7 læt 7ittan þone
man on miððan huþer floþe 7 beftþic hine ýnbutan 7
epeð o paþ̅ et o 7illa paþ̅ et paþ̅ inioria · est alfa
et o initium;

Apeftolobiuþ þær haten an ein7 he þær piþ 7 læce-
cræftiz he þa 7egette forþon 7oðne morzen ðrænc
þið eallum untþumneþ̅ þe manney lichoman ionð
ftýriað innan oððe utan 7e ðrænc iþ 7oð þið hearoð
ece¹ 7 þið þræzeneþ̅ hþyþ̅neþ̅ 7 peallun7e þið 7eondþe
exe² þið lungenadle 7 liþerþeþ̅ · þið 7eondum 7eallan
7 þære 7eolpan adle þið ea7ena ðimneþ̅ þið eapena
7þin7un7e 7 un7ehýþ̅neþ̅ 7 þið þreofa heþ̅neþ̅ 7
hþiþ̅ afundenneþ̅ þið miltan þære 7 7mæl þearma
7 þið ornum utzan7e 7 þið þon þe mon³ 7emizan ne
mæ7e þið þeori ece⁴ 7 7ina 7eto7e þið cneoppære 7
foþ 7eþ̅elle þið ðam micclan lice 7 þið oþrum 7iccen-
dum blece 7 þeor7eþ̅e 7 æghþýlcum atþ̅e þið æleþ̅e
untþumneþ̅ 7 æleþ̅e 7eondeþ̅ coftun7e · 7eþ̅ýrc þe duft

fol. 187 a.

¹ ecce, MS.² Read exle, for eaxle.³ mon ne mon, MS.⁴ beoh ece, *thigh ache*, is a probable correction.

107. Work a lung salve *thus*; take costmary and southernwood, hillwort, gareliff, beet, which is one stalked.

108. Against fever, take a snail, and purify him, and take the clean foam, mingle it with womans milk, give it *the man* to eat; it will be well with him.

109. For erysipelas on man and horse, sing this thrice nine times, at even and of a morning, upon the mans head, and in the horses left ear, in running water, and turn his head against the stream. *The words as in the text.*

110. For erysipelas, take a green yard *or stick* and make the man sit in the middle of the floor of the house, and make a stroke round about him, and say; *the words as in the text.*

111. A king was hight Arestolobius, he was wise and good at leechcraft, he arranged also a good morning drink against all infirmities, which stir throughout mans body, within or without; the drink is good for head ache and for giddiness and fever of the brain, for a flowing armpit, for lung disease and liver wark, for flowing gall and the yellow disease, for dimness of eyes, for singing in the ears, and defective hearing, and for heaviness of the breast and puffing of the visceral cavity, for pain of milt and of small guts, for unhealthy faecal discharge, and in case a man is not able to pass water, against the ache of the "dry" disease and spasm of sinews, against knee wark, and foot swelling, for elephantiasis, and for other itching blotches, and spasms of the "dry" disease, and every poison, for every infirmity and every temptation of the fiend. Work thyself dust enough in harvest and

fol. 187 b.

zenoh on hæppeste 7 nýttta þonne þe þearf 7ý pýre
þonne ðrænc of þýrrum pýrtum nim merce7 7æð ðri7e
7 7inole7 7æð 7 pete77ýlian 7æð 7 7elðmoran 7æð 7
7elternan 7æð . þ 7 eorð7eallan ðile7 7æð 7 7udan 7æð
capel 7æð 7 cyllelenðpan¹ 7æð . 7 7efer77u7an 7æð 7
7pa mintan þ 7 tun min7e 7 ho77 min7e 7 betonican
7æð 7 luue77ice7 7æð 7 alexanð7ian 7æð 7 7aluian 7æð
7 7lapian 7æð 7 7erimode7 7æð 7 7æþe7ian 7æð 7 bi7cop-
pý7te 7æð . 7 ho77 elenan 7æð 7 beolonan 7æð þ 7
hænnebelle ac7umonian 7æð . þ 7 7a7clue 7 7tanc7oppe7
7æð . ma77ubian 7æð þ 7 ha7ehune 7 ne7tan 7æð 7
7uðuhro7an 7æð 7 7uðu merce7 7æð . eorþ77ro7an 7æð .
ðo eal7a þý77a pý7ta e7en7ela nim þonne þý77a pý7ta
ælc7e an7e 77a micel 77a þa7a oþ7a 7pa þ 7 eýmen 7
co7t 7 7ipe7 7 7in7i77a 7 h7i7 cuðu pý7e þa7 pý7ta
ealle to 77iþan² 7malan ðu7te 7 ðo þa7 ðu7te7 7oðne
eucelere 7ulne on ane 7cænce cuppan 7ulle cealðe7³
7ine7 7 7ýle ð7incan on niht nýh7i7⁴ nýttta þý7⁵
ðrænce7 þonne þe þearf 7ý . ¶ 7i7 man 7cýle mu7ce77i7
to læceðome habban þonne nime man þa 7eaðan 7æpneð
men 7 þa 77enān 7i7men . to læce77æ7te . ¶ þi7 ðeah
7ið 7o7 ece 7enim elenan mo7an 7 e7e777ro7an mo7an
7 ðoccan mo7an 7ýll 77iðe pell on bu7e7an ð7eahna ut
þu7h 7yllene clað læt colian æ7te7 7mý7e 7ýþþan þ
7e77el him bið 7ona 7el.

fol. 188 b.

Þið hpo7tan⁶ hu he mi77enlice on man becýmð 7
hu hi7 man 7ilian 7ceal . Se hpo7ta hæ7ð mæniz7ealðne
7ocýme 77a ða 77a7⁷ beoð mi77enlicu h7ilum he cýmð
of un7emæt7æ77e hæto . h7ilum of un7emæt7æ7tum
cýle h7ilum of un7emetlic7e 7ætan⁸ h7ilum of⁹ un7e-

¹ At the turning of the leaf the writer wavered between *celenðpan* and *cýleþenian*.

² Read *77iþe*.

³ *ealðe7* ?

⁴ For *nysti7um*.

⁵ For *þý7e7*.

⁶ *Leechbook I. xv.*

⁷ *77a7lu, spittles, Lb.*

⁸ Omitted in the text of *Lb.*

⁹ of of, *MS.*

use when need be. Work moreover, a drink of these worts, take seed of marche, dry, and seed of fennel, of parsley, of fieldmore and earthgall, of dill and rue, of colewort and celandine and feverfue, and two mints, that is garden mint and horse mint, and seed of betony, of lovage and alexanders and sage and sclarea and wormwood and savory and bishopwort and elecampane and henbane and agrimony and stonecrop and horehound and nepeta and woodroffe and sanicle and carline thistle; put equal quantities of all these worts; then take of these worts, *that follow*, of each one as much as two of the others, that is to say, cummin and costmary and pepper and ginger and gum mastich; work all these worts to a very small dust; and put of the dust a good spoon full in a drinking cup full of cold wine, and give to drink at night, fasting; make use of this drink, when need be to thee. If a man must have mugwort for a leechdom, then let him take the red males and the green females for a leechcraft.^a This is good for foot ache; take roots of helenium, carline thistle root, and dock root, boil very well in butter; drain out through a woollen cloth; let it cool; afterwards smear the swelling; it will soon be well with the man.

112. For cough, how variously it cometh on a man and how one must treat it. The cough hath a manifold access according as the sweats are various; at times it cometh of immoderate heat, at times of immoderate cold, at times of immoderate humour, at times of

^a Dioskorides, III. 127, speaks of | on Ἀρτεμισία λεπτόφυλλος. He
 Ἀρτεμισία, and of Ἀρτεμισία μονόκλω- | says nothing about male and fe-
 vos, and there is a spurious chapter | male.

mætlīcne drihtenre. Þýrce drænc rið hroftan zenim
marcþýrt reoð on cýperenan cýtele 7 þýll oððæt heo
rý rriþe riuce 7 heo rý of hrætenum mealte geporht
zenim þonne eorþfeapnes mært biþcopþýrt himð-
hæleþan dreorþe drohtlan . rinþrenan . do eall on fæt
rýle drincan middeðagum 7 forga fur 7 realter
zehræt.

Þið hroftan eft zenim¹ hunan reoð on pætere rýle
rpa pearme drincan. Eft zenim clifþýrt rume men
hatað foxeþ clife rume earþýrt 7 heo rý geporht ofer
midne rumor reoð ða on pætere oððæt²

* * * * * *

* * * * * *

fol. 189 a.

zeþiþce. Giþ pænnar eðlian mæn æt þære heortan
ganþe mæden man to þýlle . þe rihte eaft ýrne 7
zehlade ane cuppan fulle forð mid ðam ftreame 7 rinþe
þæron cneðan 7 paternofter 7 geote þonne on ofer
fæt 7 hlade eft ofþre 7 rinþe eft cneðan 7 paternofter
7 do rpa þ þu hæbbe þreo do rpa nýgon ðagar rona
him bið rel. Þið heort pære³ rudan gelm reoð on
ele 7 do alpan ane ýnran to rmyre mid þý þ ftilð
þæm rare.

fol. 189 b.

Þið heortece giþ him on innan hearð heortpære rý
þonne himi rýxft riud on þære heortan 7 hine þegeð
þurft 7 bið unmihtiglic þýre him þonne ftan bæð 7 on
þæm ete ruþerne nædic mid realte þý mæg reo riud
peþan zehæled. Þið heort ece eft zenim ziðriþan reoð
on meolce rýle drincan rýx ðagar. Eft neoþeþarð

¹ Lb., as above.² The sentence may be completed
from the Leechbook, as above.³ Leechbook I. xviii.

immoderate dryness. Work a drink for cough, take mashwort, seethe it in a copper kettle, and boil till it be very thick, and let it be wrought of wheaten malt; then take of everfern most, bishopwort, hindheal, pennyroyal, singreen, put all into a vessel, give to drink at middays, and forego what is sour and everything salt.

113. For cough again, take horehound, seethe in water, give it so warm *to the patient* to drink. Again, take burdock, some call it foxes cliff, some riverwort, and let it be wrought past midsummer, seethe it in water till ^a

*	*	*	*	*	*
*	*	*	*	*	*

114. If wens at the heart pain a man, let a maiden go to a spring, which runs directly eastward, and ladle up a cup full, moving the cup with the stream, and let her or him sing over it the Creed and Paternoster, and then pour it into another vessel, and then ladle up some more, and again sing the Creed and the Paternoster, and so manage as to have three cups full; do so for nine days, soon it will be well with the man. For heart wark, seethe a handful of rue in oil, and add an ounce of aloes, smear with that, that shall tranquillize the pain.

115. For heart ache, if he have within a strong pain in the heart, then wind groweth in the heart, and thirst vexeth him, and he is without strength. Then work him a stone bath, and in it let him eat southern radish with salt; by that may the wound be healed. For heart ache again, take githrife, seethe in milk, give to drink for six days. Again, the lower part of

^a A folio is missing.

eofoþfeapn Ʒiðriþan peƷbriæðan pýl toþomne pýle
ðruncan ;

fol. 190 a.

Þið breofc nýrpette þur ꝥccal beon ꝥe læcecraeft
Ʒeporht ꝥ man nime ane cuppan Ʒemeþeðeꝥ huniƷeꝥ Ʒ
healfe cuppan clæneꝥ Ʒemylteꝥ ꝥriceꝥ Ʒ mænƷc on Ʒe-
manƷ ꝥ huniƷ Ʒ ꝥ ꝥꝥic toƷæðeþe Ʒ pýlle hit oððæt
hit beo þel þur ꝥice foꝥþan hit pīle hluttrian foꝥ
þan ꝥꝥice Ʒ ðriƷe mon beana Ʒ Ʒꝥunde hý pýðþan Ʒ ðo
þæꝥ to be þæꝥ huniƷeꝥ mæþe Ʒ pīpꝥa hit pýþþan pꝥa
pꝥa man pīlle.

fol. 190 b.

Þpý ðaƷaꝥ pýndon on Ʒeaꝥe þe þe eƷiptiaci hatað ꝥ
iꝥ on ure Ʒeþeode pꝥihtlice ðaƷaꝥ on þan natoþeꝥ-
hron foꝥ nanþe neode ne manneꝥ ne neateꝥ blod pý
to panienne ꝥ iꝥ þonne utƷanƷendum þam monþe þe
þe appeliꝥ hatað ꝥe nýhta monan ðæƷ an . þonne iꝥ
oþeꝥ inƷanƷendum þam monþe þe þe aƷuſtuꝥ hatað ꝥe
æꝥeſta monan ðæƷ . þonne iꝥ ꝥe þꝥiðða ꝥe æꝥeſta
monan ðæƷ æꝥteꝥi utƷanƷe þæꝥ monþeꝥ ðecembꝥiꝥ.

Se þe on þꝥꝥum þꝥum ðaƷum hiꝥ blod ƷepaꝥƷe pý
hit man pý hit nýten þæꝥ þe þe ꝥeƷƷan Ʒehýꝥðan ꝥ
pona on þam foꝥman ðæƷe oþþe þam feoꝥþan ðæƷe hiꝥ
hiꝥ Ʒeænðað oþþe Ʒiꝥ hiꝥ hiꝥ lænƷꝥe bið ꝥ he to þam
feoꝥþan ðæƷe ne becýmð oððe Ʒiꝥ he hꝥilene ðꝥænc
ðꝥꝥneð þam þꝥum ðaƷum hiꝥ hiꝥ he Ʒeænðað binnan .xv.
ðaƷum . Ʒiꝥ hꝥa on þiꝥ ¹ ðaƷum acænned bið pꝥelum
ðeaðe he hiꝥ hiꝥ Ʒeænðað Ʒ ꝥe þe on þýꝥ ýlcum þꝥum
ðaƷum Ʒofe pꝥæꝥeꝥ onbýꝥeð binnan feoꝥoꝥtiƷeꝥ ðaƷa
pýꝥte he hiꝥ hiꝥ Ʒeænðað.

¹ þiꝥ, MS., and below, a frequent loss of termination.

polypody, cockle, plaintain; boil together; give it to be drunk.

116. For angina pectoris; thus must be the leechcraft wrought; so that one take a cup of marred honey and a half cup of clean melted lard, and mingle the lard and honey into a mess together, and boil it till it be as thick as pottage, insomuch as it will get clear by the lard, and let beans be dried and ground afterwards, and added thereto, according to the capability of the honey; and pepper it then, to pleasure.

117. There are three days in the year which we call *Ægyptiaci*,^a that is, in our tongue, dangerous days; in which, by no means, for no occasion, neither mans nor beasts blood must be diminished; that is the last Monday in April, the first Monday in August, and the first Monday in January.

118. He who on these three days shall diminish the volume of his blood, be it man, be it beast, as we have heard, shall forthwith on the first day or on the fourth day end his life. Or if his life be longer, he will not reach unto the seventh day. Also if he drink any *medicinal* drink on those three days, he will end his life within fifteen days. If any one be born on these days, he will end his life by an evil death; and whosoever on these three days tastes flesh of goose, will end his life within forty days time.

^a The Egyptians were reckoned } length of the year; but these Dies
by Beda good calculators of the } *Ægyptiaci* are a folly.

fol. 191 a. ¹ In nomine patris et filii et spiritus sancti. Amen.

Prayer against
variola. N. In adiutorium sit salvator. N^o. deo celi regi regum nos debemus reddere gratiarum actionem adque se petere ut a nobis lues istius² pestis careat et in nobis quam donauit salus uera maneat iesu christe me. N^o. defende de perpetua potentiam adque nobis nunc extende benignam clementiam qua solus ipse potest prestare auxilium te petentibus ex toto corde donare presidium summe digne patrem pium dignum uerum summum adque optimum ter rogamus audi preces famulorum famularumque tuarum domine iesu christe uite alta subueni auxilio et salutis tue pelta defende presidio summo et digne te obscuro intende ardiana mei cordis adque peto angelorum milia aut me. N^o. saluent ac defendant doloris igniculo et potestate uarirole ac protegat mortis a periculo tuas iesu christe aures nobis inclina clementiam in salute ac uirtute intende potentie ne dimittas nos intrare in hanc pestilentiam sed saluare nos dignare potentiam tuam filii dei uiui iesu christe qui es uite dominator miserere adque nos huius mundi saluator deus libera illam domine de languoribus pessimis et de periculis huius anni quia tu es saluator omnium christe qui regnas in secula fiat sanitas domini supreme. N^o. amen. brigitarum ³ancillarum tuarum malint uoarline dearnabda murde murrunice domur brio rubebroht. Scē rehhoc. & scē ehpalde. & scē caffiane. & scē germane. & scē figifmundi regif ȝercȳlðað me pið ða laþan poccar ȝ pið ealle ȳrelu. amen.

fol. 191 b.

¹ This Latin is in the same old English characters as the rest of the MS., with contractions.

² istinius, with h interlined, making isti huius, MS.

³ Read Brigita. The corrupt Latin could not safely be amended. On the corrupt Irish, see St. Brigit, in Index of Proper Names.

BENEDICTIO HERBARVM.

fol. 192 a.

Omnipotens sempiterne deus qui ab initio mundi omnia instituisti et creasti tam arborum generibus quam herbarum seminibus quibus etiam benedictione tua benedicendo sanxisti eadem nunc benedictione olera aliosque fructus sanctificare ac benedicere digneris ut sumentibus ex eis sanitatem conferant mentis et corporis ac tutelam defensionis eternamque uitam per saluatorem animarum dominum nostrum iesum christum qui uiuit et regnat dominus in secula seculorum. AMEN.

ALIA.

Dominus qui hec holera que tua iussione et providentia crescere et germinare fecisti . etiam ea benedicere et sanctificare digneris et precamur ut quicumque ex eis gustauerint incolomes permaneant : per.

BENEDICTIO VNGVENTVM.¹

fol. 192 b.

Dominus² pater omnipotens et christe iesu fili³ dei rogo ut mittere digneris benedictionem tuam et medicinam celestem et diuinam protectionem super hoc unguentum ut perficiat ad salutem et ad perfectionem contra omnes egritudines corporum vel omnium membrorum intus vel foris omnibus istud unguentum sumentibus . A . A.

¹ Vnguenti. The Durham Ritual, p. 115, has something in common with the present text.

² Domine.

³ filii, MS.

[BENEDICTIO POTVS SIVE VNGVENTI.]¹

In nomine patris et filii et spiritus sancti et per
 uirtutem dominice passionis et resurrectionis a mor-
 tuis ut sanctificentur tuo uerbo sancto et benedicantur² omnes fideles cum gustu³ huius unguenti aduersus
 omnes nequitias in mundorum spirituum et contra
 ualitudines et infirmitates que corpus affligunt . . .

¹ The Durham Ritual, p. 116, has nearly the same words. Another Saxon ritual (MS. Cott. Tiber. C.i.) has nothing similar.

² benedicentur, MS.

³ This should be, gustu huius potus vel tactu huius unguenti.

ΠΕΡΙ ΔΙΔΑΞΕΩΝ.

ΠΕΡΙ ΔΙΑΔΑΞΕΩΝ.

MS. Harl. 6258. fol. 83 b.=42 b.¹

Incipit liber qui dicitur peri didaxeon.

fol. 84 a.

[D]er onginþ feo boc peri didaxeon . þ̅ yf feo spýtelung
hu fela gera p̅ær behuded se læcecræft . ⁊ be hif ge-
p̅isneffe þa zelæreduf læce gep̅isfice smeadon . þ̅ paf ²
se ærusta apollo . ⁊ hif suna esculapf̅iuf ⁊ asclepiuf .
⁊ asclepiuf paf ypocratej yem . þeof . un^{or} . gemetum
ærest þa zetýmbrunga þare læcecraftē . after noef flode .
ymb áá þufund p̅intra .³ ⁊ fif hund p̅intra . on artaxif
dæge . se paf perfa eingī h̅y alufte þa leoht þæra
læce cræfte . G̅ip̅islica se apollon ærest he gemetta .
mep̅odicam . þ̅ f̅yndon fa yfene þa mann . mid cn̅isfun
hæle menn . ⁊ [e]fcolaf̅iuf : empiricam .⁴ þ̅ if ilæcnunga
of læce crafta . ⁊ asclep̅iuf loīcam . þ̅ yf feo gehealde-
n̅yffe þære æ . ⁊ þæt lifæt . ⁊ ypocras theoricam . þ̅
yf foref̅ceapunga . þara seocneffe . þannum plato ⁊ arif-
totilef þa zelæredufþan ap̅p̅yt̅yna . þaf æfter f̅yl̅ig̅dun .⁵
þaf foref̅cedenan . læcum . ⁊ h̅i gefæddun . þ̅ feoper
p̅ætun f̅yndon on þan mann̅iscen lichama . for þam
b̅yð p̅ylyð . eal̅fpa mid̅dan̅geardeſ boga . þat yf þa p̅æte :
on þan hearode . ⁊ þ̅ blod : on þara breofsta . ⁊ se
rupa gealla : on þan innoþe . ⁊ se sperta gealle in̅nan
ðare blæðran . And h̅yra an̅geh[p]̅ylce r̅ixap̅ ðra
mon̅þaf . þ̅ yf fram .XVIII.⁶ kl' . jañ . ufq ; in .VIII.⁶
kl' . apl' . þ̅ on ðan heafde se p̅æte b̅yð p̅exende .

¹ So many variations from the true inflexions and true construction occur in this piece, that it would be unreasonable to take special note of them.

² p̅at, MS.

³ circa m̅ annos, Margin.

⁴ empiricā, MS.

⁵ Secuti sunt, Margin.

⁶ Glossed octodecimo, and octo.

OF SCHOOLS OF MEDICINE.

Here beginneth the book *περὶ διδάξεων*,

that is, the setting forth for how many years leechcraft was hidden, and the learned leeches sagaciously investigated about the ascertaining of it. The earliest was Apollo, and his son Æsculapius or Ἀσκληπιός, and Asklepios was uncle of Hippokrates; these four invented earliest the building up of leechcrafts. About fifteen hundred years after the flood of Noah, in the days of Artaxerxes, who was king of the Persians, they lighted up the light of the leechcrafts. We know that Apollo first invented *μεθοδικήν*, that is, the irons, when one healeth men with knives, and Æsculapius *ἐμπερικήν*, that is, the leechening, or *sanative process* of leechcrafts, and Asklepios *λογικήν*, that is, the observance of the law,^a and the cupping glass?, and Hippokrates *θεωρικήν*, that is, viewing (diagnosis) of the sicknesses. Then Platon and Aristoteles, the very learned philosophers, followed after these, the aforesaid leeches, and they said, that in the human body there are four humours, inasmuch as the rainbow is also composed thus, that is the humours in the head, and the blood in the breast, and the raw bile in the inwards, and the swart bile within the *gall* bladder. And each one of them ruleth for three months, that is, from the fifteenth of December till the twenty-fifth of March, *they say*, that the humour in the head is waxing.

^a Probably in a purely technical sense, with reference to the *Νόμος* among the works of Hippokrates.

But I do not endorse the Saxons story.

fol. 84 b.

And fram .xviii. kl'. ap'l' :¹ ufq ; in .viii. kl' : julii .
 þ ð bloð biþ pexinde on þan breofsten. Ab .xviii.
 kl'. julii . ufq ; in octauam² kl'. octobris : þ fa rupa
 zealle byð pexenda . on þan innoþe . for þan fynd þa
 dægef zenemnede . einotici . þ findan þa dægef canicu-
 laref ⁊ þara byð fif ⁊ feopertig . dæga . ⁊ on þam
 dæge : ⁊ on þan dægen ne mæg nan læce pel don fultum
 ænigen feoce manne. And³ þe feorðan zefcorneffe
 yf ab .xviii. kl'. octobris . ufq ; in .viii. kl'. Jañ. þa
 fe blace zealle . pıxt . on þara bladre . þif zefcead yf .
 æfter⁴ þam feopor⁵ heorren . heofenef . ⁊ eorðan . ⁊
 þara lýfte . ⁊ þara dupneffe . þa pæf eal fpa drihte
 hcede . eal fpa paf fe man zefet . þ þur þara fmea-
 zunga . ⁊ þare⁶ endbirneffe. Vtan nu nymen⁷ æryft
 zepiflice þane fruman of þan heafde.

Þið oman.

þuf man fceal pýrcen þa fealfe þið oman . ⁊ þuf he
 fceal beon gehæled . 2 þim litargio tpenrige fcillinga ze-
 pýht . ⁊ nıpef límeſ tpenrige fcillinga zepihce . ⁊ anne
 healfne fefter ecedef . ⁊ feoper⁸ fcillinga zepiht . de oleo
 mirtino . ⁊ meng togadere . ⁊ gnıð . fpiþe ætfomne .
 mid þan ecede . ⁊ þanne nıma man oðer⁹ ele . ⁊
 meng þarto ⁊ fmýre þ fare mid.

Ad ſcabioſof.

Þið¹⁰ þ heafod þe byð toſpollen þ grecaſ ulcerofuf
 hatað . þ if heafod far . þa bula þe betpýx felle ⁊
 flæſce ariſað . ⁊ on manneſ anplytan : ut berfteþ . fpa
 grete fpa beane . þuf he ſcel beon gehaled . nım pın-

¹ There is no such day as xviii. kal. Aprilis. The other numbers do not come in due order.

² octaua, MS.

³ Anð, MS., by attraction ?

⁴ hæfter, MS.

⁵ feopor, MS.

⁶ þarre, MS.

⁷ mýmen, MS.

⁸ feoper, MS., as above.

⁹ oðder, MS.

¹⁰ þið, MS.

And from the . . . of March to the 25th of June that the blood is waxing in the breast: from the 15th^a of June to the twenty-fifth of September that the raw bile is waxing in the inwards: hence the days are named *κυνάδες*, that is, the dies caniculares, so that of them there are five and forty days, and in those days no leech can properly give aid to any sick man. And the fourth division is from the fifteenth of September to the twenty-fifth of December, that *then* the black bile waxeth in the *gall* bladder. This is distinguished according to the four cardinal points of the heaven, and of the earth, and of the air, and of the deep. Then as pleased the Lord was man constituted. That wanteth investigation and method. Now let us first certainly take our commencement with the head.^b

2. For erysipelas.

Thus shall one work the salve for the erysipelas, and thus he shall be healed. Take twenty shillings weight of litharge, and twenty shillings weight of new lime, and half a sextarius of vinegar, and four shillings weight of oil of myrtle, and mingle together, and rub them up thoroughly together with the vinegar, and then let a man take some other oil and mingle therewith and smear the sore therewith.

3. For the scabby.

For a head which is swollen, which the "Greeks" call "ulcerosus," that is, head sore. The boils which arise betwixt fell and flesh, and on a man's forehead, break out as big as beans. Thus one *such* shall be

^a See Note 1, opposite.

^b The title *περὶ διδάξεων* may be appropriate to the first paragraph,

but it cannot be to the substance of the book. Of the rest, see the index.

Ʒearðef fæƷ Ʒ gnið on Ʒæte . Ʒ leƷe uppan ƷaƷ far .
Ʒ he bƷð fona hæł.

Ad Jðem.

Eft fona Ʒið¹ ƷaƷ Ʒłca . ƷƷim fƷearƷe beanen . Ʒ
cnuca hƷ fƷiðe fmale . Ʒ bƷð hƷ to Ʒare Ʒunða Ʒ feleſt
heo hiƷ Ʒehaleð.

Ad Jðem.

Eft fona nım mınƷan . Ʒ cnuca hƷ fmale Ʒ leƷe
uppan Ʒa Ʒunða . Ʒ ealle Ʒa ƷæƷen ðe Ʒarut gað of
Ʒan fare . eall heo hiƷ ađriƷh.² Ʒ Ʒehælð Ʒ fare.

fol. 85 a.

Eft fona Ʒið³ ƷiƷ Ʒeo Ʒłca ađle cilðe eƷelıc . on
ƷeoƷeƷe . ƷƷim Ʒarłucef heafuð fƷa Ʒehæl . mið felle .
Ʒ mið ealle Ʒ bærne hiƷ to axan . Ʒ nım Ʒanne Ʒa
axan . Ʒ ele meng toƷaðere Ʒ fmire Ʒ far mið . Ʒ Ʒ
bƷð fełƷƷe Ʒið Ʒa ađle .

Ʒið⁴ Ʒunða Ʒ fƷellað.

And eft fona ƷiƷ Ʒa Ʒunða toðinðaƷ . ƷƷim fƷiƷ Ʒ
cnuca hıne . Ʒ lege uppa⁵ ƷaƷ Ʒefpollene . Ʒ hƷƷ fceal
fona⁶ feƷƷan.

Ʒið tobrocene heaƷoð.

Ʒið tobrocenum heaƷoð . oððe Ʒepunðeðum . Ʒe af
Ʒan ƷæƷan bƷð acenneð . of Ʒan heafode . ƷƷim be-
Ʒonıca . Ʒ cnuca hi Ʒ lege to Ʒare Ʒunða . Ʒ eal ƷaƷ
far heo⁷ foƷƷƷhƷ.

¹ Ʒið, MS.

² For ađriƷð. Thus in Layamon.

³ Ʒð Ʒið, MS.

⁴ Ʒið and fƷellað, MS.

⁵ uppa ; n dropped, as is frequently done at this time.

⁶ fana, MS.

⁷ heo heo, MS.

healed: take grape seed and rub it *small* in *some* liquid, and lay it upon the sore, and it will soon be well.

4. For the same.

Eftsoons for that ilk. Take black beans, and beat them very small, and bind them on the wound, and very nicely they will heal it.

5. For the same.

Eftsoons take mint and beat it small, and lay it upon the wounds, and it will dry all the humours which go thereout, *namely*, out of the sore, and it will heal the sore.

6. Eftsoons, if the same disease be troublesome to a child or^a in youth. Take a head of garlic, entire with its skin and all, burn it to ashes, and then take the ashes and oil, mingle them together, and smear the sore therewith, and that is excellent against the disease.

7. For wounds that swell.

And again, if the wounds swell. Take furze and pound it, and lay it upon the swollen part, and it shall soon subside.

8. For a broken head.

For a broken or wounded head which is caused by the humours of the head. Take betony and pound it, and lay it to the wound; and it abateth all the sore.

^a I have inserted οἷον, to make a suitable sentence.

Þið heafod far . ðe cefalaponía.

Cefalaponía . ð yf heafod far : ⁊ þat far fylgþ lange þan heafode . ⁊ þið fýnda ¹ þa tacnu . þæf faref . þ þ if ærest þa ðunepenga clæppaþ ⁊ eal þat heafod býð hefi . ⁊ fpaꝛoð þa earan . ² ⁊ þa fínan on þan hneccan : færgiað . þið fceal to botan þan fare . ðo þane mann innan to ana hufe . þe be no to leoht . [ah on] þustre . ⁊ beꝛýte man hým rudan . fpa mýcel fpa he mæge mið hýf han[ð] býfon . ⁊ eordfú eal fpa micel . ⁊ laurtreopes leaf em mýcel . oððer ³ þæra beŕíga nígon . ⁊ feoþ hit eall to gadere on pætera . ⁊ ðo þarto ele . ⁊ finere þ heafod mýð . hýt býð fona hæl .

Ad vlcera capitif.

fol. 85 b.

To þan mann þ hýf heafod æcþ . oððer ⁴ purmaſ an þan heafedon rixiað . ⁵ 2þim fenep fæd . ⁊ næp fæd . ⁊ meng eced . ⁊ cneð hýt mið þam ecede þ hit fi fpa þicce fpa doh . ⁊ finýre þ heafod forepearð . mið . ⁊ þið if ⁶ anreðeþ ⁷ læce cræft .

Ad idem . þið þ ylcan . ⁸

Eft ním laðfar þ teafur . ⁊ galpanþ opref ⁹ healfef paníge phít . ⁊ gníð hýt to gadere mið placan ecede . ⁊ nim þanne þa fealfe . ⁊ zeot on þæf feocýf mannef eare . ⁊ læt hýne ligger fpa lange fortþan eara hit habben eal gedrucan . ⁊ he býð pundelice hraþe hal .

¹ fýnda ; n dropped.

² earam, MS.

³ oððer, MS. oððe is in older books, but our or is contracted from the form in the text.

⁴ oððer, MS.

⁵ rixiað, MS.

⁶ hif, MS.

⁷ The final s, probably, for st, superlative.

⁸ Thus MS.

⁹ opþref, MS.

9. For a head sore, κεφαλοπονία.

Κεφαλοπονία, that is, head sore, and this sore continueth long in the head; and these are the tokens of the sore; that is *to say*, first the temples have pulsation, and all the head is heavy, and the ears sound, and the sinews in the back of the neck are sore. This shall serve as boot for the sore; get the man inside a house, which is not too light, but in darkness, and let the man get himself some rue, as much as he can grasp with his hand, and just as much ground ivy, and as much laurel leaves or nine of the berries, and seethe it all together in water, and add thereto oil, and smear the head therewith; it will soon be well.

10. For ulcers of the head.

For the man whose head acheth; or if worms rule in the head: take mustard seed and rape seed, and mingle *with them* vinegar, and knead it with the vinegar, that it may be as thick as dough, and smear the forehead therewith, and this is a special leechcraft.

11. For the same.

Again, take laserpitium, the gum, and of galbanum the weight of a penny and a half, and rub it together with lukewarm vinegar, and then take the salve and pour it into the sick mans ear, and let him lie so long as that the ear may have drunk it all in: and the man will be woundily ^a soon hale.

^a Faithfully representing the text: a corruption of wonderly, that is, wonderfully.

Ad jdem.

Eft nīm ellenef piþan . ⁊ ecede . ⁊ pull eall to gadere . ⁊ ȝeot þa fealfan in þæt eare ȝif fe pȳrme yf þar innan : fona he ſceal ut¹ gan . of þan earen ȝif he þar inna yf.²

Ad tornionem³ capitul.

þiſ yf fe lacecræft be þan manne þæt hȳm þing[þ] . þ hȳt turnȝe abotan hȳf heafod . ⁊ farþ furpendum brachenum . ȝiþm man rudan . ⁊ cereuillan . ⁊ enne leaċ . ⁊ cnuca þa purtan to gadere . ȝiþm þanne eale . ⁊ buteran ⁊ ecede . ⁊ huniȝ . ⁊ meng to gadere þa fealfe : mid þare pulle þe ne com næfre apæxan : ⁊ do inna þa fealfen . ⁊ pæte þa fealfen inne ane þanne mid pulle ⁊ mīd ell . nīm þane þa pulle perme . ⁊ beþeȝe⁴ þ heafod mīd . ⁊ hīm bȳð fona bet.

Ad jdem.

Eft fone nīm renpæter oððer⁵ pulle pæter þa uppærð pȳllð.⁶ ⁊ clæne bȳð . do hȳt in an fæt . nīm þanne anne linnenne clað . ⁊ do hīne eal pate on þan pætere . ⁊ bȳn⁷ hīne fȳðþan tȳfeald . uppe þan heafode . oþ⁸ fe claþ ðriȝe beon .⁹ ⁊ hȳm bȳð fone bet.

Jtem.

Eft fona nīm balſmeðan ⁊ ele . ⁊ cnuca þane balſmeþan ⁊ menȝe fȳððe¹⁰ pȳð hlutre ele ⁊ cnuca nīm þanne ane þanne ⁊ pȳrme þa fealfe iþnan . nīm þanne þa fealfe ſpa pearme . ⁊ bebīn¹¹ þ heafod mīd . ⁊ nīm

fol. 86 a.

¹ huȝ, MS.

² hȳf, MS.

³ Not very legible ; but not *vertiginem*.

⁴ beþete, MS.

⁵ oððer, MS.

⁶ pȳllð, MS.

⁷ Read bȳnð.

⁸ of for oþ, MS., as often elsewhere.

⁹ Read beo.

¹⁰ fȳððe, MS.

¹¹ Read bebīnð.

12. For the same.

Take elder pith and vinegar, and boil all together, and pour the salve into the ear; if the worm is there within, soon shall he outgo from the ear, if he is in it.

13. For giddiness of the head.

This is the lecccraft in case of the man to whom it seemeth that his head turneth about, and who fareth with turned brains. Let one take rue and chervil and onion, and pound the worts together; then take oil and butter and vinegar and honey, and mingle the salve together, with the wool which never got washed,^a and put it into the salve, and liquefy the salve in a pan, with wool and with all the rest; then take the wool warm, and beathe the head therewith, and it soon will be well with the man.

14. For *the same*.

Eftsoons, take rain water or spring water which wellet up *from the ground* and is clean, put it in a vat, then take a linen cloth, and make it all wet in the water, and afterwards bind it double folded upon the head till the cloth be dry; and it will soon be well with *the man*.

15. Also

Again, take balsam and oil, and pound the balsam and mingle it thoroughly with clear oil, and pound it; then take a pan and warm the salve in it; then take the salve so warm, and bind the head with it, and

^a Perhaps ἀπᾶταν, *on wet*, was to be read.

eft ſona pla[n]tagine[m] þ̅ ŷf pebræðan . ⁊ cnuca þa purt to gadere . ⁊ meng ecede¹ þar to p̅yrce f̅yððan² anne cliþan þar to.³ Ʒ̅im þanne þane clyðan ⁊ bynð to þan fare . þanne ſcealt þu p̅yrcen ðuf þone ðreng þar to . Ʒ̅im ſauinan . ⁊ ambrotena . ⁊ cnuca hi . ⁊ . do hi f̅yþþan on p̅in . ⁊ meng piper þar to . ⁊ ſum ðæl huniŷef . ⁊ þiŷe þar of anne cuppan fulle on ærne morŷe . ⁊ oþerne an niht . þanne he gað⁴ to beððe .

De capitis purgatione.

Þið þæt⁵ þæf mannef heafod clæppitað . ⁊ to ealre þare clænfunge þaf heafodef . ⁊ hit ŷf n̅iðþearf . þið ælc ŷfel þ̅ man æreft h̅yf heafod clænfiŷe . þ̅ ŷf æreft tpezen ſeftref ſapan . ⁊ tpeze huniŷef . ⁊ þre ſeftref ecedeſ . ⁊ ſe ſeſter ſceal pezan tpa punð . be f̅ylf̅yr Ʒep̅yht . ⁊ n̅im hp̅ytne ſtor ⁊ ſenep . ⁊ gingiber . æl þiſſa tpeſf peniŷa Ʒep̅iht . ⁊ n̅im rudan ane hand fulle . ⁊ organe ane hand fulle . ⁊ ane Ʒelare p̅ina hnurte .⁶ ⁊ do eal þ̅yf innan anne n̅ipne croccan . ⁊ amorgen þanne ſeoð þu h̅yt ſpa ſpiðe . þæt ſe þriððan ðæl beo beſodan . n̅im h̅it þanne ⁊ do in an glæffat . ⁊ man machiæ ſtuf bæþ . ⁊ baþeŷe hine þar on . ⁊ ſm̅yriŷe þanne þ̅ heafod mið þare ſæalfe .

Ad aures.

Þiſ ſceal to þan earen . þe p̅ind oþþe⁷ p̅æter forcl̅yft . þuſ man h̅y læcn̅ian ſceal .⁸ Ʒiſ þar f̅y ſpeŷ oþþe⁷ f̅ar innan þan heafedan : on fruman do þaf ſealfe . Ʒ̅im tpezen ſt̅yccan fulle goðef⁹ elef . ⁊ grene ðilef tpa hand fulle . ⁊ rudan eal ſpa micel . ⁊ p̅yl on an n̅ipen crocen næf to ſpiðe . ðe læffe þe ele hiſ m̅æŷn¹⁰ forleaofen .

fol. 86 b.

¹ hecede, MS.

² f̅yðan, MS.

³ Read þar of.

⁴ gað, MS.

⁵ þæt þæ, MS.

⁶ hnurte, MS.

⁷ oþþ', MS.

⁸ ſcead, MS.

⁹ geðef, MS.

¹⁰ m̅æng, MS.

eftsoons take plantain, that is, waybroad, and pound the wort "together," and mix vinegar thereto, afterwards work a poultice thereof; then take the poultice and bind it to the sore. Further, thou shalt thus work the drink for the case; take savine and abrotanon,^a and pound them, and next put them into wine, and mingle pepper therewith and some portion of honey, and take a cup full of it at early morning and another at night, when *the man* goeth to bed.

16. Of purging the head.

In case a mans head hath beatings in it, and for all the cleansing of the head, and for every ill, it is needful that a man should first cleanse his head:—that *is to say*, two sextarii of soap, and two of honey, and three sextarii of vinegar, and the sextarius shall weigh two pound, by silver weight; and take white frankincense and mustard and ginger, of each of these twelve pennyweight, and take of rue a hand full, and of origanum a hand full, and an empty pine nut, and put all this into a new pot, and then on the morrow sæthe thou it so strongly that the third part may be boiled away, then take it and put it into a glass vessel, and let a stove bath be made, and let *the patient* bathe himself therein, and then smear the head with the salve.

*17. For the ears.

This shall serve for the ears which wind or weather forecloseth, thus a man shall cure them: if there be a sound or a sore within the head, in the first place apply this salve. Take two spoons full of good oil, and of green dill two hands full, and of rue as much; and boil in a new earthen pot, not too strongly, lest the

^a *Artemisia abrotanon.*

prýng¹ þanne þur linne² clæþ. ⁊ ðo hýt on an glæf
fæτ. þýrme þanne mann þ heafod. ⁊ fmýre mid þare
fealfe ⁊ he binde þanne þ heafod mid ane clæþe ane
niht. þring þanne garlec inne þa eare³ alche ðæg
after þæt he býð hæl.

Ad parotidaf.

Ad parotidaf. þ ýf to ðan fare þe abutan fa earan
pýcft. þ man nemneð on ure geðeode. healfgund. ⁊ þe
healfgund ýf tpera cunna. ⁊ he becumeþ oþer hpylum⁴
an man. þar þa apergeda adle. ⁊ þam mannan fpýðeft.
fe on fara feocneffe cealdne pætan dríncaþ. ⁊ þa
healfgunda fýndan tpa cunna. þe oþer byð⁵ eaðe
to halene. ⁊ þæge non dolh ne pýrcef. ⁊ oþer fýndun
þe grecaf cacote hateð. þ fýnde apýrgede ⁊ þæge fýn-
dan to agýtenne eal fpa hit her beforen fezð. for þan
þe færunga hý atýpeþ. ⁊ færínga apez. gepíteþ. buta
ælce læcecraft. ⁊ fpa þeah mícele frecnýffe getacnæð.
for þan þe hi beoð acenneðe of þan fpertan pætan. ⁊
hý reade atýpþ.

þuf hý man fceal hælen. 2-þím pebrade leaf ar funne
upgange. ným þanne hlaf ⁊ fealt. ⁊ fpamm. ⁊ cnuca
hýt eal to gadere. ⁊ pýrce⁶ to clýðan ⁊ lege to þan
fare. þanne fceal híc berften⁷ ⁊ hælige fona⁸ after.

fol. 87 a.

Ad cecitatem oculorum.

þif fcal pýð þare eazene týððerneffe eall⁹ fpa hýpo-
craf¹⁰ þe læce hýt cyððe. þ ýf ærefc þæt ðæt far
becýmþ on ða eazen mid mýcelre hætæn. hpilum hit

¹ pýng, MS.

² For linnenne.

³ earre, MS.

⁴ hýlū, MS.

⁵ býð, MS.

⁶ pýrlee, MS.

⁷ beften, MS.

⁸ þona, MS.

⁹ heall, MS.

¹⁰ hyperaf, MS.

oil should lose its virtue; then wring through a linen cloth, and put it into a glass vessel, then let the man warm his head and smear it with the salve, and then let him bind his head with a cloth for one night; then squeeze garlick into the ears every day: after that he will be hale.

18. For glandular swellings behind the ears.

For *παρωτίδες*, that is, for the sore which groweth about the ears, and which is named in our language *halsgund*, *neck ratten*; and the *halsgund* is of two kinds, and they come at whiles upon a man, do these cursed ailments, and on the man most strongly who in a sore sickness drinketh cold liquid. And the *halsgunds* are of two kinds: the one are easy to heal and they produce no scab, and the others are those which the Greeks call *κακωτική*, that is, cursed,^a and they are to be understood as was here before said, since they suddenly appear and suddenly depart away, without any leechcraft, and notwithstanding betoken much danger, since they are produced from the swart humour, and they appear red.

19. Thus shall a man heal them; take leaves of way-broad before the rising of the sun, then take bread and salt and fungus, and pound it all up together, and work it to a poultice, and lay it to the sore, then shall it burst, and soon after heal.

20. For blindness of the eyes.

This shall *avail* for tenderness of the eyes, as Hippocrates the leech made it known, that is *to say* first, that the sore cometh upon the eyes with much heat, at whiles it cometh on with moisture, so that they are

^a Malignant.

cýmð . on mīð pæten . ꝥ hī beoð to þundene . ⁊ hƿilum buton ælce fore . þaƿ hī ablinðiað . ⁊ hƿilum of þan flepfan þe of þan eaƷean ýrnaþ . þanne fceal hý man þuƿ lacnían . Ʒif feo unhælþe cýmþ of þare ðriƷan hætan þanne nīman man ane¹ clæþ . ⁊ paxen þa eaƷan mīð þan claðe ðýppe hīne on pætere . ⁊ Ʒnīðe þa eaƷean mīð . ⁊ Ʒif hī beoþ toƿpollene . oððer² bloðef fulle : ðanne fceal mann fettan horn aþ þunpangan . ⁊ Ʒif hý ablinðiaþ butan ælcon fare . fýlle hým ðrincan catarcum . ⁊ he byð Ʒehaleð . ⁊ eft fona . Ʒif aní þíng innan þa eaƷen býfulþ . þanne fceal man nīme meðe . oððer³ pýfef meolc . ⁊ ðo innan þa eaƷen . ⁊ hīm býð fona bet.

Þið toƿore eaƷean.

Þiƿ fceal to þan eaƷen fe ƷefleƷen býð oððer toƷeƷan . nīm berbene leaƿ . ⁊ cnuca hý fpýþe .⁴ pýre anne clīðan . fpýlc an litel cīcel . ⁊ leƷe uppan ꝥ eaƷan anne ðæƷe . ⁊ ana niht . Eft fona nīm attrum . ⁊ huníƷ . ⁊ ꝥ hƿīta of æƷe . meng to Ʒaðere laƷe to þan eaƷean hým býð fona fel.

fol. 87 b.

Eft fona þið þan ýlcan . nīm nýpne cýfan . ⁊ fcreða hýne on peallendan pætere . ⁊ nīm þanne cýfe . ⁊ maca ealƿa litlef cīclef .⁵ ⁊ býð⁶ to þan eaƷean ane niht.

Contra Glaucomata . Þið eaƷena⁷ ðýmnýffe.

Þiƿ fceal pýð eaƷena ðýmnýffe . ꝥ Ʒrecaƿ nemniað glaucomata . ꝥ yf eaƷena ðýmneffe . þuƿ me hýne fceal læcníƷe . nīm piƿef meolce þrý fticceaf fulla . ⁊ cýleþena . ið eƿt celidonía poƿ anne fticce fulne . ⁊ alepan . ⁊ croh : fafran Ʒallice . ⁊ meng æl þaƿ to Ʒaðere . ⁊

¹ Read anne.

² oððer, MS.

³ oððer, MS.

⁴ fpþe, MS.

⁵ cīclef, MS.

⁶ byð, MS.

⁷ eaƷen, MS.

swollen, and at whiles without soreness, so that they grow blind, and at whiles from the fluxes which run from the eyes. They must then be thus cured. If the disorder cometh from the dry heat, then let a man take a cloth and dip it in water, and wash the eyes with the cloth and rub the eyes with it; and if they be swollen up, or full of blood, then shall a man put a *cupping* horn upon the temples; and if they turn blind without any soreness, give him, *the patient*, satureia,^a *savory*, to drink, and he will be healed; and eftsoons if any thing fouleth the eyes within, then shall a man take mead or womans milk, and put it into the eyes, and it will soon be better with them.

21. For bleared eyes.

This shall be *the remedy* for the eyes, which have been struck or are bleared; take leaves of verbenā and pound them thoroughly; work a poultice, like a little cake, and lay it for a day and a night upon the eye. Again, take olusatrum, and honey, and the white of an egg; mingle together, lay to the eyes, it will soon be well with them.

Eftsoons for that ilk. Take new cheese, and shred it into boiling water, and then take the cheese and make as it were little cakes and bind to the eyes for one night.

22. πρὸς γλαυκώματα. For dimness of eyes.

This shall be for dimness of eyes, which the Greeks name γλαυκώματα, that is, dimness of eyes. Thus one must heal it. Take three spoons full of womans milk, and celandine, that is χελιδονία juice, one spoon full, and aloes and crocus, saffron in French, and mingle

^a In these days c and s begin to be of like sound. Cadurcum has senses, but inappropriate.

pring ðurh kinnenne clap . ⁊ ðo þanne þa fealfan inna
þa eagen.

Item contra cecitatem.

þiſ ſceal pýð eagen týððernýſſa . þe beoþ on þan
æg Moran fara . ním mýrta . ⁊ leze hý on hunige . ⁊
ným þanne ða myrta . ⁊ leze to ðan eagean . þ þa
eagen to ðinden . ⁊ ním þanne ruban . ⁊ cnuca hy . ⁊
menz axan to . ⁊ leze ſýðþan¹ to þan eagen . þanne
æreſt byt heo . ſpýle þa brepaſ . ⁊ after þan heo hýt
gleplýce gehæld.

Item ad eof qui non poſſunt uidere a ſoliſ ortu
ad occaſum.

AD nectalopaſ . þ ýf on ure þeodum . þe man þe ne
mæze nengi zeſeo after funna upgange . ær funna eft
on ſetl ga . þanne iſ þiſ . ðe læce cræft . þe þe þær to
zebyreþ . Ʒim buccan hpurſ ban . ⁊ bræde hit . ⁊ þanne
þeo bræde zeſpate ním þanne ðæt ſpot : ⁊ ſmýre míd .
þa eagen . ⁊ after þan ete þa ylcan braden ⁊ ním þanne
nípe aſſan torð . ⁊ pryng e hit . nime ðanne þ þoſ . ⁊
ſmýreze þa eagen míd . ⁊ hým býð ſone bet.

Ad ordiolum.

þiſ ſceal pýð þaþ þe on eagen beoþ . þ grecaſ hatað
ordiolum þ ýf þe læce cræft . ðe þa to zebyreð . Ʒim
bere mele ⁊ cneð hýt míd hunige . leze to þan eagen .
þeſ læce cræf[τ] yf² fram vel oþ³ manīgum mannum
aſandod.

fol. 88 a.

¹ ſýðþan, MS.

² hýf, MS.

³ l' oþ . above the line. The
ancient preposition of the agent

with passive verbs was ppam. This
interlineation is an early intimation
of a change to oþ.

all these together and squeeze through a linen cloth, and then put the salve into the eyes.

23. Also against blindness.

This shall be for tendernesses for eyes, which are sores in the eye roots. Take myrtle berries and lay them in honey, and then take the myrtle berries and lay them to the eyes, that the eyes may swell; and then take rue and pound it, and mingle ashes therewith, and then lay them to the eyes, then first it biteth them; swill the eyelids; and after that it cleverly healeth them.

24. For those who cannot see from sunrise to sunset.

For νυκταλώπας, that is, in our own language, the men who are able to see nothing after sunrise, till he again go to his setting. This then is the leechcraft which thereto belongeth. Take a knee cap of a buck, and roast it, and when the roast sweats, then take the sweat, and smear therewith the eyes, and after that let *the blind* eat the same roast; and then take a new asses tord, and squeeze it, then let him take the ooze, and smear the eyes therewith, and it will soon be better with them.

25. For a sty in the eye.

This shall be for that which is on eyes, which the "Greeks"^a hight hordeolum. This is the leechcraft which thereto belongeth. Take barley meal and knead it with honey, lay it to the eyes: this leechcraft hath been tested by many men.

^a But κριθῆ = Hordeolum.

Item ad idem.

Eft fona nīm beana melu . ⁊ fapan menz to gadere .
⁊ lege to þan eagen.

Item ad fomnum.

þif man fceal don þan mane þe ne mæz flapan .
nīm permōð . ⁊ gnið on pine oððer on pearme pætere .
⁊ ðrinca ⁊ hým býð fona bet.

ad fternutationem.

þif þa tylung to þan manne . þe pel gefnefan ne
mæze ⁊ micel nearneffe on þa heafedan habbaþ . þif yf
þe læcecraft . þe þar to gebýreð . ⁊ þim caſtorium oððer
elleborum ⁊ pýrc to ðufte . ⁊ ðo hýt innan þa nofan .
⁊ hýt bring[ð] forð þane fnæft.

Ad infirmitates labiorum ⁊ lingue.

pið lippe far.

Eft fona þef læcedom fceal þan manne ða hýra lippa
beoð fare . oððer hýra tunga . ⁊ feo ceola . fpa fær
býþ : þ he earfoðlice¹ hýf fpatel forfþelgan mæz . þuf
hým man fceal tiliȝan . ⁊ þim fifleafan . ⁊ ðriȝe to
ðufte . ⁊ meng huniȝe . þanne þarto . nīm ðanne fe
fealfe ⁊ fmíre mīð . þa lippa . ⁊ ða ȝeaȝlaf innan . ⁊
hým fona bet.

Eiſ qui ſobito obmutefcunt.

þifne læce cræft man fceal don þan manne ða fæ-
ringa adumbiaþ . nīm ðporȝe ðpoſtlan . hoc est polleȝia .
⁊ ðo hi on ecede . ⁊ nīm þanne anne linnenne clað . ⁊
ðo þa ðporȝe ðpoſtlan on innan . ⁊ ðo þanne benýþan
hiſ nofu . ⁊ he mæz ſpecan fona.

¹ hearfoðlice, MS.

26. Again, for the same.

Eftsoöns, take bean meal and soap, mingle together; lay to the eyes.

27. Again, for sleep.

Thus must one do for the man who cannot sleep: take wormwood and rub it into wine or warm water, and let *the man* drink, and soon it will be better with him.

28. For sneezing [*hard breathing*].^a

This is the treatment for the man who is not well able to breathe, and hath much oppression on the head. This is the leechcraft, which thereto belongeth. Take castoreum or helleborum and work it to dust, and put it into the nose, and it will fetch forth the breath.

29. For lip [and tongue] sore.

Again this leechdom shall be for the "men" whose lips be sore, or whose tongues and gullet also is sore, so that "he" with difficulty can swallow his spittle. Thus shall one tend him. Take cinqfoil and dry it to dust, and then mingle honey thereto. Then take the salve and smear therewith the lips and the jowls within, and soon it is better with him.

30. For those who suddenly lose their voice.

This leechcraft must one apply to the "men who" suddenly turn dumb. Take dwarf dwostle, that is, pullegium, put it into vinegar, and then take a linen cloth and put the dwarf dwostle into it, and then put it beneath "his" nose, and soon he will be able to speak.

^a Stertere, Sternutare confused.

Item ad infirmitates lingue.

πιδ þam þe se streng under þare tunga to spollen býð.

þisne læce cræft mæn sceal ðon þan mannum þe se streng under þare tunge to spollen býð. ⁊ þurh þanne streng ærest ælc untrumneffe on þane man becumð. þanne nim þu ærest. þane cýrnel þe býð innan þan perfogge. ⁊ cýrfetan cýrnel. ⁊ capel stelan. to gædere. ⁊ ceorf þane streng under þara tunga. ⁊ ðo þat dust on innan. ⁊ hým býð¹ fona bet.

fol. 88 b.

πιδ þ̅ flæfc ðe abute þe tep̅ pux̅t.

Ad ginciuaf. þe grecaf hæteð. þ̅ yf̅ on ure þeodum. þ̅ flæfc ðe abute þa tep̅. pux̅t. ⁊ þa tep̅ apegð. ⁊ astýrep̅. nīm forcorfen leac. ⁊ enuca hýt ⁊ pring þ̅ pos of anne sticcan fulne. ⁊ ecede anne sticcan fulne. ⁊ hunigef þrý sticcan fulle.² ⁊ ðo þ̅ hýt pelle þrýpa. ⁊ þim þanne s̅pa hætte s̅pa he hættest forbere mæge. ⁊ habban an ðæl on hýf muþe. forte acoled beo. þanne eft fona oðer ðæl. ealla s̅pa. þane þ̅ þridðan ðæl eall s̅pa.

Ad dentes. de causa dolorum dentium.

to þan toþe.

þes lacecraft yf̅ to ðan menniscan toþan ðat grecaf nemneþ organum. þ̅ yf̅ on ure geþeodan.³ býffe genemned. For þan þurh þa tep̅: seo bliffa sceal upp springan. ⁊ manna arpyrþnýf̅. ⁊ ealle nýðþearfnýf̅. an þan toþan yf̅ ælc⁴ man pyte mæg. ⁊ þan toþan⁵ þa tunga to spæce gestéal yf̅. þanne þ̅ greccaf nemnef̅ yf̅ ærest tritumef̅. þ̅ synden þa fyrst⁶ tep̅. þe ærest on gemete piðdom. underfoð. oþre greccaf nemneð eumotici. þ̅

¹ býð, MS.

² fulne, MS.

³ geþeððan, MS.

⁴ æl, MS.

⁵ toþa, MS.

⁶ fyr̅t, MS.

31. Again, for disorders of the tongue.

This ought to be done for the men the string under whose tongue is badly swollen, and through the string first, every disorder cometh on the man. Then take thou first the kernel which is within the peach, and kernel of wild cucumber, and colewort stalk, *pound* together, and cut the string under the tongue and put the dust in, and soon it will be better with him.

32. Against the flesh which waxeth about the teeth.

Ad gingivas, as the "Greeks" hight them, that is, in our language, the flesh which waxeth about the teeth and maketh the teeth wag, and disturbeth them; take a leek, cut up and pound it, and wring the ooze from it, one spoon full, and vinegar one spoon full, and of honey three spoons full, and make it boil thrice. Then take it as hot as *the man* can bear it, and let him keep a part in his mouth till it be got cool, then eftsoons another part similarly, then the third part similarly.

33. For the teeth. Of the cause of tooth ache.

This leechcraft is for human teeth, which the Greeks name *ὄργανον*,^a that is in our language named bliss,^b since through the teeth, the bliss shall upspring, and mans dignity and all necessity is on the teeth. Every man may understand it. And the tongue is companion to the teeth in speech. Further what the Greeks name is first *τομεῖς*, that is the first teeth, which first in a manner, receive wisdom. The Greeks name others

^a Thus τὸ γὰρ σῶμα τῆς ψυχῆς
ὄργανον, generally, and so of the
members. (Galen.)

^b Blyffe must be read Blyffe.

fol. 89 a.

fíndon þe tef: þe þane mete brecaþ . fýlþe þa forme
 hýne underfangene habbaet . þanne greecef nemneþ
 fume molídef . þ þe hæteð grindig tef . fore hý grindef
 æl þ man býgleofaþ . And¹ oft mann smeap hþæþer tef
 bænene beon . for þan þe ælc ban mearh hæfþ . ⁊ hý
 nan mearh nabbap . And¹ oþre bæn þeah hī beon to
 brocene: mid fuman læce cræfte . hý man maþ hælen .
 ⁊ næfre þane toþ gif he tobrocen beoþ . oft of þan
 heuede fe pýrfta pæte cumb: to þan toþan . on þare
 gelicneffe þe hýt of hufe ðropað . on ftan . þan hýt
 vínð . ⁊ þane ftan þurh þurleþ . ⁊ þurh þreapþ eal fpa
 þa ufe pæte of þan heafod . fýlþ uppan þa tef . ⁊ hý
 þanne² þurh þreapþ³ ⁊ ðeþ þ hý rotigeþ . ⁊ toþinðap .
 þat þa tef þoligean ne mæge ne hæte . ne ceald . ⁊
 fpyþeft þa grindig tef . þe alc mid feoper pýrtrume⁴
 gefæftned býð . ⁊ þanne hý hero purtruma forleatap:
 þanne fþearrigeð⁵ hý . ⁊ fealleð .⁶ þanne ýf þe læce-
 cræft⁷ þar to . Ʒim fumne ðæl of heortef hýðe . ⁊ anne
 nípne croccan . ⁊ ðo pæter on . ⁊ feoþ fpa fpyþe . þ
 hit þripa pýlle fpa fpyðe fpa pæter flæfc . Ʒim þanne
 þat pæter . ⁊ habbe on hýf muþe . fpa pearm fpa he
 forbere mæge . fort hýt acoled beon . ⁊ þanne hýt fi
 col: pýrpe hýt ut of hýf muþe . ⁊ nīme eft pearmre
 ⁊ ðo hýt⁸ eft col ut . ⁊ býð fona bet .

Item ad jdem.

Eft fona nīm piper . ⁊ alepen . ⁊ fealt . ⁊ leacef
 fæd and hunīg . ⁊ menḡ eal to gadere . Ʒim þanne
 fe fealfe . ⁊ gnīð þa tef mīð . ⁊ þa fealfe aflýmþ fram
 þa toþa eall þ ýfel .

¹ Anð, MS.² þane, MS.³ þreapþ, MS.⁴ pýrtrume, MS.⁵ fþearrigeð, MS.⁶ fealleð, MS.⁷ læcræft, MS.⁸ ýt, MS.

“eumotici,” these are the teeth which break the meat, after the first have received it. Then the Greeks name some *μυλίδες*?^a which we hight grinders, for they grind all that man liveth on. And it is often inquired whether teeth be of bone, since every bone hath marrow, and they have no marrow; and other bones, though they may be broken, may by some leechcraft be healed, and the tooth never, if it be broken. Often the worst humour cometh to the teeth from the head, in such manner as it droppeth off a house upon a stone, then it getteth the better, and drilleth through and pierceth the stone; similarly the moisture of the head from above falleth upon the teeth, and then pierceth through them and causeth them to rot and swell, so that the teeth can endure neither heat nor cold, and especially the grinders teeth, which are fastened, each with four roots; and then they leave their roots, then they turn swart and fall: this then is the leechcraft in that case. Take some part of the hide of a hart, and a new crock, and add water and seethe so strongly that it shall boil three times as strongly as water [*boiling*] flesh. Then take the water and let the man keep it in his mouth, as warm as he is able to bear it, till it be cooled; and when it is cool, let him cast it out of his mouth, and again take warmer, and again when cool get rid of it, and he will soon be mended.

34. Again, for the same.

Eftsoons, take pepper and aloes and salt and seed of leek and honey, and mingle all together. Then take the salve and rub the teeth therewith, and the salve putteth to flight all the mischief from the teeth.

^a The teeth were *τομείς, ὀξεῖς, κυνόδοντες, γόμφιοι*.

Eft fona hritne ftor . ⁊ laur berigie ⁊ ecede . meng eal¹ to gadere . ným þanne áne þanne . ⁊ plece hýt eall to gadere . ꝥ hýt plæc beo . ⁊ habbe on hýf muþe fpa plac.

Ad vřam.

þef lace cræft deah pýð þone huf. Ʒim piper . ⁊ cumýn . ⁊ rudan þreora fcyllinga Ʒepýht . ⁊ do þar to anne fticcan fulne huniƷef. Ʒim² þanne ane clæne þanne . ⁊ feoð³ þa fealfe⁴ ꝥ heo pel pealle . ⁊ ftýre hý . fpýþe . ƷemanƷ þan þe heo pelle . ním anne⁵ clæne fæc ⁊ do hý on . etan þanne tpeƷen fticcan fulle a æfen . tpeƷen a morgen . ⁊ býþ fona hæl.

fol. 89 b.

Pro inflatione gutturis.

for mannes þrote þe býð tofpolle.

þef lacecræft deah⁶ Ʒif þæf mannes þrota to fpollen⁷ býð . ⁊ þa ceola ꝥ greccaf brahmaf hataþ . þif ýf þe læce cræft . fule hým fupan Ʒebræddan hrere æƷeran . ⁊ huniƷ to . ⁊ do hým brýð of meolce Ʒemaced . ⁊ fýle hým ceruillan etan . ⁊ fæc flæfc ꝥ beo pel Ʒefoden . eta . ⁊ he býð⁸ fona hal.

Ad strictum pectus.

þef lacecraft fceal þan manne . þe nerpnyffe býð æc þare heortan . ⁊ æc ðare þrotu . ꝥ he uneþe fpecan mæƷan ꝥ fceal þu hým þuf læra⁹ don . Ʒim leac ⁊ enuca híc ⁊ prinƷ þac¹⁰ of fýle hým fupan . ⁊ hým býð fona bet.

¹ heal, MS.

² Ním, MS.

³ feoð, MS.

⁴ fcealfe, MS.

⁵ anne makes a false concord.

⁶ deaþ, MS.

⁷ fpellon, MS.

⁸ býð, MS.

⁹ læra is underlined in MS. as corrupt.

¹⁰ pos seems required.

35. Eftsoons, mingle all together, white frankincense, and laurel berries, and vinegar; then take a pan, and make it all lukewarm together, so that it may be lukewarm, and let *the man* keep it in his mouth so lukewarm.

36. For the uvula.

This leechcraft is good for the uvula. Take pepper and cummin and rue, the weight of three shillings, and add thereto a spoon full of honey. Then take a clean pan, and seethe the salve so that it may boil well, and stir it thoroughly, while it is boiling, take a clean vat and put the salve in. Then [*give*] *the man* to eat two spoons, full at evening, two at morning, and he will soon be well.

37. For swelling of a mans throat.

This leechcraft is good if a mans throat be swollen, and the jowls, which the Greeks hight βρόγχους. This is the leechcraft. Give him to sup roasted half cooked eggs, and honey besides, and get him a broth made of milk, and give him chervil to eat, and fat flesh, which has been well sodden: let him eat, and he will soon be whole.

38. For oppression of the chest.

This leechcraft shall be for the men at whose heart there is tightness and at whose throat, so that they not easily are able to speak; of that thus shalt thou relieve him. Take leek and pound it and wring the [ooze] off; give it them to sip, and soon they will mend.

Jtem ad Jdem.

Eft nīm beana ⁊ ele . ⁊ feoð þa beana on eala . ⁊ fyle hým etan . ⁊ hý doþ þa nearpnýffe apeg.

Ad vocem perditam Recuperandam.

þifne læce craft man fceal don þan manne þe hura ftemna of fýlþ . ðæt greccaf nemneþ catulemfif .¹ þuf þu hīne fcealt lacnīan . do hým forhæfædnýffe on mete . ⁊ læt hine beo on ftille ftope . nīm þanne godre butere tpegen fticcan fulle . ⁊ anne fticcan fulne huni-geſ . ⁊ pýll to gadere . ⁊ læt hīne ſpelgan . þa fealfe leohlice . ⁊ file hým þanne leohcne² mete . ⁊ drica pīn . ⁊ hým cýmþ bote.

Ad inflationem Gutturis.

pīð³ manneſ ceola þe býð fær.

þifne læce cræft man fceal . don manne þe býð⁴ þe ceola far . þ greccaf hæteþ gargarifif . nīm nipe beane . ⁊ puna . nīm þanne eceð . oþþer pīn . ⁊ feoð fe beanna . ⁊ nīm ele . ⁊ meng þar to . oþþer ſpīc . gif man ele nabbe . ⁊ do þar to pille . cn ana panna . Līm þanne pýlle . ⁊ dýpe on þare fealfe⁵ ⁊ bīnd þa pulle to þare ceolan.

fol. 90 a.

Ad colli infirmitatem.

pýð hneccan far.

þeſ læcedom⁶ iſ god manne þe hýra hnecca fær býð.⁷ ⁊ eal fe ſpyra fargiað ſpa ſpīde þ he þane muþ uneaþe to don mæg . þ far greccaf nemneþ ſpaſmuſ . þ ýf on

¹ cata catuleraþ, underlined before catulemfif, in MS.

² leohne, MS.

³ pīð, MS.

⁴ býð, MS.

⁵ fcealfe, MS.

⁶ þifne þeſ læcedon, MS.

⁷ býð, MS.

39. Again, for the same.

Again, take beans and oil (*ale*), and seethe the beans in the ale, and give to *the man* to eat, and they do away the oppression.

40. For recovery of a lost voice.

This leechcraft one must apply to the "men" whose voice faileth, which the Greeks call κατάληψις.^a Thus thou shalt leechen "him;" make him abstain from meat, and have him be in a still place: then take two spoons full of good butter and one spoon full of honey, and boil together, and make him "swallow the salve" gently; and then give him light meat, and let him drink wine, and amends will come to him.

41. For swelling of the throat.

"For a mans jowl that is sore."

One must apply this leechcraft to the men whose jowls are sore, which the Greeks hight γαργάρισις, *gargle*; take new beans and pound them, then take vinegar, or wine, and seethe the beans, and take oil, and mingle with them, or lard, if one have no oil, and add thereto; boil in a pan. Then take wool and dip it into the salve, and bind the wool to the jowl.

42. For sore of the back of the neck.

This leechdom is good for the men whose neck is sore, and all the swere is so very sore that the man can scarcely shut his mouth: that sore the Greeks call "σπασμός," that is, in our language, sore of the back

^a Catalepsy, related to epilepsy. Loss of voice was ἀφωνία.

ure leodene hneccan¹ far . þif ýf þe læcedom þar to .
 Ʒíim ane hand fulle mīntan . Ʒ enuca hý . Ʒ nīm
 þanne² anne fester fulne pīnef . Ʒ ane pundef Ʒepyht
 elef . meng þanne² eall to Ʒadere Ʒ feoð hit fpa fpýðe .
 þ þæf pīnef . Ʒ þæf elef . ne fý na mære þanne² ær þæf
 þæf elef . þa hit driƷe þæf . prīng þanne þurh claf . Ʒ
 purp apez þa mīntan . Ʒ nīm pulle . Ʒ pýrcean³ tpeƷen
 clīðan . of þare pulle . ðuppe þanne ðone⁴ clīþan on
 þare fealfe . Ʒ leƷe to þan hneccan . þanne eft fona
 þane⁵ oþerne .⁶ Ʒ ðo þane oþerne⁶ apez . ðo þuf fiſtīne
 fýþan . nīm þanne oþere⁷ pulle . Ʒ pýrm to heorþe . þ
 heo beo fpýþe pearm . Ʒ bynð to þan hneccan . þanne
 býn tpan tīðe ðo þa pýlle apez . Ʒ nīm þa ýlean
 clýþan . þe þar ær pæran . ðo þar to on þa ýlean pīfan :
 þe þu ær ðyðeft .

pīð þan ýfelan on mannef fpure .

þifne læce cræft man fceal ðon : mannum þe hýra
 fpýran mið þan fīnum fortoƷen beoþ . þ he hýf næn
 Ʒepealð nah . þ greccaf hatað tetanīcuf . þýf adle . ýf
 þreora cýnna . þ an cýnn . greccaf hætað tetanīcaf .
 þat fýndan þa menn . þa rihte gað upp aþenedan fpý-
 ran . Ʒ ne maƷan abuƷan for a untrumneffe . And⁸
 þa oþer adle fīt þuf on þan fpuran . þ fa fýna teoð
 fram . þan cýnne : to þan breoſtan . þ he þane muþ
 atýne ne mæƷ . fore fýna ƷetoƷe . Ʒ þæƷe⁹ greccaf
 nemneð . broſtenuf . Ʒ þe þrýððe adle fīt . þo¹⁰ on þa
 fpýran . þ fa fýna teoþ fram þan cýnn bane to þan
 [feuldre] .¹¹ Ʒ þane muþ apoh breððað .¹² Do hým æreft

¹ hnencea, MS.

² þane, MS.

³ Read pýre.

⁴ ðonne, MS.

⁵ þonne, *then*, MS.

⁶ oþþerne, twice, MS.

⁷ oþþ', MS.

⁸ Anð, MS.: attraction ?

⁹ Read þaf.

¹⁰ Read þonne, or omit.

¹¹ feuldre, from conjecture.

¹² breððað, MS.

of the neck. This is the leechdom for it. Take a hand full of mint and pound it, and then take a sextarius full of wine, and one pound weight of oil; then mingle all together, and seethe it so strongly, that of the wine and of the oil, there may be no more than formerly there was of the oil when it was unmixed; then wring through a cloth, and cast away the mint, and take wool, and make two poultices of the wool; then dip the poultice into the salve and lay it to the back of the neck, then eftsoons the other, and remove the former; do thus fifteen times; then take some more wool and warm it at the hearth, so that it may be very warm, and bind it to the neck; then within two hours remove the wool, and take the same poultices which were there before; apply them thereto in the same wise as thou didst before.

43. For the evil in a mans neck.^a

This leechcraft one must employ to the "men" whose neck with the sinews is distorted; so that "he" has no power over it, which the Greeks call *τέτανος*. This disease is of three kinds, the one kind the Greeks call tetanus; those are the men who go right up with neck extended, and for their ailment are not able to bend. And the second disorder thus affects the neck, so that the sinews draw from the chin to the breast, and *the man* is not able to shut his mouth for the drawing of the sinews, and this the Greeks name *ἐμπροσθότονος*; and the third kind sitteth so on the neck that the sinews draw from the chin bone to the shoulder, and start the mouth awry. Apply to *the*

^a Now commonly called Lockjaw.

fol. 90 b.

þanne þifne læcecræft .¹ pýrce hým areft hnefce bedð . ⁊
 macian pearm fýr . þanne fceal hým man læten blod .
 on þan earmen . on þan middemyfte æðra . ⁊ gif þan
 gehæled ne býð :² þanne teo hým man blod ut be-
 tpeoxan þan fculðran : mid horne . Ʒim þanne eald pýn .
 ⁊ ealde rufel . ním þanne ane þanne . ⁊ feoð þane rufel .
 ⁊ þæt pýn . fpa fpýþe fort fe rufe habbe bedruncan
 þæt pýn . Ʒim þanne pulle . ⁊ tæf hý . ⁊ maca hý
 fpýlce³ anne clýþa . ⁊ leze þa fcealfe on uppan . ⁊
 býnd þanne to þan fare . mýð ane clæþe .

Ad jdem.

Eft fona ným buteran . ⁊ ele . ⁊ meng to gædere .
 ním þanne pínberian coddelf . ⁊ galpania . ⁊ anan . ⁊
 enuca eall to gædere . ⁊ pýl in ðare buteran . ⁊ on
 þan ele . ⁊ do to þan fare ealþa hýr beforan feið .
 do hým þanne hnefce mettaf ⁊ godne ðrincan . eal⁴
 fpa hit beforan feið . fpýlce hpile⁵ fpa hým hît⁶ be-
 þurfe .

Ad pormonef .⁷ id est ad infirmitatem manuum.

pýð fare handa.

þef læce cræft if god pýð fare handum . ⁊ þara
 fíngra .⁸ fare . þ greccaf hataþ pormonef . ⁊ on leden
 perníciam man hýt hæc . Ʒim hritne ftor . ⁊ feolferun
 fýndrun . ⁊ fpæfel . ⁊ meng to gadere . ním þanne ele .
 ⁊ meng þar to purm þanna fa handa . ⁊ fmýra þar míd .
 bepýnd þanne þa handan mid linnen clæþe .

¹ læcraft, MS., treating it as a compound word, though writing it usually disjoined.

² býð, MS.

³ fpýce, MS.

⁴ heal, MS.

⁵ pile, MS.

⁶ he, MS.

⁷ Read Perniones, *kibes*, the true Hellenic equivalent is χίμετρα, but πτερνία may be found in glossaries.

⁸ fríngra, MS.

man first this leechcraft : work him first a soft bed, and make a warm fire, then must he be let blood in the arm, on the midmost vein ; and if by that he be not healed, then let one draw from him blood between the shoulders with a *cupping* horn. Then take old wine and old grease ; then take a pan, and seethe the grease and the wine strongly till the grease hath drunken in the wine. Then take wool and teaze it, and make it as it were a poultice, and lay the salve upon it, and then bind it to the sore with a cloth.

44. For the same.

Eftsoons take butter and oil and mingle together ; take then the husks of grapes, and galbanum, and horehound, and pound all together, and boil in the butter and in the oil, and apply to the sore, as was here before said. Then procure *the patient* delicate meats and some good drink, as was before said, as long as he may need.

45. Ad perniones, or chilblains.

For sore hands.

This leechcraft is good for sore hands and for sore of the fingers, which the Greeks call *πτερυγία*, and in Latin *perniones* it is named. Take white frankincense and silver sinders,^a and brimstone, and mingle together, then take oil and mingle it therewith, then warm the hands and smear them therewith, then wrap up the hands in a linen cloth.

^a Or Cinders : the *Στομώματα* of the writers from whom were derived these medical ideas.

Jtem ad infirmitatem manuum.

ƿýð þa handa þe ƿ fell of gað.

þiſ ýf¹ to þan handan ƿ þat fel of gæþ . 7 þan² flæfc
to ſpringað .³ ným ƿinberían þe beoþ acende æfter
oþre⁴ berigían . 7 cnuca hý ſpýþe ſmale . 7 ðo hý on
buteran . ſpýþe . 7 ſmure ƿ ſar ſelomelice míd . bærne
þanne⁵ ſtreup .⁶ 7 níme þa axan . 7 ſtrepe þar uppe.

fol. 91 a.

Eft ſona ním ðracentan ƿýrtruma . 7 puna hý
ſmale . 7 ƿýll hý on huníge . 7 leze þanne uppan
hændan.

Ad infirmitatem manuum . to handum.

þiſ lace cræft ſceal to þan handan . þe ƿ fell of
ƿýleþ . 7 þim betan ane hand fulle . 7 lactucan ane
hand fulle . 7 coliandrane ane hand fulle . 7 cnuca eall
to gadere . ním þanne cruman 7 ðo on ƿæter . 7 þa
ƿýrt míd . 7 ƿurme þanne pel þa ƿurtan on þan⁷ ƿæter .
7 þa cruman míd . ƿýrc⁸ þanne clýþan þar of . 7 bind
uppan þa handan ane niht . 7 ðo þuſ þa lange . þe híc
beþurfe.

Jtem ad vnguem ſcabioſam.

þiſ ſceal to ſcurfedan næglum . ním plum ſepes aneſ
ſcýllingef ƿepýht . 7 ſpegleſ æppleſ . tpegean ſcýllengeſ
ƿepýht . 7 cnuca hý to gadere . ſmýre þa næglaf míd .
7 læt hý beon ſpa ƿeſmýrede.

¹ hýf, MS.

² þan *by that*, but read þat *the*.

³ ſpriḡað, MS.

⁴ oþþre, MS.

⁵ þanne is repeated, MS.

⁶ ſtru, written before ſtreup, is underlined for erasure; straining out a gnat.

⁷ Read þat.

⁸ ƿýrc, MS.

46. For hands from which the skin is lost.

This is for hands which lose their skin, and in which the flesh is chapped. Take grapes which are formed after other grapes, and pound them very small, and put them into butter, and smear the sore frequently therewith; then burn straw, and take the ashes, and strew them thereupon.

47. Eftsoons take roots of dragons, arum dracunculus, and pound them small, and boil them in honey, and lay them upon the hands.

48. For the hands.

This leechcraft shall *be applied* to the hands from which the skin peeleteth off. Take a hand full of beet and a hand full of lettuce and a hand full of coriander, and pound all together; then take crumbs, and put them into water, and the worts with them, and then warm the worts well in the water and the crumbs with it; then work up a poultice thereof, and bind upon the hands for one night, and do this as long as need may be.

49. For a scabby nail.^a

This shall be for scurfy nails. Take a shillings weight of plum juice, and two shillings weight of swails apple, and pound them together, smear the nails therewith, and when so smeared let them be.

^a See Leechbook I. lxxv.

Ad eof qui non habent appetitum ad cibum.

ȳpocraf ȳcīc quod hīf infirmitatibus . de caufis ægritudinum.¹ Ðe

þīf ȳf² god ƿa þan mann . þe hura metef ne lȳft . þ ꝥ greccaf hataþ blaffefif . þ ꝥpocraf feggeþ þ feo untrumnȳf :³ cȳmþ of þrim þingum .⁴ oþþer of cȳle . oþþer of miclum hæte .⁵ ƿ ꝥ drince . oþþer of lȳtƿe æte .⁶ ƿ drince . oþþer of miclum perneffe . ȝīf hȳt cumeþ of þan cȳle : þanne fcealt þu hȳm helpan . mīð baþe . ȝīf hȳt cȳmet of mycele drence : þanne fcel he habba forhæfðnȳffe . ȝīf hȳt cȳmeþ of mȳcle fpȳnce : oþþer of earfodnȳffe . þanne fcealt þu hȳm ðon eceð pȳð⁷ huniȝe ȝemenged .⁸ oþþer drinccan eceðe pȳð⁷ leac ȝemenged .⁸ ȝīf þa untrumnȳffe cumþ of þan cȳle . þanne nīm þu beferef herþan . ƿ barne to ðufte . ƿ grīnd pīper . ƿ meng pīper ƿ ꝥ ðuft to gadere . ƿ nīm ftīccan fulne þaf ȝemengedef⁹ ðuftef ƿ ðo īn ane cuppe fulle pȳnef . ƿ plece þanne þ ꝥīn mīð þan ðufte . ƿ file hȳm ðrinca . Oþþer nīm peretrum pȳð mede ȝemenged .¹⁰ fpa mīcel fpa ȝemenged [pæf] þæf oþeref¹¹ ƿ file hȳm ðrince .

fol. 91 b.

Ad strictum pectus . siue ad af[th]maticos.

þīfne læcedom ðo þan manne þa hȳm beoð on hyra broften nearupe . þa ȝreccaf hæteð afmaticos . þ ꝥ ȳf nearunȳff . ƿ uneaþe mæg þane fnæft to ðo . ƿ ut aþrīngan . ƿ hæfð¹² hæte breoſt ƿ bȳð¹³ īnnen mīð mīcle nearnȳffe . ƿ hȳlan he bloð hræcþ . ƿ hȳlum¹⁴

¹ æcitudinum, MS.

² hȳf, MS.

³ untrumnȳff, MS.

⁴ þringū, MS. ; þrun by rubricator.

⁵ Text faulty; hæte miclum, with transposing marks.

⁶ Read oþþer of hæte . oþþer of miclum æte . and mȳcelre perneffe ?

⁷ pȳð, MS., twice.

⁸ ȝemenged, MS., twice.

⁹ ȝemengede, MS.

¹⁰ ȝemenged, MS., once.

¹¹ oþþ', MS.

¹² hæfð, MS.

¹³ bȳð, MS., from carelessness, I believe, of the penman.

¹⁴ hȳlū, MS.

50. For loss of appetite.

This is good for the men who have no liking for their meats, which the Greeks name “blaffesis,” and Hippokrates saith that the infirmity cometh of three things, either of cold, or of much eating and drinking, or of little eating and drinking, or of much weariness.^a If it cometh of cold, then shalt thou help *the patient* with a bath. If it cometh of much drink, then shall he observe abstinence. If it cometh of mickle toil or of trouble, then shalt thou give him vinegar mingled with honey, or vinegar to drink mingled with leek. If the ailment cometh of the cold, then take thou beavers stones and burn them to dust, and grind pepper, and mingle pepper and the dust together, and take a spoon full of the mingled dust, and put it into a cup full of wine, and then make lukewarm the wine with the dust, and give it *the man* to drink. Or take pyrethrum^b mingled with mead, as much as was mingled of the other, and give him to drink.

51. For asthma.

Do this leechdom to the men who have oppression on their chests, which the Greeks hight *ἄσθμα*, that is, tightness: and *a man thus sick* may scarcely draw and fetch out his breath, and his breast hath heat, and within is *afflicted* with much narrowness *or oppression*, and at whiles he hreaketh blood, and at whiles

^a For miclum perneffum, see p. 119.

^b Or Bertram, see Lacn. 12.

mid blode ȝemengeð . ⁊ hpile he riþaþ . fpýlce he on
 ðueorge fý . ⁊ micel fpatel on ceola pýxep . ⁊ fýhþ aþun
 on þara lungane . ⁊ þuf býð þaƿ ýfel acenned . ærefc
 þur mýcele æteþ .¹ ⁊ ðrincaþ . þ ýfel hým on ínnan
 pýxt . ⁊ rixað . fpa fpýþe : þ hým næþer ne meteþ¹
 ne ealaþ ne lýft . þuf þu fcealt híne halan . ðo hýne
 in to þan huþe . þe beo næþer .² ne to hæƿ . ne to
 cealð . ⁊ læt hým læce blod . on þan pýnftan earme .
 ȝef he þare ýlde haþeþ . ȝif þu þanne on þan earme
 ne mæȝe . þanne fcealt³ þu hým læten blod : mid cýrfe-
 tum betpex þan fcolðrum on þa ýlcan pýfa . þe mann
 mid horne ðeð . ȝýf pýntra fý . þanne fcealt þu niman
 pollegian . ⁊ feoð hý on pætere . ním þanne þa pýrta .
 ⁊ pýrce toȝaðere . fpa micel fpa celraþ . þacc ýt þanne
 ȝelomelice mid þan permum pætere betpex þan fcal-
 ðrun . opper mid harehunan . ȝif þu ðueorge ðuoftle
 næbbe . ⁊ ȝif þur þif hæł ne beon : ním uentofam⁴ ⁊
 leȝe under þa earmef . ⁊ anbutan þane mæȝen . ⁊ ním
 þanne⁵ fele cýne pýrta ⁊ pýrc to fealfe . ⁊ fmeri
 abatan þane mæȝe míd . fare felfe . ním þanne hnefce
 pulle . ⁊ ðupe on ele . þe beo of cýpreffan . ⁊ fmýre
 anne clæþ mid þan ele . ⁊ prið þane clæþ abutan þane⁶
 mæȝan . ⁊ fmýre abutan þane fpyran mid þan ele . ⁊
 abutan þa hriȝbræde ȝeloemelice . pýrc þanne clýðan⁷
 of eorþan þa mann nemneþ nítro . þa býþ fundan on
 ýtalia . ⁊ ðo þar piper to . ⁊ leȝe to þan fare . foƿt þe
 man pearmíe . ným þanne naƿð .⁸ ⁊ pintreopeþ fæp . ⁊
 pańic . ⁊ pýrc þær ðrenc . ⁊ fýle hým ðrince . ȝíþ
 þanne eft . cícena mete ane handfulle . ⁊ þrý æpple of
 celidonía . ȝíþ þanne ane⁹ healfne fefter pýneþ . ⁊
 feoþ hi foƿt hý beon pel ȝefodene . fýle hým þanne
 ðríncan þrý ðæȝef . ælce ðæȝ ane cuppan fulne.¹⁰

¹ For ætes, metes.² næþer, MS.³ fceal, MS.⁴ Ventosa is *cupping glass* : the text, perhaps, takes it for a wort.⁵ þane, MS.⁶ þan, MS.⁷ clýðan, MS.⁸ naƿð, MS.⁹ Read anne.¹⁰ Read fulle.

hreaking mingled with blood, and at whiles he writheth as if he were troubled by a dwarf, and mickle spittle waxeth in his throat, and sinketh adown upon his lungs: and thus is that ill produced. First, by mickle eating and drinks, that evil waxeth on *man* within, and ruleth so strongly that neither meat nor ale pleaseth him. Thus thou shalt heal him: bring him into the house, which shall be neither too hot nor too cold, and have a leech let him blood, in the left arm, if he be of age for that; well, if thou mayest not in the arm, then shalt thou let him blood with a cupping glass^a between the shoulders in the same wise as a man doth with a horn. If it be winter, then shalt thou take pulegium and seethe it in water, then take the worts and work them together as thick as jelly, then dab it out frequently with the warm water betwixt the shoulders, or with horehound if thou have not dwarf dwostle; and if through this there be not health, take “ven-
“tosa,” and lay it under the arms and about the maw; and then take many kinds of worts, and work them to a salve, and smear about the maw with the salve; then take nesh wool, and dip it in oil of cypress (*read privet?*), and smear a cloth with the oil, and twist the cloth about the belly, and anoint the neck with the oil, and about the broad of the back frequently; then work a poultice of the earth which is called nitre, which is found in Italy, and add thereto pepper, and lay to the sore, till the man getteth warm; then take nard, and sap of pine tree, and panic, and work thereof a drink, and give it *the man* to drink. Then again take chicken meat, a hand full of *it*, and three “apples” of celandine; then take a half sester of wine, and seethe it till it be well sodden; then give him *this* to drink for three days, each day one cup full.

^a Here -um seems to belong to the singular. See Paris Psalter cxviii. 83.

Item ad pectus. Ad idem.

fol. 92 b.

þef læcedom sceal to þan mann þe bȳð ýfele on þan breostam . þur þa breost fela freccenýffe fýnden . þe on þe manne becumeþ . 7 soþ¹ ýf þ ælc pæte cȳmð² ærest ut of þan maȝan . 7 þur þane pæten þa breost³ beoþ ȝeheafuȝede . 7 þa heorte ȝe fȳðu . bȳð ȝefullede mid ýfele blode . 7 æfter þan ealle þa æðran slapað .⁴ 7 þa fīna fortoȝiað . 7 eal se lichama bȳþ fah .⁵ 7 þa eaxle færgæaþ . 7 fa sculdraþ teoþ toȝadere . 7 hȳt pricaþ innan þan sculdru . 7 on þan hriȝȝe⁶ spīlce⁷ þar þornaf on fȳ . 7 hȳf andphita bȳð eall apend . þanne þu þaf tacnunge⁸ feo an þan manna : þanne scealt þu hȳm blod lætan . 7 ȝif þu ne ðest : hȳt cȳmð⁹ hȳm to mucele 7 ftranȝa adle . for þan þa æðdra . 7 þa hīme beoþ ȝefullede mȳð mucellere fulnesse . for þan þe biððaþ æræst . þ mann hȳm pȳrce speau drenc . for þan eal þ ýfel þe byþ . on þare heorta . 7 on þan breoste . eall hȳt¹⁰ sceal þanne ut .¹¹ 7 beo þa heorta 7 þa breost 7 þ heafod : sƿa pel ȝeclanfað . 7 ȝif he þanne þa sƿatī spȳþe ut sƿæte . þanne ȳf¹² þat þe ýfela¹³ pæte . þe on þan heafode¹⁴ rīxaþ . 7 eall se lichama ȝesƿæred bȳþ . 7 ȝehesegud¹⁵ eal spȳlc he of mȳcele spȳnce come . 7 ealle he byþ ȝesƿenced . 7 bute he þe hraþur ȝehæled beo : hȳt cumð¹⁶ hȳm to mȳcele ýfele . þus man hīne sceal læcnīe . he hīne forȝhabban pȳð feala cunna metaf . 7 ðrencaf . 7 pȳð ȝebraed flæfc . 7 pīð ælcef orffer flæfc . 7¹⁷ þe cudu ceope . 7 ðrince

¹ soþ hȳf, MS. ; but in margin nerum, that is, true.

² cȳmð, MS.

³ breost, MS.

⁴ æðran slapað, MS.

⁵ fah, MS.

⁶ hriȝȝe, with f written over, between ȝ and e.

⁷ spīce, MS.

⁸ tacnuge, MS.

⁹ cȳm, MS.

¹⁰ ȳt, MS.

¹¹ ȳf, MS., with mark damnatory.

¹² hȳf, MS.

¹³ hȳfela, MS.

¹⁴ heafodeð, MS. ; the penman was very careless.

¹⁵ ȝehesegud, MS.

¹⁶ cum, MS.

¹⁷ Omit 7.

52. For the same.^a

This leechdom shall *apply* to the man who is bad in his breast. There are many infirmities which come on a man through the breast, and sooth it is, that every humour cometh first out of the maw, and through that humour the breast is oppressed, and the heart and sides are filled with ill blood, and after that all the veins are relaxed, and the sinews are fordrawn *with spasms*, and all the body is particoloured, and the shoulder joints are sore, and the shoulder blades draw together, and there are prickings in the shoulders and on the back as if there were thorns there, and the mans countenance is all changed: when thou seest these tokens on the man, then shalt thou let him blood; and if thou dost not, it will come in him to a mickle and strong illness, for that the veins and the limbs are filled with much foulness: hence we bid in the first place, that one should make him a spew drink, inasmuch as all the mischief which is in the heart and in the breast shall all come away, and the heart and the breast and the head shall be thus well cleansed; and if he then spit out his spittle strong, that is the evil humour which ruleth in the head, and *with which* all the body is oppressed and weighed down, just as if the man were come out of mickle toil, and he is all awearied, and except he be sooner healed, it will come to much harm to him. Thus a man shall heal him: he shall make him refrain from meats of many kinds, and drinks, and from roast flesh, and from flesh of every sort of cattle which chew the

^a Compare this section with Leechbook II xlvi 1.

fol. 93 a.

leoht pȳn . þ̅ hȳm ne þ̅yrſte. Ac ceope hpȳtef
 cudupȳf ſæd . 7 fiſſinȳran¹ ælce dæg . ær he etan . 7
 riſe þu ȳepȳſlice ȳif he mið earfodnyſſe hpeft . 7 hȳt
 ut hræcþ . þanne ȳs² þ̅ clænfunȳa þara breoſta .
 þanne ſceal he etan . driȳne hlaſ . 7 cyfe ne cume
 he on nane cȳle . þe hpile þe he ſeoc beo . ac beo
 hȳm on permum huſe . 7 hæte hȳm man bæþ . ſpa
 hraþa ſpa hȳf riſa godiȳge. 7 þ̅im þanne earixena pȳrt-
 ruman .³ 7 glædene more . 7 ſpearſe mīntan . 7
 mucȳpurt . 7 driȳge to duſte . 7 de þær æcern to . oþþer
 hpætena flȳſma mengc togædera meng þar þanne huniȳ
 to . 7 pȳnberigera coddæf . 7 riſe ſum dæl . 7 hpȳttre
 goſu ſmere . ſeoð þanne eall togædera . on anu nīpe
 croccan . nīm þanne pulle þe ne com næfre apaxen .
 pȳrc clþan þær of . leȳe þær uppa þa ſealfe pel þicce .
 pȳd þanne to þan breoſtan . ſpa hæte ſpa he hætteft
 forþeran mæȳe . þanne þeo beo acoled : leȳe oþerne
 pearme þar to . 7 do þuſ ðe hpȳle hȳm þearf ſȳ . pȳrce
 hȳm drenc gode . þe æȳþer clænſiȳge ȳe þa breoſt . ȳe
 þane innop . 7 bæce hȳm man . þanne⁴ pearmen hlaſ .
 be heorþe . 7 ete þanne manȳge dægæf þane hlaſ þe
 pȳrm. 7 þ̅im eft cicene mete . 7 permop . 7 lauberigān :
 7 hpȳtt cudu⁵ oþer ȳerufodne⁶ ele to . 7 gnið eall
 togædere mīð ele . mið eall . pȳrme þanne⁷ þa breoſt
 to heorþan . 7 ſmȳte hȳ þanne mið þare ſealfe.⁸

Ad idem.

Eft nīm cicene mete 7 ſeoþ on pīne . do þanne ele
 to . þe beo of frencīſſen hnutu . 7 drince þæt.

¹ frīnȳran, MS.² hȳt, MS.³ pȳrt-rūma, MS.⁴ þane, MS.⁵ hytt cuduð, MS.⁶ Insert do ; or read cuduð as
 cudu do.⁷ þane, MS.⁸ ſcealfe, MS.

cud; and let him drink light wine that he may not
 thirst. But let him chew seed of mastich^a and of five-
 fingers every day before he eats; and do thou care-
 fully learn if he cougheth with difficulty and breaketh
 it (*the flegm*) out, for in that case it is the cleansing
 of the breast. Further, he shall eat dry bread and
 cheese, and let him not come into any chill while he
 is sick, but be in a warm house; and let one heat
 him a bath as soon as his condition amendeth. Then
 take roots of water rushes, and root of gladden, and
 swart mint, and mugwort, and dry *them* to dust, and
 add thereto acorns or wheaten bran (?); mingle them
 together; then mingle honey with them, and husks of
 grapes, and some portion of pitch, and grease of a
 white goose; then seethe all together in a new crock;
 then take wool which never got washed, work a poul-
 tice thereof, lay the salve pretty thick upon it, then
 tie it to the breast as hot as *the man* can bear it;
 when it is cooled, lay on another one warm, and do
 thus as long as he may require it. Work him a good
 drink, which shall both cleanse the breast and the in-
 wards, and let one also bake him a warm loaf at the
 hearth, and let him eat for many days the warm loaf.
 Again, take chicken meat and wormwood and laurel
 berries and mastich or oil of roses, and rub up all toge-
 ther with the oil, all at once; then warm the breast
 at the hearth, and smear it then with the salve.

53. For the same.

Again, take chicken meat and seethe it in wine, then
 add oil which is made of French nuts, and let *the man*
 drink that.

^a Seed of a gum; implying an error.

ƿýð þan fcearpan bane þe betƿeox þan breofstan¹
býþ.

fol. 93 b.

þuſ man fceal ƿýrcean þane cliþan to þan fcearpan
bane . þe betƿeox þan breofstum býð . Ʒif hýt far fíƷ .
nīm ealðne² ſƿýnef riſel . tƿeƷea ƿunða Ʒepihƿ . ƿ
pexaf fýx ſcýllínga . Ʒepýht . ƿ elef ſƿa mýcel . ƿ þæt
ſæpp of cýpreffo . ſƿa micel . ƿ fearref fmere . fif
ſcillinga ƿýht . ƿ pauecif fif ſcillinga Ʒepýht . ƿ ýſopa
feoper³ ſcillinga . ƿýht . ƿ galpanan . feoper ſcellinga⁴
ƿýht . ƿ beferef . herþan . feoper⁵ ſcillingaþ ƿihƿ . ƿ
hƿitere goſe fmere anef fceallínges . ƿýht . ƿ euforbeo
ſƿa micel . ƿ ƿýne æl toƷaðere . ƿ ðo in ane boxf .
ƿ nīme fýþþan ſƿa oft . ſƿa he beþurfe .

Ad jdem.

Eft . ſona to þan ýlcan nīm mipe butera . tƿeƷen
ðælef . ƿ þane þriððan ðæl niſef húníƷes . ƿ ane gode
cuppan fulle . ƿíneſ . ƿ hæƿ þæt ƿýn on ane clæne
panne . ƿ þanne hýt ƿel hæƿ býð . ðo þ húníƷ . ƿ þa
butera þærto . ƿ fýle hým þanne ðrinca fæſtende ane
cuppan fulle .

Ad Vmbilicū.

þifne læcedon man fceal ðo þan manne ſe hiſ naful-
ſceafƿ íntýhþ . Ʒíim eorme leaf . ƿ feoþ . ƿ ƿrýð þanne
ſƿa hæƿ uppan þane naſelon .

Ad jdem.

Eft ſona to þan ýlcan . Ʒíim hƿit eudu ƿ peremoð .
ƿ cicena mete . ƿ ƿýll eall toƷaðere . nīm þanne þa

¹ breoftran, MS.

² ealðe here is pointed for erasure
in MS. ; a curious sample after so
many false concords.

³ feorper, MS.

⁴ feorfer ſcelliga, MS. ; mere blun-
ders.

⁵ feorfer, MS.

54. For the sharp bone which is betwixt the breasts.

Thus shall one work the poultice for the sharp bone which is betwixt the breasts, if it be sore: take old swines grease two pounds weight, and of wax six shillings weight, and of oil as much, and the sap of cypress as much, and bulls grease five shillings weight, and of panic five shillings weight, and of hyssop four shillings weight, and of galbanum four shillings weight, and of beavers stones^a four shillings weight, and grease of a white goose one shilling weight, and euforbia as much, and pound all together and put into a box, and afterwards take as often as he need.

55. For the same.

Again, for that ilk, take new butter, two parts *of it*, the third part of new honey, and a good cup full of wine, and heat the wine in a clean pan, and when it is pretty hot add thereto the butter and the honey, and give him to drink fasting a cup full.

56. For the navel.

One must employ this leechdom for the man who draweth in his navel. Take germen leaf *or mallow*, and seethe it, and then bind it all hot upon the navel.

57. For the same.

Again, for that ilk. Take mastich and wormwood and chicken meat, and boil all together; then take

^a Castoreum, doubtless.

pyrta ⁊ fcreupa uppa ane clæpe ⁊ býnd fpa hate uppa þane nafelan.

pyð¹ heortan ⁊ fidane fore

Ad morbum cordis ⁊ lateris.

pyð heortan ge fyðu unhæle.

þifne læcedom mann fceal do þan mann þeo beo on heora heortan ge fīðu unhale. þuf þu fcealt þat ýfel ongyta. on þan manne. hým býð² hýuene eall fpýlce he fi eall to brocen. ⁊ he hpeft fpýþe hefelice. ⁊ micelne hefe gefret. æt hýf heortan. ⁊ þat he ut hræcþ: býþ fpýþe þíce. ⁊ hæfet hpýt hýp. þan fcealt þu híne þuf lacnizean. Lþim grene helða. ⁊ enuca hý. fpýþe fimale. ⁊ ním ane æg. ⁊ þa purt³ ⁊ fpýng togadere. ním þanne fpýnef fimere. ⁊ ana clæne panne. pylle þanne þa purt mid þan æge. on þan fpunef fimere. innan þare panne. fort hýt zenoh beo.⁴ ⁊ file hím fæftenda eta. ⁊ æfter þan he fceal fæften feofan tīde. ær he ænigne oþerne mete etan. ⁊ gif nabbe grene helða: nīme þat duft. ⁊ mæcige mid þan æge ⁊ bruce. þyffef læce cræft forþ he býð hæl.

fol. 94 a.

Ad eof qui nimis saluam conspuunt.

þif fceal þan manna to læcræfte þe fpýþe hýra fpatl ut fpirap. ⁊ hý habbaþ fpýþe⁵ heue maðan. þanne ýf god þ mann fore fceapre hpanne feo feocnýffe fīg. for þan þeof æðle [ne] eglad⁶ ælce manne gelice. fume men hýt eaglef⁷ of þaf heafedef pæten. ⁊ fume men hýt eaglef þanne hi fæftende beoþ. ⁊ hý fpýþuft hýre fpatl

¹ puf, MS. This line is by the rubricator.

² býð, MS.

³ purt, MS.

⁴ A word such as hýppteð, *fried*, is wanting.

⁵ Four words are twice written in MS.

⁶ eglad, MS.

⁷ eaglef hof, MS.; but the former word, when it comes again, has had l inserted.

the worts and strew them upon a cloth, and bind so hot upon the navel.

58. For sore of heart and sides.

This leechdom one must apply to the men who are in their hearts or sides out of health. Thus thou shalt understand the mischief: on the man there is discoloration, just as if he were all beaten to pieces, and he cougheth very heavily, and feels a mickle heaviness at his heart, and what he out hreaketh is very thick, and hath a white hue. Then thus shalt thou cure him: take green tansy and pound it very small, and take an egg and the wort and whip them up together; then take swines grease and a clean pan, then boil the wort with the egg in the swines grease within the pan till it be enough *done*, and give it to him fasting to eat; and after that he shall fast seven hours ere he eat any other meat; and if thou have not green tansy, take the dust and mash it with the egg; and use this leechcraft till he be hale.

59. For those who spit too much.

This shall be for a leechcraft for the men who spit their spittle out excessively, and they have a very heavy maw. Well, it is good that a man should ascertain, when the sickness cometh on, inasmuch as this disease doth not trouble every man alike. Some men it vexeth from the humours of the head, and some men it vexeth when they be fasting, and they spit

ut spīpaþ oþ¹ hý fulle beoþ ⁊ næfre hý ne spýcaþ . ac þanne hī hungrie beoþ . þu miht þa adle ꝛecnaþa . forþan of þara hæten byþ þ̅ spatl tolýfed . ⁊ þa² mīcele spatl of þara mýcele hæte . ealþa þ̅ treop þ̅ man on heorþe leꝛef . for þare mýcele hæten þe þ̅ treop barned beoþ þare pýlþ ut of þan ende pater þuf þu hýne fcealt læcgnīe . Ʒīm gingýfran . tpeľf peneg̅a pýht ⁊ piperef feoper . ⁊ tpen̅t̅iȝa peneg̅a ȝephýt . ⁊ hun̅iȝe heah̅ta ⁊ feorpert̅iȝ peneg̅a ȝepýht . menȝ þanne eal þaf to gadere . ⁊ fille hým fæftende etan : þar of tpeȝe f̅t̅icca fulle . oþþer þru .

Ad acıdıua.

pýþ þ̅ hæte pæter þe fcyt upp of þan breoſten.

fol. 94 b.

AD acıdıua þ̅ hýf þ̅ hæte pæter þe fceť upp of þan breoſtan . ⁊ hpýlan of þa mæȝe . þanne fceal he drınca fif handfulle³ fcealtef pæteref ⁊ nım eft fona permodes fæd . ⁊ feoþ hýt on pætere ⁊ menȝe þæto pȝn . ⁊ drınce hýt þanne . eallþa nım . þro piper corn . oþþer fif ⁊ hete hýt . Eft nım bettonıca . anef fcyllıngaf ȝepýht .⁴ ⁊ feoþ on pætere . ⁊ file hım drınca fæftenda . Ʒīm eft rudan . ⁊ cnuca ⁊ leȝe hý þanne on eced . ⁊ file hým fæftende drınc̅a . Eft fona nım lufestıcef fæd . ane handfulle : ⁊ ete hýt .

Potuf prouocant vomitus . ad uomitum.

þef lacecræft fceal þan mann þ̅ spıpan pyllan . Þýte þu ȝepýflice þ̅ fe fpeau drenc deaþ him mýcel ȝod . ⁊ fultum . ȝe on þa breoſtan . ⁊ on heort ȝe fıda . ⁊ on þarra lungane . ⁊ on þare mılta . ⁊ on þan innoþ .

¹ of, MS. ; a frequent corruption for oð.

² Read þať.

³ So MS.

⁴ pepýht, MS.

their spittle out, till they be full and they never cease, but it is when they are hungry. Thou mayst understand the disease, since from the mickle heat the spittle is released, and the mickle spittle *cometh* from the mickle heat, just as the wood that a man lays upon the hearth, by reason of the mickle heat, by which the wood is burnt, there wellethe water out of the end of *it*. Thus thou shalt cure *the man*. Take of ginger twelve pennyweight, and of pepper four and twenty pennyweight, and of honey eight and forty pennyweight, then mingle all this together, and give to *the man* fasting to eat thereof two or three spoons full.

60. For the hot water that shooteth up out of the breast.

For acidity, that is, the hot water which shooteth up out of the breast, and at whiles out of the maw. *The patient* then shall drink five “handfuls” of salt water, and again take seed of wormwood, and seethe it in water and mingle with it wine, and let the man drink it; also, take three or five pepper corns, and let him eat them. Again, take one pennyweight of betony and seethe in water, and give him to drink fasting. Again, take rue and pound it, and then lay it in vinegar, and give it him fasting to drink. Eftsoons, take seed of lovage, a handful, and let him eat it.

61. To get a vomit.

This leechcraft shall be for the men that have a wish to spew. Know thou for certain that the spew drink doth them mickle good and giveth much support both in the breast and on the heart, and sides, and in the lungs, and in the milt, and in the inwards, and in the

fol. 95 a.

⁊ on þan mæga . ʒe on ealle þa ýfele pæta þe pýþinna
 þe mægen beoþ . ⁊ abeotan þa heortan . eall þe ðrenc
 afyrfaþ . ⁊ aclænfaþ . ⁊ þa hýlc¹ þíng fpa þar peaxan þe
 býð : to ýfele in þan mann . þur þane ðrenc he fceal
 beon ʒelyþegod . ⁊ alýfed . þe fpæu ðrenc ýf god ær
 mete . ⁊ betra² æfter mete . forþan þe ealde læcef hýt
 þuf prýtan . þat feo faftnýffe þæf ýfelef pætan on þan
 heafede . ⁊ þ oferflapende ýfel on þan breoftan : býð³
 aftíred æfter þan mete . ⁊ fe ýfela pæta on þan
 ʒellan býð eac aftired . þanne þur þane ðreng : he býð³
 afeormud . ⁊ ne ʒepafaf þ þær ænig ýfel pæta beo
 ʒefamnad . innan þan mægen . ¶ þuf þu fcealt þane
 fpæap ðrenc pýrcean . ʒíim fmale napef . ⁊ leʒe hý on
 eced . ⁊ do þar huníg to . ⁊ læt hý heʒean ane niht
 þær on . ofʒotene . ete þanne a morʒen . fort he full
 fý ðrínce þanne after pearm pæter . ʒíim þanne an
 feðere . ⁊ ðýppe on ele . ⁊ ftýnge on hýf muþe . oþþer
 huf fingerf do on hýf muþ . þ he þane fpæu ðrenc
 aftýrie . ⁊ eft fona . ʒíim cuppan fulle pæteref ⁊ fealt
 ⁊ meng fpýþe to gadere . of⁴ þ fealt moltan fý . do
 hýt þanne on ane croccan an nýht . ním hýt a morʒen
 ⁊ dreahne hít þurh linnen clæþ . ⁊ fýle hým ðrinca .
 þanne fe ðrenc hýne ftýrge . þanne file hím ðrince
 ʒelomlice pearm pæter . þ he þa bet fpípe .

Potus leuior ad vomitum.

And eft ʒýf þu pýlle file hým leohtran ðreng . ʒíim
 þanne pearm pæter . ⁊ fýle hým ðríncan . ðuppe þanne
 a feþer on ele . ⁊ do on hýf muþ . oþþer hýf fíngref
 ⁊ he fpíþ fona . Eft fona endlufan leaf of bulʒagine
 of ʒeot hý ane niht . mid pýne . þanne on morʒen ním

¹ Understand or read fpa hpýlc.

² bera, MS.

³ byð, MS.

⁴ Understand oþ.

maw, and in case of all the evil humours which are within the maw and about the heart. All *this* the drink removeth and cleanseth away; and whatsoever thing is there waxing into mischief in the man, through the drink he shall be soothed and relieved. The spew drink is good before meat and better after meat, since the old leeches write thus of it, that the fast hold of the evil humour in the head, and the overflowing mischief in the breast, are stirred after the meat, and the evil humour in the bile is also stirred; then by the drink it is purged, and *the drink* permitteth not that any evil humour be collected there within the maw. Thus thou shalt prepare the spew drink: take small rapes and lay them in vinegar, and add honey, and let it lie a night poured thereon; then let *the man* eat it o morning till he be full; then let him drink after it warm water; then take a feather and dip it into oil, and poke it into his mouth, or let him put his fingers into his mouth, that he may stir up the spew drink; and again, take a cup full of water and salt, and mingle them thoroughly together till the salt be melted, then put it in a crock for one night; take it o morning, and drain it through a linen cloth, and give it *to the man* to drink. When the drink stirreth him, then give him warm water to drink frequently, that he may spew the better.

62. A lighter dose for a vomit.

And again, if thou hast a wish to give the man a lighter drink; then take warm water and give it him to drink; then dip a feather in oil and put it in his mouth, or *let him put his fingers down his throat*, and he will spew soon. Again, pour over for one night with wine eleven leaves of vulgago, that is, asarabacca; then in the morning take the leaves and pound

fol. 95 b.

þa leaf 7 cnuca hý on treopenum fæte. 7 of ȝeot hý mid þan ýlcan pýne þe hý ær ofȝotene pæran 7 file hým drincan. 7 þim eft eallan pýrte þof fpa pearm tpegea ðælef. 7 huniȝef þan þriððan ðæl. 7 meng to gadere 7 file hým drincan faftende. 7 ním eft fpana¹ grene cýrfætan an handfulle. 7 ðo hý on pýn. 7 ðo þar to huniȝe. 7 ðo hý on ealu. 7 file drinca. 7 eft fona ním curfettan pýrtruman. 7 cnuca hý. 7 þring þær of anef æȝef fculle fulle þæf þofef. 7 elef æne æȝef fculle fulle. 7 ellan pýrte. þurtrumem. ním þanne 7 cnuca hý. 7 þring. þær of ane fculle fulle. 7 tpegra æȝer fculle fulle pýnef. 7 meng eall to gadere 7 file hým drincan on fctuf baþe.

contra nimium vomitum.

fol. 96 a.

þifne lacecræft mann fceal ðon manne þ̅ fpýþe fpipaþ. ȝif pullaþ þat hit aftonden. þ̅ greccaf hateþ apoxerrifif. þ̅ finden þa menn: þa after þan þe hý hure mete habbaþ ȝehiȝed: þ̅ hīne fceollan afpýpan. 7 hpýlan ær hý etan. hý fpipaþ. 7 þe mæȝa fargað. 7 þe innoþ to fpýlþ 7 he býþ on ælce líme ȝperȝi. 7 fīnganlice hým þurft. 7 fe anfīne. 7 þa fet beoþ tofpollen. 7 hif anplita býþ blac. 7 hif mīgga: býþ hȝit. 7 he fceal ȝelomelice mīȝan. ¶ þuf þu fcealt hīne hræðlice læcnīȝe. ȝif þa ýlða habbe: læt him bloð. of bam þa foten. býneoþan ancleope.² fpa fi þ̅ bloð forlæte þ̅ ealluga fe feocca ne ȝetoriȝe. 7 þa þīng þe þane maȝen³ healdeþ. þ̅ hý næfre for þan forpýrþan. 7 þeo oþru bloðlæfe ýf. þe þu þane feoccan læcnīȝe fcealt. þ̅ yf þ̅ þu hým fcealt lætan bloð. under þare tuncgan þ̅ þeo bloðlæfe þane mann alíhte. 7 æfter þ̅ feo bloðlæfe fi ȝefylled: þu hīne fcealt fcearpīȝean. ním þanne

¹ Understand fona.² ancleope, MS.³ We must understand here from

the context þ̅ mæȝen not þone maȝan.

them in a wooden vessel, and pour them over with the same wine with which they were poured over before, and give it him to drink. Again, take the juice of elderwort so warm, two proportions of it, and the third part of honey, and mingle together, and give it him to drink fasting; and again, take so green, a handfull of gourd, and put it into wine, and add thereto honey, and put them into ale, and administer them to be drunk. And eftsoons take roots of gourd and pound them, and wring therefrom an eggs shell full of the juice and an eggs shell full of oil; and roots of elder wort; then take and pound them, and wring from them one shell full; and two eggs shells full of wine; and mingle all together, and give *to the* man to drink in a stove bath.

63. Against over vomiting.

One must apply this leechcraft to the men that spew violently, if they wish that it should stop, which the Greeks call ἀπεξέμεσις (?); these are the men who, after they have taken their meat, will spew it up; and at whiles they spew before they eat; and the maw is sore, and the inwards swell, and *the man* is languid in every limb, and he is thirsty constantly, and the countenance and the feet are swollen up, and his face is pale, and his mie is white, and he will mie frequently. Thus thou shalt quickly cure him: if he be of suitable age, let him bleed from both the feet beneath the ancle; let the blood be so let, that the sick man faint not, and that the things which uphold the strength may never for that perish; and the second bloodletting, by which thou shalt cure the sick, is that thou shalt let him bleed under the tongue, that the bloodletting may relieve the man; and after the bloodletting hath been performed, thou shalt scarify him; then take salt and

fealt ⁊ gnið þa punda mīð . nīm þanne cīcena mete .
 ⁊ pyllle cærſen . ⁊ eorme leafeſ ſæð . ⁊ ſeoþ hý on
 patere . hponlice meng þar to ele . ⁊ huníge . ⁊ pyrc
 þanne clýþan þerof . ⁊ leze þarto þru ðægēſ . ⁊ þre níht .
 Eft ſona nīm gladenan ⁊ hlutter pic . ⁊ meng to gadere .
 ⁊ ðo to ele ⁊ pex . ⁊ beferēſ herþþan ⁊ galpanan . ⁊
 panic . ⁊ hpýt cudu . cnuca þanne eall þaſ to gadere .
 ⁊ maꝥce to gadere . meng þarto þanne ecede ⁊ pýrce
 clýþan of þiffum . ⁊ leze þar to . ¶ Eft ſona nīm alepen
 ⁊ mýrra . ⁊ hpít cudu . ⁊ æꝥra hpít . meng eall to-
 gadere . Ʒíim þona acuma . ⁊ pýlle þar on . ⁊ leze
 aforenan renanzen¹ þane mæꝥe . ⁊ after þýffun nīm
 peremod ⁊ ðýle . cnuca to gadere . nīm þanne ele ſeoð
 þa pýrta . pýrma þanne þa fet . ⁊ þa handa . pýrce
 þanne clýþan of þiffe pýrta . ⁊ býnd ſpýþe to þan
 handan . ⁊ to þan fotum ⁊ mýð ſpýþe ðriꝥeon . handum
 ſtraca Ʒeornlice þane innop . ⁊ æfter þiffum unbýnd þa
 fet . ⁊ þa handa . ⁊ ſmýre hý lange hpile mið þare
 ſealfe . ⁊ forhabban hýne pýð micele gangaſ . ⁊ nīm
 Ʒetemfuð melu . ⁊ bac hým anne cīcel of . ⁊ nīm
 cumín . ⁊ merceſ ſæð . ⁊ cneðe to þan hlafe ⁊ fýle hým
 etan hneſce æꝥere . mið þan hlafe . ⁊ hetan pín-
 hnutena² cýrnleſ . ⁊ amíꝥðalaſ . ⁊ oþera hnutena cýrnlu .
 ⁊ pyrc hým blacne bríuþ . ⁊ forhabbe þa hýne : pýð
 ælc þpealb . ⁊ Ʒiſ he after . ⁊³ ſpipe file hím ðrincan
 hluttur ecede ær he eta ⁊ after hýf mete . ¶ Pýð þan
 ylcan . ným betonīcan ſpa grene . ⁊ gnið hy . on pætera .
 ⁊ ðo þonne ſum ðæl hunígeſ to ⁊ file ðrincan fæſtende
 ane cuppan fullē . Ʒíim eft bettonīcan þreora ſcýllange
 Ʒepýht . ⁊ ſeoð hý on huníge ſpeþe ⁊ ſtīre hý Ʒelom-
 lice . pýrc þanne ſpa greate clýmppan ſeopur þa litle
 æceran . ⁊ file hým þan fæſtende etan . on pearmum
 pæteran . ſeopur ðægēſ ælc ðæ ane clýne . ¶ Eft nīm
 ſaluíam ane hand fullē . ⁊ cnuca hý ſpýþe ſmale . ⁊

fol. 96 b.

¹ Read aforen angen, (aſopan
 ongean).

² pinhnutena, MS.

³ Strike out ⁊.

rub the wounds of *the scarification* with it; then take chicken meat, and water cresses, and seed of mallow, and seethe them in water a little; mingle with this oil and honey, and then make a poultice thereof, and apply it for three days and three nights. Again, take gladden and resin, and mingle together, and add oil and wax and beavers stones (*castoreum*) and galbanum and panic and mastich; then pound all this together, and mash it up together; then mingle besides oil, and make a poultice, and apply it. Again, take aloes and myrrh and mastich and white of eggs; mingle all together; then take oakum and boil therein, and lay it in front against the stomach; and after this take wormwood and dill, pound them together, then take oil, seethe the worts *in it*; then warm the feet and the hands; then make a poultice of these worts, and bind it fast to the hands and to the feet, and stroke the belly earnestly with very dry hands; and after this unbind the feet and the hands, and smear them for a long while with the salve; and let *the man* refrain from long walks; and take finely sifted meal and bake him a cake of it, and take cummin and seed of marche and knead them into the cake; and give the man soft eggs to eat with the cake, and kernels of the nuts of the *stone* pine, and almonds, and kernels of other nuts; and make him a black broth; and let him abstain from every washing; and if he spew after that, give him to drink clear vinegar before he eats and after his meat. For that ilk; take betony so green, and rub it small into water, and then add some proportion of honey, and give to *the man* fasting a cup full to drink. Again, take betony, the weight of three shillings, and seethe it well in honey, and stir it frequently, and then work up four great lumps like little acorns, and then give *them* to him fasting to eat in warm water, for four days, every day one lump. Again, take of sage a handfull and pound it very small, and take twelve

nīm tƿelf ƿiper corn . ⁊ gnind .¹ hȳ fmæle . ⁊ nīm þanne ægru . ⁊ ſƿing ho to gædere . mid þam ƿȳrtum . ⁊ mid þan ƿipore . ⁊ þim þanne² ane clæne þanne . ⁊ hȳrſte hȳ mid ele . ⁊ þanne hy beon cole ete hȳ þanne faſtinde . ¶ ⁊ þim eft dȳleſ ſædeſ tƿelf penega ƿepihƿ . ⁊ ƿipereſ alſƿa fela ⁊ cimenef ſƿa fela ⁊ gnind hiƿ to duſte . nīm þanne mīntan ⁊ ſeoð hi on ƿætera ⁊ do þær to gehƿæde ƿȳn . drinca þanne he ƿȳlle to hyf bedde . ¶ Eft ſona ȳif ſe man ſƿipan ⁊ he ne mage etan : fȳle hīm drincan elenann ƿȳrtumann . oþþer ualerianam leaf . oþþer mȳllefolȳam ƿȳð ƿȳne ȳemengged . ¶ Eft ſona ȳif man fȳ ȳepanulic þ̅ hȳne þȳrete . nȳm lubefican nȳþepearde . ⁊ gnind on ƿīne . ⁊ on ƿætera ⁊ file hȳm drincan . ¶ Eft ſona nīm elenam ⁊ ſƿelter . ⁊ ſeoþ on ƿīne ⁊ file hȳm drincan . þiſ ȳf ſeo ſeleſta drenc . ƿȳð þ̅ hȳoc . ⁊ ƿȳð þan ȳlcam ȳenȳm . hƿitcude ⁊ alepan . ⁊ mirra ⁊ gingiferan . ⁊ cȳmen . ⁊ gnind hȳ eal to gadere . ⁊ do huniȳ to . ſƿa fela ſƿa þærſ fȳ . ⁊ þim þanne linnenne clæð ⁊ lege þa ſealfe uppan . hȳð³ þanne ofer þane mæȳen . þanne clænſaþ þa ſcealfe þane innoþ . ⁊ þa ƿerinȳffe aƿeȳ ȳedeð . ⁊ þane maȳan ȳepȳrmþ . ¶ Ƴȳþ þan ȳlcān . nīm ſƿeſſef ehta penega ȳepȳhta . ⁊ enuca hīne ſmale . nīm þanne an hrere bræð æȳ . ⁊ do hȳt an innan . ⁊ file hȳm etan . Eft ſona ȳif þu ƿȳlt þe ƿerinȳffa aƿeȳ don . of þan mann : þanne þaƿ ȳfel hȳne ȳeþreadne hæfð of ðe þurſt aƿeȳ adon . ⁊ þim hȳt cudu ⁊ ȳȳngȳfere . ⁊ recelf . ⁊ laupinberȳȳean . ⁊ coſt ælceſ þiſſa emfela . nīm þanne . of oþþrum ƿȳhmentum ane ſtīccan fulne . ⁊ gnind hȳ eal togadere . ⁊ þim þanne ƿatereſ tƿezen daleſ .⁴ ⁊ ƿineſ þane þriððan ðal . meng þanne eall togadere fȳle hīm drican .

fol. 97 a.

¹ Read grind or gnind : also þāne :
ægru is glossed oua.

² Read þāne.

³ For bind.

⁴ daleleſ, MS.

pepper corns and grind them small, and then take eggs and whip them up together with the worts and with the pepper; then take a clean pan and fry them with oil, and when they are cool then eat them fasting. Again, take of seed of dill, twelve pennyweight, and as much of pepper, and as much of cummin, and rub it to dust; then take mint and seethe it in water, and add thereto a little wine; let *the man* drink it when he is going to bed. Again, if the man spew, and be not able to eat, give him to drink helenium roots, or leaves of valerian, or milfoil mingled with wine. Again, if the disease be chronic on a man so that it eats through him, take lovage, the lower part of it, and rub it small in wine and water, and give it *the man* to drink. Again, take helenium and ἄσφαλτος, and seethe in wine, and give *the man* to drink; this is the best dose against the disease: and against the same take mastich and aloes and myrrh and ginger and cummin, and grind them all together, and add honey, as much as there may be need of; then take a linen cloth and lay the salve upon it, then bind it over the maw; then the salve cleanseth the inwards, and doth away the weariness, and warmeth the maw. For that ilk; take of brimstone eight penny weight and pound it small, then take a half done roasted egg, and put the brimstone in that, and give it *the man* to eat. Again, if thou wilt do away the weariness from the man; when the evil hath afflicted him from whom thou needst remove it, take mastich and ginger and frankincense and laurel berries and costmary, of each of these equal quantities, then take of other drugs a spoon full, and rub them all together; then take two parts of water, and of wine the third part; then mingle all together; give *this* to him to drink.

AD emoptoýcof . latine dicitur Relectatio.¹

AD emoptoýcof þ greccaf hateð amatoftax þ ýf on leðene ure ðenemned . relectatio .¹ ƿ on englisc ýf haten bloð ríne . þuf hím egleþ fe bloð ríne . hpilum þurh þa nofa hým ýrnþ þ bloð . hpilum þanne² on arfganga fítt hýt hým fram ýrnaþ . ac þa ealde læcef fæðan . þ þeof þropung ýf ưefet of feofer þingum ; þ ýf of þan breofte . ƿ of þan maðan . ƿ of æðran . ƿ of þan þearman . Galpenuf fe læce hýt of hýf fnotornýffe þuf þrat . Gif hýt on þan breofte býð .³ oþþer on þan maðan : þanne þurh þane fpiþan þu hýt miht ưecnapan . ưif hýt býþ on þan æðran . oþþer of þare bladre : þu miht þurh þane miggan hýt ưecnapan .

fol. 97 b.

Si dolor ƿ i[n]firmitas fit in visceribus.

ưif hýt býð of þan þerman : þanne myht þu þurh þane arfgang hýt ưecnapan . Ðif býþ onǵýton on fume manne . þ þ bloð hým ut of þan heafode ut pýlþ . ƿ on fuma hpilum þ hýt ut fprínþ þur þa tpa lictlan þurlu þa innan þara ceolan beoþ . forþan þa æðran beoþ to brocone þa inna þa þurlu beoþ . ƿ hpilun of þare ceolan þ bloð ut pýlþ . hpilum of ưoman . hpilum of þan fcearpan banum þe býtpeox þan breoftan byþ . ƿ hpýlum of þare lungone . hpýlum of þan maðen . hpýlum of þam innoþe . hpilum of þan lendune . ¶ þif ýf þ ưefceað þara lacnunge . ưif þat bloð oþ þan heafode pýll . þuf þu fcealt hýt aǵýtan he hpeft hefelice . ƿ finðriǵ bloð he ut racþ . þane ưif þa aðra býþ to brocen innan : þan þurlu : ƿ of þan uue dropaþ uppan

¹ Relect'atio, MS. ; ure must be struck out.

² þane, MS.

³ býð. MS.

64. AD αἱμορροϊκούς.

For those troubled with blood spitting,^a which the Greeks call αἱματόσταξ, which is in Latin named Reiectatio, and in English is hight blood running. Thus doth the blood running trouble them: at whiles the blood runneth through the nose; at whiles, when it lodges in the fundament, it runneth from them *thence*; but the old leeches said that this malady is composed from four things, that is, from the breast and from the maw and from the kidneys and from the guts. Galenos, the leech, out of his wisdom thus wrote of it: If it be in the breast or in the maw, then it may be known through the spewing or spitting, if it is on the kidneys or the bladder, thou mayst know it through the urine.

Galen. vol. viii.
p. 264. ed.
Kühn.

65. If the pain and infirmity be in the vitals.

If it is of the guts, then mayst thou know it by means of the faecal discharge. It is ascertained of some men that in them the blood welleteth out of the head; and at some whiles that it springeth out through the two little holes which be within the gullet, since the veins, which are within the holes, are burst; and at whiles the blood welleteth out of the gullet, at whiles out of the tonsils, at whiles out of the sharp bones which are between the breasts, and at whiles out of the lung, at whiles out of the stomach, at whiles out of the inwards, at whiles out of the loins. This is the distinction of the modes of treatment. If the blood well out of the head, thus thou shalt understand it; the patient coughs heavily, and he out hreaketh blood separately: if the veins be burst within the holes, then

^a That the words here do not agree one with another, is the fault of the text.

fol. 98 a.

þa tunga . ⁊ of þara tungan hýt . ingehpýrfþ .¹ ⁊ he
 aǵýnþ to breccanne þanne² to fpiþanne . þanne ǵif hýt
 cumþ of þare þrotan . þuþ þu hýt fcealt aǵitan . þanne
 he hþeft . þanne fmýit hýf tunge . ⁊ he ut hræþ³
 purmfig blod . ⁊ þeo þrutu býþ mið fare ǵemenǵed .⁴
 fpa fpiþe þ he hýt utan ǵefret . ǵif hýt of þan goman-
 butan blode . ⁊ fpiðe ut hreæþ . þanne to ðo þu hýf
 muþ . ⁊ hapa hpæþer hýf ceafþaf fin tofþollene . ⁊ he
 eaþelic nan þing forþþoligon ne mæǵ . þanne ǵif hýt .
 of þan fcearpe bane býþ : þ he farlice hþeft : ⁊ blod
 ut fpiuþþ : ⁊ micel blod aftýreþ . ⁊ ǵif ǵæð hýf breoft
 beoð ǵefarǵude þanne pite þu ǵepýflice : þ þa adran to
 brocene . þe on þa þurlun fýnd . ǵefette . þanne ǵif
 þat blod . of þa lungune cýmþ : þ aǵýt þu hýt þuþ .
 ǵif þat blod beo fpyþe read . ⁊ clane ut to fpiþanne .
 ⁊ he mið hþoftan hýt ut hræþ butan alcum fare .
 ǵif þat blod⁵ of þan innoþe flope . þ pýte þu þ fin-
 don punða on þan þearmum .⁶ ⁊ þanne he to arfanga
 gæþ : þanne þ hým fram gæþ býþ fpyþe pýþ blode
 ǵemenǵed . ⁊ þanne ǵif hýt býþ . of renýf oþþer þan
 lendene þanne⁷ cumþ þ blod of þara blæððran . ⁊ þ
 he mýhþ :⁸ býþ fþeart . oþþer hpýt⁹ oþþer read . for-
 þan of ýfelre adle becýmþ þif þing on þan mann .
 þuþ þu hýne fcealt lacnige ðo hýne on pearme hufe .
 ⁊ on beorht . ⁊ beððe hýf beð mýð mor fecge . oppan
 þara eorþa . ⁊ he hýne fceal forhabban pýþ fela þingaf .
 þif ýf ærefeþ pýþ micele fpæce . ⁊ pýþ ýrfunga . ⁊ pýþ
 hameð þing . ⁊ fram alce furþerfetum flæfce . ⁊ fram
 fmýce . ⁊ fram alce unǵeþilde . forþan þa addran berftað
 hpila for þan micelef bloðef þinge þe on þin¹⁰ lichama
 ⁊ on addra býþ .

¹ unǵehpýrfþ, MS.² þane, MS.³ For hræþ.⁴ Rather ǵerpenced.⁵ þan blod, MS.⁶ þeapnū, MS.⁷ þane, MS.⁸ Glossed mǵingit.⁹ hýt, MS.¹⁰ For þan.

from the uvula it droppeth upon the tongue, and from the tongue it returneth inwards, and he beginneth to strain, and then to spew: further, if it cometh from the throat, thus thou shalt understand it; when he coughs, then it smudgeth his tongue, and he breaketh out ratteny blood, and the throat is afflicted with soreness, so much that he feeleth it on the outside; if the expectoration comes from the fauces without blood, and he strongly breaketh out, then bring his mouth close, and see whether his jowls be swollen, and he is not able easily to swallow anything. Further, if it be from the sharp bone, so that he painfully coughs, and spitteth out blood, and “disturbeth much blood,” and if besides his breast is made sore; then know thou for certain, that the veins are burst which are set in the drilled passages. Further, if the blood cometh from the lungs, understand thou that thus: if the blood be very red and clean to spit out, and he breaketh it out with a cough without any soreness. If the blood flow from the inwards, know thou that there are wounds in the guts; and when he goeth to his evacuations, then what goeth from him is much mingled with blood. And further, if it is from the reins or the loins, then the blood cometh from the bladder, and that which he pisseth is swart or white or red, since from an evil disease cometh this upon the man. Thus thou shalt treat him: get him into a warm and well lighted house, and make him up a bed of moor sedge upon the earth; and he must refrain himself from many things; that is to say, first from much speech, and from ire, and from copulation, and from all four footed flesh, and from smoke (*lest it make him cough*), and from every impatience; since the veins burst from the superabundance of blood, which is in the body and in the veins.

Jpocraf dicir quod quidam pluref¹ venaf quam [alii habeanτ].

fol. 98 b.

Jpocraf fe læce atpupðe þ on fumum lichama beoþ ma addra þan[n]e on fume . 7 þe lichama býþ pearmra þanne fe þe smaran² addran 7 þa ſpa feapa ann beoþ . þanne³ þe lichama 7 þa addran beoþ þæf ýfelan blodef fulle . þanne ſcealt þu hý læten blod on þan earmen . 7 if he þara hulðe⁴ habban . 7 pýre him fiþþan tpezen firefce clýþan . 7 bind oþerne betpex þa ſculdru . oþerne betpoex þa breofte . 7 fýle hým ealra ærefe etan gebræðne ſpam . 7 7if þ blod ut pealle . oþan heafode . þanne cnuca þu ſpam . 7 ním pæter 7 huní7 7 meng togadere . 7 file hým drincan . 7 þým þanne ecede 7 huní7 . an meng to gadere . 7 þím þanne⁵ an feþere . 7 ðýppe þar on . 7 ſmýra þanne þa ftope mid . Loca hpær þ blod utpealle . 7 if þu þa ftope 7eracen mægen . 7 if þat blod of þara ceolan ut pealle : ným cole⁶ ſpogiam .⁷ 7 ſpam . 7 ſealt . 7 cnuca eall to gadere . 7 býnd þanne þane clýþan uppa þa þrotan . 7 file hým ærefe drincan : finul on hluttrum⁸ píne . 7 file hým etan nýpe beo blæð . 7 hým býð⁹ ſona bet . ¶ And 7if þat blod on þara lungane fi þanne¹⁰ ním pe7bræðan 7 cnuca híg . 7 þring þar of þ poſ 7 dríne . ¶ 7if hýt býþ of þan ſcearpan bane þa betpex þa broeſta býþ : þanne ným þu cealde¹¹ ſpam . 7 ſcealt . 7 cnuca to gadere . ným þanne¹² ſpongýam 7 lege þa ſcealfe on uppan . 7 býnd to þan breoftan . cnuca þane ſpam 7 ðo híne

¹ Pluraſ, MS.

² For ſmalran ?

³ þane, MS.

⁴ For ylðo.

⁵ þane, MS.

⁶ By conjecture ceolðre, *curd*, *curd cake*.

⁷ So MS.

⁸ hlultrum, MS.

⁹ býð, MS.

¹⁰ þane, MS.

¹¹ By conjecture cealðre, *pressed curds*.

¹² þane, MS.

66. Hippokrates saith :

Hippokrates the leech set forth that in some bodies there be more veins than in some;^a and the body is warmer in those who have more veins than in those who have fewer. When the body and the veins are full of the ill blood, then shalt thou let them bleed in the arm, if they have the age for it; and work them next two fresh poultices, and bind the one betwixt the shoulders, the other betwixt the breasts; and give him first of all to eat a roasted mushroom; and if the blood well out from the head, then pound thou a mushroom, and take water and honey, and mingle them together, and give them to him to drink: then take vinegar and honey and mingle them together; then take a feather and dip it therein, and then smear the place with it. See where the blood welleteth out; if thou may reach the place, if the blood welleteth out of the throat, take colwort, sponge, and a mushroom, and salt, and pound all together, and then bind the poultice upon the throat, and give him first to drink fennel in clear wine, and give him to eat a new honey comb, and it will soon be well with him. And if the blood be from the lung, then take waybread, and pound it, and wring from it the ooze, and drink. If it be from the sharp bone which is between the breasts, then take thou a mushroom cold, and salt, and pound them together; then take a sponge and lay the salve upon it, and bind to the breasts; then pound the mushroom and put it into

In Hippocrates nothing is to be found to this effect. In one passage he speaks of men, ὧν αἱ φλέβες εὐρεῖαι. Vol. iii. p. 433, ed. Kühn.

on pātere . ⁊ drinca hýne butan fealt ⁊ ȝif he þare
ýlde habban þanne læt þu hým bloð . ⁊ býnd þa fcealfe
to þan breoftan þanne.¹

ȝif þ̅ bloð of þan innoþe cumþ. vii'.

MS. Cott. Tiberius A. III. fol. 40. b.

Ǝft if oðer riſe be þiſſum þingum þ̅ þu ineht riȝtan
on bearn eacenum riſe hræþerel cýnneſ bearn heo
cennan fceal . ȝif heo ȝæð late ȝ hærþ hole eaȝan heo
cenneð eniht . ȝif heo hraðe ȝæþ ȝ harað aþundene
eaȝan heo cenneð mæden cild . Ǝft oþer riſe ȝenim þa
tpa pýpta on hand þ̅ if lihe . ȝ roſe . ber to bearn-
eacenum riſe hat niman þæpa pýpta ſpa hræþeræ ſpa
heo pille ȝif heo nimð lihan he[o] cenð enýht ȝif heo
nimð roſan heo cænð mæden . Ǝft if oþer cræft be
þon ȝif þ̅ riſ mid þam helum ftæpeð ſriðor on þa
eorðan heo cenneð enýht ȝif heo mid þam tan ftæpeð
ſriðor on þa eorþan heo cænneð mæden . Ǝft if oþer
riſe . ȝif þam riſe bið þ̅ hriſ upaſtȝen heo cenneð
enýht . ȝif hit býþ nýþer aſȝen heo cenneþ mæden .
Ǝft oþer riſe ȝif riſ biþ bearn eacen feoper monoð
oþþe riſe ȝ heo þonne ȝelome eteð hnýte oþþe æcepan
oþþe æniȝe niſe bleða þonne ȝelimpeð hit hriſum þurh
þ̅ þæt þ̅ cild biþ diſȝ . Ǝft if oþer riſe be þon ȝef
eteð ſearpſel flæfc oððe ſammef oþþe buccan oþþe
bæneſ oþþe hanan oþþe ȝanpan oþþe æniȝef þapa neata
þe ſcȝýnan mæȝ þonne ȝelimpeð hit hriſum þurh þæt
þ̅ cild bið hoſorode ȝ healede .

fol. 41 a.

¹ bane ?

water, and let *the man* drink it without salt, and if he have *suitable* age for it, then let him blood, and bind the salve to the breast bone.

67. If the blood cometh from the inwards.

END.

Again there is another method about these matters that you may know about a pregnant woman, of whether sex she is to bear a child. If she walks tardy and has hollow eyes, she will bear a boy; if she goes quick and has swollen eyes, she will bear a girl. Again another method, take two worts in hand, namely lily and rose; carry them to a pregnant woman, bid her take whether of the two she chooses of those worts; if she takes a lily, she will bear a boy; if she takes a rose, she will bring forth a girl. Again there is another method, by observing if the woman steps more with the heels upon the earth, she will bring forth a boy; if she treads more with the toes, she will have a girl. Again there is another way, if the womans belly is high up, she will bear a boy; if it be sunk down, she will produce a girl. Again another matter, if a woman be four or five months gone with child, and she then is often eating nuts or acorns or any fresh fruits, then it sometimes happens thereby that the child turns out silly. Again there is another matter, if she eats bulls or rams, or bucks or boars, or cocks or ganders flesh, or that of any of the animals that is able to engender, then it sometimes happens thereby that the child is humpbacked and bursted.

DE GENERATIONE HOMINIS.

MS. Cott. Tiberius, A. iii. fol. 38 b.

fol. 39.

Ðer onginð gecgan ymbe mannes gecynde . hu he
 on his modor innoþe to men gepýrðeð . æfter þær
 mannes brægen bið geporðen on his moder innoþe .
 þonne bið þæt brægen utan mid reaman befefen on
 þære rýxtan pucan . On oðrum monþe þa æðron beoð
 geporðen . on lxxv. ⁊ þreo hundræd rýctran ⁊ lenzran
 hi beoð toðælede ⁊ þæt blod þonne flopeð on þa fet
 ⁊ uppan þa handa . ⁊ he þonne býþ on limum
 toðæled . ⁊ to romme gearpað.¹ On þam þriðdum
 monþe he biþ man butan farle . On þam feorþan monþe
 he bið on limum rtaþolfeget . On þam fiftan monþe
 he biþ crica . ⁊ peaxeð . ⁊ reo modur lið ritlear . ⁊
 þonne þa ribb beoð geporðen . þonne gelimpð þæræ
 manizeald far þonne þær býrþnes lic on hire innoþe
 rýpizende bið . On þam rýxtan² monþe he býþ gehýð .
 ⁊ ban beoð peaxende . On þam feorþan monþe . þa
 tan ⁊ þa fingras beoð peaxende . On þam eahtoþan
 monþe him beoð þa breort þing pexende . ⁊ heorte ⁊
 blod ⁊ he bið eall rtaþolfærtlice gegeted . On þam
 nizoþan monþe ritodlice rifum bið cuð hræfer hi cennan
 mazon . On þam teoþan monþe þæt rif ne gedizð hýre
 feore gif þæt bearn accenned ne biþ . for þam þe hit
 in þam mazon pýrð hit to feorhadle oftoget on tifer
 niht .

¹ gearpað, MS.| ² nþam rýxtan, MS.

ON THE FORMATION OF THE FŒTUS.

Here beginneth to tell of a mans nature, how in his mothers womb he groweth to be man. First the mans brain is formed in his mothers womb, then the brain is furnished on the outside with membrane in the sixth week. In the second month the veins are formed; they are divided into three hundred and sixty five shorter and longer ones; and the blood then floweth into the feet and hands, and he is then divided into limbs and groweth into one. In the third month he is a man without a soul. In the fourth month he is firm in his limbs. In the fifth month he is quick and waxeth, and the mother is witless; and the ribs are then formed: then there occurs to her many a trouble when the body of the fœtus is being formed in her womb. In the sixth month he gets a skin, and the bones are growing. In the seventh month the toes and the fingers are growing. In the eighth month his breast organs are growing, and his heart and his blood, and he is altogether firmly compacted. In the ninth month it is known to a woman whether she can bring forth. On the tenth month the woman does not escape with her life if the bairn is not born, since it turns in the belly to a deadly disorder, and oftenest on Tuesnight.

PROGNOSTICS.

DE OBSERVATIONE LVNÆ ET QUID
CAVENDUM SIT.

DE SOMNIORVM EVENTV.

PROGNOSTICS BY THE MOONS AGE.

MS. Cott. Tiber. A. iii., fol. 34 b., 35 a.

MS. Cott. Calig. A. xv., fol. 121 b., 122 a.



Lunæ i.	qui inciderit difficile euad&	Se þe afeald eapfoð- lice he ætþint
Lunæ ii.	Cito confurg&	Raðe he apifþ
Lunæ iii.	Non euad&	He ne ætþint

Lunæ III.	Laborabit ¹ et furg& .	He spincð ȝ apıřð .
Lunæ V.	Tricabit & furg& .	He sipað ȝ apıřð ² .
Lunæ VI.	Non euad& .	Hæ ne ætƿınt .
Lunæ VII.	Medicina fanabitur .	mıð læceðome he bıð ȝehæleð ³ .
Lunæ VIII.	Dıu langu& & furg& .	Lange he aðlað ȝ apıřð ² .
Lunæ IX.	Langu& .	He aðlað .
Lunæ X.	Dıu egrotat .	Lange he fıclað .
Lunæ XI.	Periculo periclitat .	On ƿƿeceðneffe ⁴ he ðýƿřð .
Lunæ XII.	Surg& .	He apıřð ² .
Lunæ XIII.	Aliquot tempus egro- tat .	Sumne tıman he fıclað ⁵ .
Lunæ XIII.	Laborat & furg& .	He spincð ȝ apıřð ² .
Lunæ XV.	Periclitat .	He ðýƿřð .
Lunæ XVI.	Locum mutabit ⁶ & furg& .	Scope he apent ȝ apıřð .
Lunæ XVII.	Tricabit & furg& .	He sipað ȝ apıřð ² .
Lunæ XIX.	Similiter .	Call ƿa .
Lunæ XX.	Similiter .	Call ƿa .
Lunæ XXI.	Rem. adiuuabit .	Đıngc he ƿultumað .
Lunæ XXII.	Langu& & furg& .	He aðlað ȝ apıřð ² .
Lunæ XXIII.	Similiter .	Call ƿa .
Lunæ XXIII.	Dıu langu& .	Lange he aðlað .
Lunæ XXV.	Langu& & morietur .	Aðlað ⁷ ȝ he ƿelt .
Lunæ XXVI.	Langu& .	He aðlað .
Lunæ XXVII.	Tricabit & furg& .	He sipað ȝ apıřð ² .
Lunæ XXVIII.	Eger multum iacebit & morietur .	Seoc ƿıðe he hıð ȝ ƿýlt ⁸ .
Lunæ XXIX.	Eger euad& . .	Seoc ætƿınt .
Lunæ XXX.	Eger laborabit & furg& .	Seoc he spincð ȝ apıřð ⁹ .

¹ Labor&, MSS.² apıřt, T.³ ȝehælenð, T.⁴ ƿƿæcnıffe, T.⁵ fıclað, T.⁶ mıtabıt, C.⁷ he aðlað, T.⁸ ƿelt, T.⁹ ıřt, T.

fol. 126 b.

Ða ealðan læcef ʒefetton on ledon bocum ꝥ on ælcum monðe beoð æfre tpegen ðaʒaf þa fýndon fpiðe ðerizendlice æniʒne ðrenc to ðrincanne . oþþe blod to lætenne for þam þe an tid if on ælcum þara ðaʒa ʒif man æniʒe æddrian ʒeopenað on þara tide ꝥ hit bið hifleafc . oððe langfum far . þæf cunnede fum læce ʒ let hif horfe blod on þære tide . ʒ hit læʒ fona deað .

Nu fýndon hit þaf ðaʒaf fpa fpa hit her onfeʒð.

Se forma ðæʒ on martio . þæt if on hlýðan monðe ʒ fe feorða ðæʒ ær hif ende.

On þam oðrum monðe þe pe apnelif hatað fe teoða ðæʒ if ðerizendlic . ʒ fe ændlýfte ær hif ende.

On maruf monðe fe þriðða ðæʒ if ðerizendlic . ʒ fe feoroða ær hif ende.

On iunuf monðe fe .x. ðæʒ . ʒ ær hif ende fe .xv.

On Iuluf monðe fe .xiii. ðæʒ . ʒ ær hif ende fe .x.

On aʒufcuf monðe fe .i. ðæʒ . ʒ ær hif ende fe .ii.

On feptember monðe fe .iii. ðæʒ . ʒ ær hif ende fe .x.

On october monðe fe .iii. ðæʒ . ʒ ær hif ende fe .x.

On nou[em]ber monðe fe .v. ðæʒ . ʒ ær hif ende fe .iii.

On Dec[em]ber monðe fe .vii. ðæʒ . ʒ ær hif ende fe .x.

On Ianuariuf monðe fe .i. ðæʒ . ʒ ær hif ende fe .vii.

On februariuf monðe fe .iiii. ðæʒ . ʒ ær hif ende fe þriðða.

Þe ʒefetton on forepearðan þiffere endebýrðneffe þone monað martiuf þe menn hatað hlyða . for þam he if annʒinn æfter rihtan ʒetele ealles þæf ʒearf . ʒ fe ælmihtiga ʒoð on þam monðe ʒefceop ealle ʒefceafca.

Nu eft be þam monan if mýcclum to þarmienne ꝥ man on .iiii. nihta ealðne monan oþþe on .v. nihta

The old leeches laid it down in Latin books that in every month there are ever two days which are very dangerous for drinking any medical potion, or for blood letting; because there is one hour on each of those days, on which if any vein is opened, it is loss of life or long disease. A leech tested this doctrine, and let his horse blood on that hour, and it soon lay dead.

Now here are the days as is said here.

The first day in March, that is, in the month Hlyda, and the fourth day before the end of it.

In the next month, which we call April, the tenth day is mischievous, and the eleventh before its end.

In the month of May, the third day is mischievous, and the seventh before the end of it.

In the month of June, the tenth day, and the fifteenth before the end of it.

In July, the twelfth, and the tenth before the end.

In August, the first day, and the second before the end.

In September, the third day, and the tenth before the end.

In October, the third, and the tenth from the end.

In November, the fifth, and the third from the end.

In December, the seventh, and the tenth from the end.

In January, the first, and the seventh from the end.

In February, the fourth, and the third from the end.

In the commencement of this series we have put the month of March, which men call Hlyda, since it is the beginning, after right reckoning, of all the year, and the Almighty God on that month created all creation.

Now again of the moon: it is much to be observed that none let blood on the fourth night of the moons

fol. 127 a.

menn blod ne læte ſƿa uf bec feƿƿað ær þam þe ſe mona ƿ feo fæ beon anræde . ac þe ƿehýrdon feƿƿon ſumne þifne¹ mann þ̅ nan mann ne leofode þe him blod læte on ealra halƿena mæffe dæg . oþþe ƿif he ƿerundod ƿære . niſ þif nan ƿiƿlung . ac ƿife menn hit aſunden þurh þone halƿan ƿifdom ſƿa heom ƿod ælmihtig ƿedihte.

Ðreo daƿaf ſýndon on .xii. monðum mið þrum nihtum on þam ne bið nan ƿifmann akenneð . ƿ ſƿa hƿýlc ƿærneð mann on þam daƿum akenneð bið ne forrotað hiſ lichama næfre on eorðan ne he ne fulað ær domeſ dæge . nu iſ an þara daƿa on æfterýrdne de-
c[em]ber . ƿ þa tƿegen on forerearðan Ianuarie þam monþe . ƿ feape ſýnd þe þaf ƿerýne cunnan oþþe ƿitan.

Cott. Calig. A. xv. fol. 127 b.

Cott. Tiber. A. iii. fol. 35 b.

ON anre nihte ealdne² monan ſƿa hræt ſƿa þe mæteð þ̅ cymð to ƿerean . On tƿeizra nihta³ monan . ƿ on þreora næfð⁴ þ̅ ſƿeren næniƿe fremeðneffe ƿóðef ne ýfelef . On feoper nihta .⁵ ƿ on fira . þ̅ bið ƿod ſƿeren ƿite þu þ̅ ƿeorne on þinre heortan . On .vi. nihta þ̅ þe þonne þ̅ þu ƿefeo . þ̅ beo fæſt on þinum breoſtum . ƿite þ̅ þin ƿeranc⁶ ne lofiƿe.⁷ On .vii. nihta ſƿa hræt ſƿa þe on eage býreð . æfteri tide cýmð feo endung . On .viii. nihta . ƿ on .ix. ſona þ̅ ýpeð . ſƿa hræt ſƿa þe ƿeferuað . ƿif þu unrotnýffe ƿefape . ƿend þin hearod eaſt . biðe þe ƿod aƿe . On .x. nihta þin ſƿeren aƿæð butan fƿecednýffe.⁸ On .xi. þ̅ ſƿeren æƿæð mið ƿerean . On .xii. nihta . ƿ on .xiii. binnan þrum nihton þu ƿefihft þ̅ þe ær on ſƿerne ætƿrðe . On .xiiii. nihta .

¹ Read þif.

² eald C.

³ eald, C. adds.

⁴ næf, C.

⁵ nihtne, T.

⁶ þin þanc, C.

⁷ leofe, T.

⁸ fƿecneffe, T.

age, or on the fifth, as books tell us, before the moon and the sea be in harmony. We have further heard a man say, that no man should live, who had blood let from him on All Hallows day; nor if he were *then* wounded. This is no sorcery, but wise men have made experiment of it, through the holy wisdom, as God Almighty dictated to them.

There are three days in the twelvemonth, with three nights, on which no woman is born; and whatever man is born on those days never putrefies in body in the earth, nor turns foul till dooms day. Now one of those days is in the latter part of December, and the remaining two are in the early part of January, and few there are who know or understand these mysteries.

On the first night of the moons age, whatever you dream turns out joy. On the second and third, the dream has no efficacy for good nor evil. On the fourth and fifth, it is a good dream, keep it earnestly in your heart. On the sixth, let that which you see be firm in your breast, mind your thought do not perish. On the seventh night, whatsoever cometh before the eye will after a time have its fulfilment. On the eighth and ninth, whatever appeared in a dream to you, will become public. If you saw something unpleasant, turn your head to the east, and pray God for mercy. On the tenth, your dream shall pass off without harm. On the eleventh, the dream shall end in joy. On the twelfth and thirteenth, you shall within three days see whatever appeared before in the dream. On the fourteenth, the dream has no accom-

fol. 128 a.

fol. 36 a.

T. fol. 39 a.

nærð þ næmige fremednyffe ʒōðef ne ýfelef. On .xv. nihta sceort pyrplic þ bið. On .xvi. nihta æfter langre tide hit aʒæð. On .xvii. ʒ on .xviii. ʒ on .xix. nihta þ sƿeren bið ʒoð. ʒ on manezum ðazum ʒeendað. On .xx. ʒ on .xxi. nihta þ tacnað ceapunge ʒ hƿearfunge.¹ On .xxii. ʒ .xxiii. nihta feo mætingc bið ʒecornef. ʒ ʒerhtnef. ʒ eall coftunze full. ne bið þ na ʒōð sƿeren. On .xxiiii. nihta þ tacnað ʒefýnto ʒ hælo.² On .xxv. ʒ on .xxvi. nihta þ tacnað toƿearðlice fiphto ʒ bƿozan. ʒ on .ix. ðazum oþfe on .x. þ bið ʒeýpped. ac penð þin heafod eaft biðe þe aƿe. On .xxvii. ʒ on .xxviii. nihta þ tacnað ealne³ ʒeƿean. ʒ ealle anʒnyffe.⁴ ʒ uneaðnyffe. fmýltnýffe ʒ ʒlæðneffe ʒehatað. On .xxix. nihta eall fpa þ ærpe. On .xxx. nihta ær tƿezpa nihta fýrſte þ sƿeren aʒæð butan fƿecnum þingum.

Gif mann bið akenned⁶ on anpe nihte⁷ ealðne⁸ monan. fe bið lang lifef ʒ ƿeliʒ.⁹ Gif he bið on tƿeizpa nihta akenned.⁶ fe bið a feoc ʒ unhal. Gif he bið on þreopa nihta. fe leorað¹⁰ lange. Gif he bið on .iiii. nihta akenned¹¹ fe bið a in ƿorðum leaf.¹¹ Gif he bið on .v. nihta ealðne¹² on ʒeoʒoðe ʒepiteð.¹³ Gif he bið on .vi. nihta ealðne¹⁴ fe bið. lang lifef ʒ ʒefæliʒ. Gif he bið on .vii. nihta fe bið a ƿeorð ʒ lýrað¹⁵ lange. Gif he bið on .viii. nihta ealð[ne] fe fpekteð fona. Gif he bið on .ix. nihta fe bið fƿecenhece akenned. Gif he bið on .x. nihta fe bið þƿopepe.

¹ hƿearfunge, C.² T. has an omission.³ ealðne, C.⁴ ʒean, T. so.⁵ anʒſumneffe, T.⁶ acenned, T.⁷ ane nihtne, T.⁸ ealne, C.⁹ f. l. l. ʒ p. b., T.¹⁰ lýrað, T.¹¹ From T.¹² aðl, C.¹³ aðl him on ʒeogub ʒ., T.¹⁴ aðliʒ, C.¹⁵ hƿeþ, T.

plishment either for good or evil. On the fifteenth, it shall be of early fulfilment. On the sixteenth, it shall have its event after a long time. On the seventeenth and eighteenth and nineteenth, the dream is good, and shall have fulfilment in many days time. On the twentieth and twenty first, it betokens chaffer and barter. On the twenty second and twenty third, the dream is full of gambling and scolding and all sorts of wrong; it is not a good dream. On the twenty fourth, it betokens health and soundness. On the twenty fifth and twenty sixth, it betokeneth future terror and troubles, and in nine or ten days it shall be fulfilled; turn your head to the east, and ask for mercy. On the twenty seventh and twenty eighth, it betokens all joy and [removal of?] all anguish and uneasiness; it promises tranquillity and gladness. On the twenty ninth also as before. On the thirtieth, before two days pass, the dream shall be fulfilled without vexations.

If a man is born when the moon is one day old, he shall be long lived and wealthy. If he is born when it is two days old, he shall be always sickly and unhealthy. If he is born when it is three days old, he shall live long. If he is born when it is four days old, he shall always be in words false. If when it is five nights old, he shall decease in youth. If when it is six nights old, he shall be long lived and happy. If when it seven nights old, he will be ever honoured and live long. If it be eight nights old, he will die soon. If it be nine nights old, he will be born perilously. If it be ten nights old, he will be a sufferer. If it be

T. fol. 39 b.

Gif he bið on .XI. nihta fe bið landes oferzenga. Gif he bið on .XII. nihta eald fe bið on eallum þingum purðfull. Gif he bið on .XIII. oþþe on .XIIII. nihta fe bið æppæft ȝ rihtrið. Gif he bið on .XV. nihta fe bið fona zepanen. Gif he bið on .XVI. nihta fe bið on eallum þingum nytpurðe. Gif he bið on .XVII. nihta fe bið fona zepitan. Gif¹ he bið on .XVIII. nihta oððe. on .XIX. fe bið zefæliȝ. Gif he bið on .XX. nihta fe bið fona zepanen. Gif he bið on .XXI. nihta fe² bið on ȝodre peorþunȝe. Gif he bið on .XXII. nihta fe bið uneaph³ rihtliȝ. Gif he bið on .XXIII. nihta fe bið þeor fceaða. Gif he bið on .XXIIII. nihta fe bið zefþincfull on hið lȝre. Gif he bið on .XXV. nihta fe bið zehæaltfum hið lȝreȝ. Gif he bið on .XXVI. nihta fe bið peorcef zælfæ. Gif he bið on .XXVII. nihta fe bið to ꝥrecnum þingum akenneð. Gif he bið on .XXVIII. nihta fe ne bið naðor ne eapm ne pelȝ. Gif he bið on .XXIX. oþþe on .XXX. nihta eald[ne] monan akenneð. fe bið ȝoð ȝ ꝥrenðliðe.⁴

Biblioth. Bodleiana, MS. Junius 23, fol. 148.

Ðære æreften nȝhte þonne nȝpe mone bȝð ecumen. ꝥ mon þonne in ſpeofne zefihȝ. ꝥ cȝmeð to zefean. þære æfteran niht. ȝ þone ðriððan nȝht. ne bȝoð ꝥ naðer ne ȝoð ne ȝfel. Ðære feorðan nȝht. ȝ þeopa⁵ fiſtan. pene heo ȝodre zefþremedneffe. þære fȝxtan niht ꝥ þu zefȝx. ſpa hȝt bȝoð. ȝ þeo pȝð eorfoþu ȝeo ſcilt. þere feofðan nȝht. ꝥ þu zefixt. ſpa hȝt bȝð. ȝ æfter mycelre tȝðe aȝæð. þære .VIII. niht. ȝ þere niȝðan. naþe⁶ þu zefihft. ſpefn ꝥ bið able⁷ oðþe tȝeȝa þere niȝðan⁸ niht ꝥ þeo zemetæð. ꝥ bioð

¹ Gif hiȝ he, C.

² fo, MS. C.

³ uneph, T.

⁴ ꝥreonðlipe, T.

⁵ þeopa, MS.

⁶ Read þæt þe.

⁷ Read abl.

⁸ Read tȝeoðan. Eleventh is not here.

eleven nights old, he will be a traveller beyond his native land. If it be twelve nights old, he will be in all respects honoured. If it be thirteen or fourteen nights old, he will be pious and righteous. If it be fifteen nights old, he will soon be deceased. If it be sixteen nights old, he will be in all respects useful. If it be seventeen nights old, he will be soon deceased. If it be eighteen or nineteen nights old, he will be happy. If it be twenty nights old, he will be soon gone. If it be twenty one nights old, he will be in good esteem. If it be twenty two nights old, he will be a stout champion. If it be twenty three nights old, he will be a thief and a scamp. If it be twenty four nights old, he will be laborious in his life. If it be twenty five nights old, he will be abstemious in his life. If it be twenty six nights old, he will be greedy of work. If it be twenty seven nights old, he will be born to mischief. If it be twenty eight nights old, he will be neither poor nor rich. If it be twenty nine or thirty nights old, he will be good and hospitable.

This manuscript dates about 1120, and contains a different text from the last, with remarkable grammatical forms.

On the first night, when the new moon is come, what a man sees in his dream, will turn out for joy. On the next and on the third night it is neither good nor evil. On the fourth and fifth night, let him expect a good fulfilment. On the sixth night, whatever thou seest, so shall it be, and shield thyself from trouble. On the seventh night, whatever thou seest so shall it be, and after a long while shall come to pass. On the eighth night and ninth, soon shalt thou see thy dream fulfilled, that shall be sickness or vexation. What thou dreamest on the ninth night shall be without solidity.

butan feſtneffe . þeope . XII. niht . ⁊ þeope . XIII. niht
 ine þrum dagum þu zefihſt þin ſpefn . þeope . XIII. niht .¹
 ne hafað þat nane zefnemedneffe . þeope . XV. niht :
 hiſt hafað litte zefnemedneffe . þeope . XVI. niht :
 æften mýcelre tide aȝæð þin ſpeofn . Ðepe . XVII. niht .
 ⁊ . XVIII. ⁊ niȝontene . in . III. ⁊ . C. um daga bið goð
 ſpefn . Ðonne ſe mona bið . XX. niht . ⁊ . I. ⁊ . XX. niht .
 þ bið ſcyr oðþe ceap in þem ſpefne topearð . þonne
 heo býð . II. ⁊ . XX. niht ealð . þ þu zefihſt hiſt lenȝeð
 to ȝode ⁊ ² zefean . þonne heo bið . III. ⁊ . XX. nihta
 ealð . þ bið ³ cið ⁊ zeflit . Ðonne heo bið . III. ⁊ . XX.
 nihta ealð . ⁊ . V. ⁊ . XX. ⁊ . VI. ⁊ . XX. nihta ealð . þ
 bið peorð lic eȝe on niȝon dagum . oðþe on . X. þin
 ſpefn aȝæð . þonne heo bið . VII. ⁊ . XX. ⁊ . VIII. ⁊ . XX.
 nihta ealð : ealne zefean þ biðneð . þonne heo bið .
 .IX. ⁊ . XX. ⁊ fulle . XXX. nihta ealð . þ bið æfne buton
 ſræcneffe ;—

fol. 148 b.

SE ðe bið acenned on annihtne mona . ſe bið lanȝe⁵
 lifes . ⁊ pel eðl . Se þe bið on . II. nihta ealðne monan .
 ſe bið⁶ feoc . Giſ he bið acenned on . III. nihtne monan .
 ſe leofaþ lanȝe ⁊ hýðig.⁷ Giſ he biþ feopeþ nihta ealð :
 he bið riȝe . Se on . V. nihtne bið ȝebopen ȝunȝ he
 ȝepitað . Se þe bið acenned on . VI. nihtne . ſe biþ
 lanȝe lifes . ⁊ zefelig . Se þe bið acenned on . VII. nihta
 ealðne mona . ſe leofaþ lanȝe on purþunge . Giſ ſe
 mona bið ealhta nihta ealð⁸ ſe ȝepiteþ ſona . Giſ he
 bið acenned on niȝan nihtne ealðne monan . ſe biþ
 ſræcendlice acenned . Se ðe bið⁶ acenned on . X. nihtne
 ealðne⁹ monan . ſe bið ðropeþe . Giſ man biþ acenned
 on . XI. nihta ealðne monan . ſe bið landef oferȝenȝa .
 Se biþ acenned on . XII. nihta ealðne¹⁰ monan . ſe biþ

¹ nihtl, MS.² ȝ, MS. omits.³ bið, MS.⁴ nehta, MS.⁵ So MS.⁶ bið, MS.⁷ For eadig.⁸ ealð, MS.⁹ ealne, MS.¹⁰ ealne, MS.

On the twelfth and thirteenth night, within three days thou shalt see thy dream fulfilled. On the fourteenth night it hath no accomplishment. On the fifteenth night it hath little accomplishment. On the sixteenth night, thy dream will come to pass after a long space of time. On the seventeenth and eighteenth night, within a hundred and three days it shall be a good dream. When the moon is twenty and twenty one nights old, there is office or traffic foreseen in the dream. When it is twenty two nights old, what thou seest belongeth to good and joy. When it is twenty three nights old, that signifies chiding and scolding. When it is twenty four, twenty five, twenty six nights old, that stands for considerable terror: thy dream shall come true in nine or ten days. When it is twenty seven or eight nights old, it betokens all joy. When it is twenty nine or thirty days old, that is, in the full, that is ever without peril.

He who is born when the moon is one day old shall be of long life and pretty well off. He who is born when she is two days old, shall be sickly. If he be born when she is three nights old, he shall live long and be rich. If she is four nights old, he shall be powerful. If five, he shall die young. If six, he shall be of long life and happy. If seven, he shall live long in honour. If eight, he shall die soon. If nine, he shall be perilously born. If ten, he shall be a sufferer. If eleven, he shall be a traveller beyond his native land. If eleven, he shall be [long] lived, and in all respects honoured by

[lange]¹ hſes . ʒ on eallum hiſ þingum peopþ mannum mid ʒode . Giſ man bið acenned on .XIII. nihta ealdne monan . fe bið riceſ paldend . ʒ ʒodcund . Giſ man biþ acenned on .XIII. nihta ealdne mone . fe bið ælcef ʒodel pýrþe .

Spa hſe man ſpa on funnandæg . oððe on niht acenned bið . orforʒlice leofað he . ʒ bið fægʒer . Giſ he on monandæg . oðþe on niht acenned bið . he bið acpeald fram mannum . lepðe ſpa clæroc ſpeþer he bið . Giſ he on tipesdæg bið acenned . oþðe on ða niht . fe bið æperð on hiſ hſe . ʒ bið man ʒ ðære . Giſ he bið on podneſdeig oþðe on ða² niht acenned . he bið ſcarp ʒ biþer . ʒ ſpide pær on hiſ porðum . Giſ he bið acenned on þurpeſ dæg oþðe on þa niht . he bið ſpide ʒeſiſfum . ʒ pæl eði . ʒ pel ʒepeaxeþ . ʒ he bið ʒod luſiend . ʒ eallif ſfram piſum . Giſ he bið acenned on ppiʒendeʒ oðþe on ða niht . he³ bið aperiʒet fram⁴ mannum . ʒ he bið diʒi cpeaʒti . ʒ fram allum mannum he bið laþ . ʒ æſpe iſel þenceþ on hiʒ heortan . ʒ he bið deoʒ . ʒ ppiðe⁵ onðpedende . ʒ he leng ne leoʒað . þonn on midpe ilde . Giſ he bið acenned on ʒaterneʒ dæg . oþðe on ða niht . hiʒ dæde beoð framlica .⁶ ʒ he bið ealdorman ʒpa per⁷ ʒpa piſ . ʒpa pære he bið . tæla him ʒelimpeþ . ʒ lange he leoʒaþ :—

Giſ miðdeʒpintpeʒ meſfedeg bið on ʒunnan deg . þonne bið ʒod pintep . ʒ lengten pindi . ʒ ðpiʒe ʒumer . ʒ piʒearðaf ʒode . ʒ pceap beoð peaxende . ʒ hunu beoð ʒenihtʒum . ʒ eal piþ bið ʒenýhtʒumo . Giſ he bið on monandeg fe miðdeʒ pintpeʒ meſfedæg . þonne bið gemenʒed pintep . ʒ ʒod lengten . ʒ pindiʒ ʒumer . ʒ ýftiʒ . ʒ beoð ʒode piʒearðar . ʒ ſpiþ ſeopme mannum . Giſ he bið on tipesdeg . þonne bið ýʒaʒ⁸ pinteʒ . ʒ pindiʒ lengten . ʒ peniʒ ſumer . ʒ moni piſ ſpeltað .

¹ Not in MS.

² ða, MS.,

³ pe, MS.

⁴ ram, MS.

⁵ ppiðe, MS.

⁶ For ppaʒenlica.

⁷ pepep, MS.

⁸ yrel ?

men and with God. If a man be born when the moon is thirteen nights old, he shall be ruler of a kingdom, and divine. If fourteen, he shall be worthy of every good.

Who ever is born on Sunday or its night, shall live without anxiety, and be handsome. If he is born on Monday or its night, he shall be killed of men, be he laic or be he cleric. If on Tuesday or its night, he shall be corrupt in his life, and sinful and perverse. If he be born on Wednesday or its night, he shall be sharp and bitter, and very wary in his words. If he born on Thursday or its night, he shall be very peaceable and easy, and shall grow up well, and be a lover of good, and altogether averse to women. If he be born on Friday or its night, he shall be accursed of men, silly, and crafty, and loathsome to all men, and shall ever be thinking evil in his heart, and shall be a thief and a great coward, and shall not live longer than to mid age. If he is born on Saturday or its night, his deeds shall be renowned, he shall be an alderman, whether he be man or woman ; many things shall happen to him, and he shall live long.

If the mass day of midminter fall on a Sunday, then there shall be a good winter, and a windy spring, and a dry summer, and good vineyards ; and sheep shall thrive, and honey shall be sufficient, and peace shall be kept well enough. If midwinter mass day fall on a Monday, then shall be a varied winter, and a good spring, and a windy summer and gusty, and there shall be good vineyards, and much sustenance for men. If it fall on a Tuesday, then there shall be an evil winter, and a windy spring, and a rainy summer ; and many women

fol. 141 b.

⁊ feor beoð fpecnode . ⁊ ciningas forþeorðað. Gif feo
midpinter bið on roðnefdæg. þonne bið hearð pinter .
⁊ ȝum . ⁊ ýfel lengten . ⁊ ȝoð fumer . ⁊ pingearðaf
beoð ȝerpencfulle . ⁊ humig býð leſfe. Gif heo býoð
on þunrefdæg. þoñ býoð ȝoð pinter . ⁊ pindig lengten .
⁊ ȝoð fumor . ⁊ ælc ȝoð býð ȝenihtfum in þem ſelfan
ȝeare. Gýf fe midpinter býð on friȝendæge . þonne
býð onpendædlic pinter . ⁊ býð ȝoð¹ fumer . ⁊ býð
ȝenihtfumef micel. Gif fe midpint býð on feternnef
deag . þoñ býð pinter ȝeðnefeðlic . ⁊ pindig lengten .
⁊ peftmaſ ſpıncað . ⁊ fcep cþellað . ⁊ ealde men ȝeritað .
⁊ þa clenan beoð leahtrode ;

ÐER feȝð² ýmb ðrihtnef ȝebýrð . ýmb þa .XII.
niht hiſ tide.³ Gýf fe pind býoð on þa forþma niht .
ȝehaðode peras ſpeltað . þære æfteran niht . ⁊ þere
þriððan niht [ȝif] bið pind⁴ . þonne peſpnaf⁴ forþeorðað .
þeore feorðan niht ȝif pind býð : leſ býð litel. Ðære
.v. niht ȝif pind býð : þonne býð fpecne on ſeo . ⁊
ſeipu forþeorðað. Ðære .vi. niht ȝif pind býð . ðonne
aðla býoð þý ȝeare . on eorðan miſlica. Ðære .vii.
niht ȝýf pin[ð] býoð : fir býð ſpýðe rýfe þý ȝeare.
Ðære .viii. niht ȝýf pin[ð] býoð .⁵ þonne ælde men⁶
ſpeltað. Ðære .ix. niht ȝýf pin[ð] býð . fcep ſpeltað.
Ðære .x. niht ȝýf pin[ð] býð : tneop býoð forþernepe.
Ðære .xi. niht ȝýf pind býoð . æale nýetenu for-
þeorðað . þonne .xii. niht ȝýf pind býð : þonne býoð
micel ȝepeoht on eorðan :—

þý forþma dæg ðrihtnef ȝebýrðe . gýf funne ſcýneð
mýcel ȝereað býoð mid mannum . ⁊ ȝenihtfum.⁷ Gýf
þý æfteran dæg funne ſcýneþ . þonne býð on ængel

¹ Read ȝoð.

² feȝh, MS.

³ hftide, MS.

⁴ Read peftmar.

⁵ býoð, MS

⁶ Probably ealdopmen.

⁷ Read ȝenihtfumnef.

shall die and sheep shall be imperilled, and kings shall perish. If midwinter be on a Wednesday, then there shall be a hard and fierce winter, and a bad spring, and a good summer, and the vineyards shall be troublesome, and honey too little. If it be on a Thursday, then there shall be a good winter, and a windy spring, and a good summer, and each blessing shall be abundant that same year. If midwinter be on a Friday, then there shall be a changeable winter, and a good summer, and much abundance. If midwinter be on a Saturday, then the winter shall be afflictive, and spring windy, and fruits shall be hard to get, and sheep shall die, and old men shall die, and the innocent shall be held guilty.

Here is told about the birth day of our Lord, about the Christmas twelve nights. If the wind occurs on the first night, men in holy orders shall die. If there is wind on the second and third night, then fruits shall perish. If wind happens on the fourth night, the damage will be small. If wind occurs on the fifth night, there will be peril at sea, and ships shall perish. If there be wind on the sixth night, then there shall be various diseases that year on earth. If there be wind on the seventh night, fire will be very rife that year. If there be wind on the eighth night, then aldermen shall die. If there be wind on the ninth night sheep shall die. If there be wind on the tenth night, trees shall come late into leaf. If there be wind on the eleventh night, all sorts of cattle shall perish. If there be wind on the twelfth night, then there shall be some great battle on earth.

On the first day of the Lords birth festivals, if the sun shine, there shall be much joy among men, and abundance. If the sun shines on the second day,

cýnne Ʒold eað beƷeate. Gýf þý þrýððan dæƷ funne fcyneð . betpeoh eapinum mannum mycel ƷeƷeohƷ býoð . Ʒ betpeoh cýnƷum . Ʒ rýcum mannum micel fib. Gýf þý .IIII. dæƷe funne fcyneð . þonne þa olƷenda mýcel Ʒold oðberað þan ætmettum¹ þa þone ƷoldhoƷð healden fcolðen. Gýf þý .V. deƷe funne fcyneð . mýcel bloftman bleoda beoð þý ƷeƷe. Gýf .VI. dæƷe funne fcyneð ðrýht[en] fendeð mýcele meolc. Gýf .VII. dæƷe funne fcyneð . mýcele peftmaſ on tpeopum beoð. Gýf þý .VIII. dæƷe funne fcyneð . ðonne býð cƷic feolƷor eað Ʒeate. Gýf þi .IX. dæƷe funne fcyneð þonne Ʒoð fendeð micelne fulluht on Ʒeape. Gýf þi .X. dæƷe funne fcyneð . þonne býð fé Ʒ ealle æa mið rýxum ontined. Gýf þi .XI. dæƷe funne fcyneð . micel coftunƷ býð deaðef mið mannum. Gýf þi .XII. dæƷe . funne fcyneð . men beoð pace . Ʒ býð micel fib on eorðan :—

AN meffe ƷoƷftant .XII. ðaƷa Ʒeaften .X. meffan .IIII. monað .XX. meſſan .VIII.² monað .XXX. meſſan .XII. monað feften ftant . þeof Ʒoðcundneſ ýf Ʒeſæt Ʒýð manna fipenum . Ʒ Ʒýltum miſſe fanƷ Ʒ fealm fanƷ . Ʒ ealmeffe.

Ðunð tpełƷtƷƷ faltepa fealma Ʒæð Ʒor .XII. monþa Ʒeften .I. fealma anef dæƷef Ʒeften ƷoƷftent . oððe .X. fiðum finƷe miſeƷeƷe mei ðeus . Ʒ ſpa fela ƷateƷ n̄ia . Ʒ þýn leoƷ to eorðan aſtƷeƷce :—

On³ anƷaƷðne ƷeƷ Ʒýf hýt þunƷe on funandæƷ .⁴ þonne tacnað þ micelne blodef Ʒýte in fumeƷe þeode . Ʒ on oðeƷne : þonne tacnað þ ƷeðeƷ cýnebeapn acƷealð⁴

¹ So MS.

² VII., MS.

³ So MS.

⁴ See further on, p. 180, these ten lines, from an earlier text, with variations.

then gold shall be easy to get among the English. If the sun shines on the third day, then shall be a great fight among poor men, and abundant peace between kings and powerful men. If the sun shines on the fourth day, then the camels shall bear off much gold from the emmets which should guard the hoard of gold.^a If the sun shines on the fifth day, then shall be a great bloom of fruit that year. If the sun shines on the sixth day, the Lord shall send much milk. If the sun shines on the seventh day, then will be a good crop on trees. If the sun shines on the eighth day, then quicksilver shall be easy to get. If the sun shines on the ninth day, then God shall send a great baptism that year. If the sun shines on the tenth day, then shall the sea and all rivers be well supplied with fish. If the sun shines on the eleventh day, then shall be a great trial of death among men. If the sun shines on the twelfth day, men shall be weak, and there shall be much quiet on earth.

One mass is as good as twelve days fasting, ten Equivalents. masses as four months, twenty masses as eight months, thirty masses as twelve months fasting. This divine ordinance is established in regard to mens crimes and guilts: the mass song, and the psalm song, and almsgiving.

A hundred and twenty psalms out of the Psalter are as good as twelve months fasting; one psalm is as good as one days fasting, or sing the psalm *Miserere mei Deus* ten times, and as many paternosters, and lay thy cheek upon the earth.

In the present year, if it thunders on a Sunday, then that betokeneth a great bloodshed in some nation. If on the next day, Monday, that storm betokeneth that a royal child shall be put to death. If it thun-

^a Herodot. Book III. 102.

býð. Gýf on tīpef ðeꝛ þunꝛieð . þonne tacneð þ̅ peft-
maſ ȝeſpīdunge. Gýf on poðnef ðæꝛȝe þunꝛie . þonne
tacneð þ̅ lanð biȝenȝene cꝛælm. Gýf on þunꝛef ðæꝛ
þunꝛað . þ̅ tacnað pīf manna cꝛealm. Gýf on fꝛiȝeðæꝛ
þunꝛað . þonne tacnað þ̅ feo ðeopa cꝛealm. Gýf on fæ-
teꝛnef ðæꝛ þunꝛað . þonne tacnað þ̅ ðemena ȝ ȝeꝛeſtena
cꝛealm :—

De Somniorum
eventu.

Gýf mon meteð þ̅ he ȝeſeo eaꝛn on hīf heaꝛoð uꝛan
ȝeſeƿtan.¹ þ̅ tacnað micel¹ peopðmýnd . ȝīf him þīnce
þ̅ he feala eaꝛna ætſomne ȝeſeo . þ̅ bið ýfel nið . ȝ
manna fætunga ȝ feapa. Gýf him þīnce þ̅ he ȝeſeo beon
hunig beꝛan . þ̅ býð þ̅ he on eadeȝum haðum feoh
ȝeſtꝛeonað. Gýf hine beon ſtīnȝen.² þ̅ býð þ̅ hīf moð
býð fꝛīðe onſtīꝛeð fꝛam ælþeodeȝum mannum. Gýf
him þīnce þ̅ he ȝeſeo beon in to hīf huſe fleoȝan.³ þ̅
býð þ̅e huſef aꝛeſtnef.⁴ Gýf him þīnce⁵ þ̅ he ȝeſeo ſela
fugla æt ſamne . þ̅ býð æꝛeſt ȝ ȝecið.⁶ Gýf he fuglaſ
ȝeſeoȝ beꝛpenan heom⁷ pīnnan . þ̅ býð þ̅ pīce haðaꝛ⁸
pīnnað⁹ heom þeotꝛeonan. Gýf hīf næðꝛe ehte.¹⁰ beopȝe
him pȝð íple pīfmen.¹¹ þonne him þīnce þ̅ hīf eaꝛn
ehƿe.¹² þæt bið ðeað. Gýf him þīnce þ̅ he hine on ha-
tum pæteꝛe þꝛea¹³ þ̅ býð hīf licef tīðeꝛneꝛ. Gýf him
þīnce þ̅ he hine on cealdum peteꝛum¹⁴ þꝛea.¹⁵ þ̅ býð hīf
licef hælo ȝ ȝeſýnto. Gýf him þīnce þ̅ he hine on fæ
bæðīȝe . oððe þꝛea : þ̅ býð bliſſe. Gýf he fæȝeꝛ peteꝛ
ȝeſeo oððe oſeꝛ fæꝛeþ.¹⁶ þ̅ býð opſopȝnýff.¹⁷ Gýf hine
meteð þ̅ he ðꝛoſfæteꝛ ȝeſeo . ne ðeah þæt. Gýf he
ȝoð pīndeð . ȝoð fꝛeꝛn þ̅ bið . ȝ ýfel þem þe hit

fol. 151 a.

¹ T. omits.

² fētkian, T.

³ fleon, T.

⁴ æleðnýff. T. ; aꝛeſtmaſ, J.

⁵ þīneȝ, T. J.

⁶ ȝeꝛlīc ȝ cīð, T.

⁷ J. omits.

⁸ haðeꝛ, J.

⁹ pīnnan, J.

¹⁰ Gīf him þīnce þ̅ hine næððꝛe
teꝛe, T.

¹¹ íꝛfmen, J. ; pīmmen, T.

¹² fꝛȝe ehte, T.

¹³ baþīȝe, T.

¹⁴ pæteꝛe, T.

¹⁵ baþīȝe, T.

¹⁶ fæꝛe, T.

¹⁷ opſopȝneſſe, J.

ders on Tuesday, then that betokeneth failure of crops. If it thunder on Wednesday, that betokeneth death of tillers of the land. If it thundereth on Thursday, that betokeneth death of women. If it thundereth on Friday, that betokeneth death of sea animals. If it thunders on Saturday, that betokeneth death of judges and bed-fellows.

The collations from MS. Cott. Tiberius A. iii., fol. 36 a.^a

If a man dreams that he sees an eagle settle on his head, that betokeneth much honour. If it seems to him that he sees many eagles at once, that shall be harm and assaults and plots of men. If it seems to you that you see bees carrying honey, it shall prove⁴ to be the earning of money from wealthy persons. If bees sting him, that signifies that his mind shall be much disturbed by foreigners. If he fancy he sees bees fly into his house, that shall be the destruction of the house. If he fancy that he sees many fowls together, that shall be jealousy and chiding. If he seeth fowls fight one another, that shall be that powerful persons⁸ are in contest. If a snake pursue him, let him be on his guard against evil women. When it seems an eagle pursues him, that is death. If it seems he washes himself in hot water, that signifies indisposition of body. If he seems to be washing in cold water, that denotes¹² the health and soundness of his body. If it seems that he bathes or washes in the sea, that is bliss. If he sees or travels over a fair piece of water, that is, ease of mind. If he thinks he sees turbid water, that has no significance. If he finds gold, that is a good dream,

^a A very minute collation seemed unsuitable in this piece.

T. fol. 36 b.

ȝecýnde¹ ne bið. Gýf he mancaſ oððe peniȝaſ ƿindæȝ.²
 ꝥ bið æƿft.³ Gýf him ȝince ꝥ he peniȝaſ ȝefio . ȝ ne
 oðrune . ȝoð þæt bið. Gýf he hie nimeð . ne deahȝ ꝥ
 him. Ðonne him ȝince ári oððe ifen ꝥ he habbe . ꝥ bið
 ȝoð. Gýf him ȝince ꝥ he leað⁴ habbe . ſum unƿiƿið him
 býð toƿearð. Gýf him ȝince ꝥ he æt ƿorð ȝeritenum
 men ahteſ onfo . of unpenum him cýmeð ȝeſtneon.
 Gýf him ȝince ꝥ he æt ƿicum men feof on fo . alyf-
 fedneſ dæc býð hiſ⁵ bƿoca. Gýf him ȝince ꝥ hiſ huf
 býrnið .⁶ micel blæð ȝ toƿihtneſ him býð toƿearð. Gýf
 hie ofc býrnen . ꝥ bið micel⁷ ȝeſtneon. Gýf man
 meteȝ ꝥ he hiſ huf timbrne . ꝥ býð hiſ peaxneſ.⁸ Gýf
 him ȝinceȝ ꝥ hiſ huf fi toƿorpen . ſum æſƿela⁹ him
 bið toƿearð. Gýf him ȝince ꝥ he hƿit hƿæȝl ȝefio .
 ꝥ býð micel ƿurðmindi. Gýf him ȝince ꝥ he hiſ beaƿð¹⁰
 ſcipe . þonne býð hiſ bƿoc hclȝende. Gýf him ȝince
 ꝥ hiſ earm fý of afleȝen . ꝥ býþ hiſ ȝoda alæcneſ .
 þonne him ȝinceȝ ꝥ he micler hefeſ¹¹ ȝeƿalð aȝe .
 þanne ofercýmeð he ælle hiſ feonð.¹² Gýf hine meteȝ
 ꝥ he aƿiht beƿan ȝeſeo . ꝥ býð unȝeƿaðneſ.¹³ Gýf him
 ȝinceȝ ꝥ he¹⁴ mið ȝeƿenod ȝýrðel¹⁵ fio ȝýrðeð . ðæt
 býð anmodneſ. Gýf hine mæte ꝥ he hebbe ȝylbene
 beaȝ . ꝥ býð ꝥ he ȝeþihð healiene ealðorðom. Gýf
 him ȝince ꝥ he habbe ƿuh lic . ꝥ¹⁶ býð hiſ ȝoda ƿa-
 nunȝ.¹⁷ Gýf hine mete ꝥ he ne mæȝe ýrnan . micel
 bƿoc him býð toƿearð . þonne him ȝince ꝥ he ſƿipe . ꝥ
 býð ſƿa hƿæt ſƿa he ana ƿiſte¹⁸ ꝥ hit ƿeoriðæð¹⁹ ýppe.²⁰

¹ Without ȝe, J.² ȝ for þ is frequent in this MS.³ Omitted in T.⁴ læð, J.⁵ J. omits.⁶ bƿnaȝ, J.⁷ micellieu, J.⁸ ꝥ hýf ȝoð býþ peaxenðe, T.⁹ æclætneſ, T.¹⁰ beaƿn, J.¹¹ For hæcces: micelſ hƿaȝeleſ, T.¹² ȝynð, T.¹³ unȝeƿaðeſ, J.¹⁴ ſeo, J. adds.¹⁵ ȝeƿeneðan ȝýrðle, T.¹⁶ þonne, J.¹⁷ þaniend, J.¹⁸ ƿaȝ, T.¹⁹ ƿýrþ, T.²⁰ ȝeyppeð, T.

- 16 and evil to him to whom it is not natural. If he finds mancuses or pennies, that is jealousy. If he fancies he sees pennies, and does not touch them, that is good.
- 20 If he takes them, that does him no good. When he fancies he possesses brass or iron, that is good. If he fancies that he has lead, some bad luck will betide him. If he imagines that he receives something from a man deceased, some gain is coming to him from an unexpected quarter. If he thinks he receives money from a powerful man, that is relief from his troubles. If he fancies his house is on fire, much profit and
- 24 bright prospects are at hand. If his premises burn often, that is great gain. If a man dreams he is building his house, that is his growth in wealth. If he dreams his house is overthrown, something to thwart him is coming. If he fancies he sees white raiment,
- 28 that signifies much honour. If he fancies he is clipping his beard, then his trouble will be diminishing. If he fancies his arm is struck off, that is a hindrance to his wellbeing. When he thinks he has control of a great massrobe, then he will overcome all his enemies. If he dreams that he sees himself carry anything, that is inconvenience. If he fancies he is girt with an orna-
- 32 mented girdle, that is stoutheartedness. If he dreams that he has a golden coronet,^a that signifies he will attain high station. If he dreams he has a rough body, that stands for decay of fortune. If he dreams that he is not able to run, then some great trouble is at hand for him. If he dreams that he is vomiting,
- 36 then what he only knew will become public. If he

^a As Beag is masculine, it fol- | pressed, and it stands for gylb-
lows that in gylbene one n is sup- | enne.

fol. 151 b.

Gýf hine mete þ he geseo blindne man geborenne . þ
 býð forlætnef hif zoda. Gýf him þince þ he mid
 cýninge sprece . him cumeð zeƿealíc zifu to ȝ zod.
 Gýf hine mete þ he gebunden fi . læpe ic hine þæt
 he him beorȝe pýð ꝛeeno þinȝ. Gýf him þince þ he
 ftize on heah clif.¹ þ tacnað zod. Gýf him þince þ
 he of ðune aftize . brocef ðel he onfehþ. Gýf hine
 mete þ he mid hif freondeȝ pýfe hæme . þæt býð adl.
 Gýf him þince þ he mid hif aȝene piƿe heme . þ býð
 zod fpefn. Gýf hine mete þ he hine zeorne to zode
 gebiðde . micel zeƿea² him býð topeapd. Gif him þince
 þ he fy unȝypd . broc þ biþ. Gif him þince þ he
 ðracan geseo : zod þ biþ. Gif him þince þ he ðeme
 dom þ biþ zod. Gif him þince þ hif heafod fy befcopen
 þ býþ broc. Gif him þince þ he hæbbe micel feoh
 tiddereƿnef him biþ topepd. Gif him þince þ he hæbbe
 nepe sceof . mid broce him cyniþ zeftreon. Gif him
 þince þ he bec hæbbe þ biþ uncuð hlaforð oððe eal-
 dorȝman. Gif him þince þ he huntize beorȝe him
 zeorne pið hif fynd. Gif him þince þ he hundaf geseo .
 ȝ hi hine ȝnetan . beorȝe him eac pið hif fynd. Gif
 him þince þ he geseo hundaf ynnan þ býþ micel zod
 topeapd.³ þonne him þince þ he ƿiscaf geseo þ býð
 meȝn. Gýf him þince þ he bpaðne monan geseo . þ
 byð zod fpefn. Gýf mon mete þ he hƿit horȝ hæbbe .
 oððe on riðe . þ býð peopðmimd.⁴ Gýf him þince þ
 he on blacum horfe riðe . þ býð hif modef anȝnef.⁵
 Gýf him þince þ he on reaðum horfe riðe . þ býð hif
 zoda panȝend.⁶ Gýf him þince þ he on fealapan horfe
 riðe . þæt býð zod . oððe ȝreȝan.⁷ þ býð zod fpefn.
 Gýf man meteð þ he pær flea . þ býð zecið pýð hif
 ƿneond. Gýf him þince þ he hif feond⁸ flea . beorȝe

T. fol. 37 a.

¹ heanne munz, T.² ȝýfe, J.³ Ten lines from T.⁴ peopðmynt; T.⁵ zoda modef eaznef, J.⁶ panunȝ, T.⁷ ȝreȝium, T.⁸ For h. f., oððerne, J.

dreams that he sees a man born blind, that is loss of property. If he dreams that he speaks with the king, a joyful and good gift is coming to him. If he dreams that he is bound, I warn him to be on his guard against peril. If he fancies he is mounting up to a high
40 cliff, that betokens good. If he fancies he is descending from one, he will have his share of trouble. If he dreams *se cum uxore amici rem habere*, that is sickness. If he imagines *se cum uxore sua rem habere*, that is a good dream. If he dreams that he is praying
44 earnestly to God, much joy is at hand for him. If he fancies that he is ungirt, that shall be trouble. If he fancies that he sees a dragon, that is good. If he thinks he is judging judgment, that is good. If he fancies
48 that his head is shorn, that is vexation coming. If he imagines he has much money, indisposition is at hand. If it seems he has new shoes, profit with annoyance is at hand. If he thinks he has books, that signifies a strange lord or governor. If he fancies he is a hunting,
52 let him be well on his guard against his enemies. If he thinks he sees hounds, and they bay him, let him be on his guard against his enemies. If he thinks he sees hounds run, that stands for much coming good. When he thinks that he sees fishes, that signifies rain. If he fancies he sees a full moon, that is a good dream.
56 If a man dreams that he has or rides upon a white horse, that portends honour. If he thinks he is riding on a black horse, that is anxiety of mind. If he fancies he is riding on a bay horse, that is decay of fortune. If he fancies he is riding on a dun or on a grey horse,
60 that is a good dream. If a man dreams he kills a man, that portends chiding with his friend. If he dreams

fol. 152 a.

T. 37 b.

he him ȝeorne pýð fīæcno þīnȝ. Gýf him þīnce þæt
 he þeoƿaſ ȝeſeo . him bȳð ȝoð toƿarð. Gýf hine mete
 ꝥ he ðeaðne mann cýffe . ꝥ bȳð lanȝ lȳf ȝ ȝoð . þonne
 him þīnce ꝥ he ȝeſeo ſcýp ýrnan . ȝoð æpenðe him
 bȳð toƿerð. Gýf hine mete hnȳte ſomnīe . ȝoð ꝥ bȳð
 ȝīf he hī ne ýtt . ȝ ýfel ȝīf he ýtt. Gýf him þīnce
 ꝥ he oðerne cyffe . ȝoð ꝥ bið. Gýf hine mete ꝥ he
 huniȝ ete . oððe ȝeſeo . ꝥ bȳð ænȝnes. Gīf him þīnceð
 ꝥ he bellan ȝeſeo . oððe ȝehīne . ƿeoƿðmīnð him bȳð
 toƿearð. Gýf hine mete ꝥ he cīƿīcan ȝeſeo oððe ſīnȝan
 ȝehīne . micel ȝoð ꝥ tacnað. Gīf him þīnce þæt he
 ȝeſeo man mīð ƿæpnan ȝepunðoðne . ýmbhīðīȝ ſorȝ
 ꝥ bȳð. Gýf him þīnce þæt he ƿæpen ƿeȝe . ꝥ bȳð
 orſorh. Gīf him þīnce ꝥ he ƿīþ hīf ſcīƿt ſƿece . ꝥ
 tacnað hīf ſynna ſorȝȝennȳffe. Gīf him þīnce ꝥ hīf
 ƿīf ſī mīð beapne . ꝥ bið ȝoð ſƿeƿen. Gīf him þīnce
 ꝥ he næððīan ȝeſeo ꝥ bið ýfeleſ ƿīfeſ nīþ. Gīf him
 þīnce ꝥ he ȝeſeo līc bepan ne bīþ ꝥ nan laþ. Gīf him
 þīnce ꝥ he æt ƿopulð ȝeſlītum ſī . ꝥ tacnað him ađl
 toƿerð. Gīf him þīnce ꝥ he hæbbe hƿīc ſceap . ꝥ tac-
 nað ȝoð. Gīf him þīnce ꝥ he hæbbe ſerī hƿýðer .
 ne bȳþ ꝥ naþor ne ȝoð ne ȳfel. Gīf him þīnce ꝥ he
 epīȝe oððe ſaupe . ȝeſtƿeon him bīþ toƿerð. Gīf him
 þīnce ꝥ he aƿīht on ȝoðcunðum bocum ƿæðe oððe leop-
 nīȝe .¹ micel ƿurðmȳnt him bȳþ toƿerð æt ȝoðe. Gīf
 him þīnce ꝥ he on līpȳlcere ƿæȝerīne ſtope ſī . mīð
 hīf moðeſ him cȳmeð.² Gýf man mete ꝥ he ȝeſeon ne
 mæȝe . læpe īc hīne ꝥ he him ƿīð hīf ehtenð beorȝe.
 Gýf man mæte ꝥ he ſeoluc . oððe ȝoðƿeb hæbbe .
 ȝoð hīc bȳð . hƿīlum ȝ hƿīlum leaſunȝ. Gýf mon mete
 ꝥ he ƿīleð ſȳ . ȝoð ꝥ bȳð. Gýf man mete ꝥ he ƿeoƿð-
 līce ȝeƿeſtoð ſīo . ȝoð ꝥ bȳð. Gýf man mæte ꝥ he
 ƿeola ſƿyna æt ſamne ȝeſeo . þonne mæȝ he ƿenan
 bƿoceſ. Gīf him þīnce ꝥ he ƿeala henna ȝeſeo oððe

¹ leopnīȝe, T.| ² Ten lines from T.

that he kills his enemy, let him earnestly beware of perils. If he fancies he sees thieves, good is approaching. If he dreams he kisses a dead man, that is good and
64 long life. If he thinks he sees a ship run, a pleasant message is coming for him. If he dreams he is gathering nuts, that is good if he does not eat them, and evil if he eats. If he fancies he kisses another, that is good. If he dreams that he eats or sees honey, that
68 is vexation. If he dreams that he sees or hears a bell, honour is at hand for him. If he dreams he sees a church, or hears the singing, that betokens good. If he fancies he sees a man wounded with a weapon, painful solicitude is meant. If he thinks he is wielding a weapon, that is relief from care. If he imagines he is speaking with his confessor, that betokens forgiveness of
72 his sins. If he thinks his wife is with child, that is a good dream. If he fancies he sees an adder, that means a wicked womans spite. If he thinks he sees a body borne along, there is no harm in that. If he thinks he is at a scolding match, that betokens sickness at hand.
76 If he dreams he has a white sheep, that portends good. If he fancies he has a bull, that is neither good nor harm. If he fancies he is ploughing or sowing, gain is at hand. If he fancies he is reading or learning anything in divine books, much honour from God is
80 approaching for him. If he dreams he is in any fair place, vexation of mind is coming. If a man dreams that he cannot see, I advise him to fortify himself against his persecutor. If a man dreams that he has silk or muslin, at whiles it is good, at whiles deception. If a man dreams that he is defiled, that is good.
84 If one dream that he reposes magnificently, that is good. If a man dreams that he sees many swine together, then he may look out for trouble. If he fancies he sees or possesses many hens, that is good. If a man

fol. 152 b.

hæbbe . ꝥ bið Ʒod. Gýf man mæte ꝥ he henne æƷeru
 hæbbe . oððe ƷicƷe ne ðeah hým ꝥ. Gýf mon mete ꝥ
 he Ʒæt Ʒefeo . þonne mæg he penan þæf laðpendan
 feonðef him on neapýfte. Gýf mon mæte ꝥ he feola
 ftod horfa habbe . oððe Ʒefeo . afeftneffe hif Ʒoda ðæt
 tacnað. Gýf man mete ꝥ he feola Ʒofa hæbbe . Ʒod ꝥ
 býð . Gif him þince ꝥ he fceap pulliƷe . ne bið ꝥ
 Ʒod. Gýf man mæte ꝥ he Ʒipep ete . ne ðeah ꝥ. Gýf
 mon mete ꝥ he feala fpepa Ʒefeo æt famne . þonne
 býð ꝥ þæt he on hif feonðum hif Ʒillan Ʒeppyhð.¹ Gýf
 mon mete ꝥ he Ʒin ðrince hele him býð topeapð. Gýf
 man mæte ꝥ he býnnende canðele Ʒefeo oððe on handa
 habbe . Ʒod ꝥ býð. Gif him þince ꝥ he ele hæbbe oþþe
 mið fmyrƷe . micelne Ʒefean ꝥ tacnað æƷþer Ʒe her
 on Ʒopulðe Ʒe æfter.

ON² annihhte monan fæp to cýninge . Ʒ biððe þef þu
 pille . he ꝥ Ʒifeð ƷanƷ in to him on þa þriðða tibe
 þef ðeƷef . oðð[e] þonne þu Ʒýte ꝥ fæ fi ful. On .II.
 nihhte monan ƷanƷ þonne Ʒ býƷe land þæt þine ýlðpan
 æp ahton . þonne meht þu hit aléfan . Ʒ on .II. nihhte
 mona he³ býð Ʒod to fæþanne on oðer land . Ʒ Ʒýf
 to on þonne to Ʒiht lífe. On .III. nihhte monan fap
 þonne on þin land . Ʒ þu hýf þonne pel Ʒepalðeft . Ʒ
 fec þine ffeonde Ʒ hi beoð blýðe . Ʒ .III. nihhta mona
 býð Ʒod an to fíxanne. On .IIII. nýhta monan fibba
 þa cidenða men . Ʒ þu hie Ʒefibbaft . Ʒ on þone ðæg
 fec þine ffeond Ʒ þu hie Ʒemeteft . Ʒ hi beoð Ʒepalðne.
 Se .IIII. nihhta mona fe býð Ʒod þæm epƷendan hýf

¹ ꝥ þu opepymft ealle þine fýnð,
 T.

² The first few lines of this piece
 are found in an earlier form in MS.
 Cott. Tiberius A. iii. fol. 37 b. thus:
 —On anpe nihhte ealðne monan fap
 þu to cingē . biðe þæf þu pille he
 þe þæt Ʒifð . ƷanƷ into him on
 þa þriððan tibe þæf ðægēf . oððe

þænne þu pene ꝥ fæ fý full. On
 tpa nihhte monan fap to . Ʒ biƷe
 land ꝥ þine ýlðpan ahton . þonne
 miht þu hit alýfan. On .III. nihhte
 monan . fap þonne on þin land Ʒ þu
 hif pel Ʒepealtft . Ʒ fec þine ffeond .
 Ʒ hi þe beoð bliþe.

³ Read hit.

T. 38 a.

dreams he has or eats hens eggs, that avails nought.

84 If a man dreams he sees a goat, then he may reckon on the near neighbourhood of the evil being, the fiend. If a man dreams that he has many stud horses, or sees such, that betokens devastation of his goods. If a man dreams that he has many geese, that is good. If one
88 dreams he is pulling sheep, that is not good. If a man dreams he is eating pepper, that is of no consequence. If a man dreams he sees many spears together, then it shall come to pass that he shall wreak his vengeance on his enemies. If a man dreams that he is drinking wine, health is approaching. If a man dreams that he
92 sees or has in hand burning candles, that is good. If he fancies that he has oil, or is anointing with it, that betokens much joy, either here in this world, or hereafter.

When the moon is one day old, go to the king, and ask what you will, he shall give it: go in to him at the third hour of the day, or at high water. When the moon is two days old, then go and buy land that thy forefathers possessed formerly; then you may redeem it. And when the moon is two days old is a good time to travel abroad, and to take a wife with a view to lead a proper life. When the moon is three days old, then go to your land, and you will manage it well; and seek your friends, and they will be merry. Also when the moon is three days old, it is good to fish. When the moon is four days old, try to reconcile disputing men, and you will succeed; also on that day seek your enemies, and you will meet with them, and they shall be overmastered. When the moon is four days old is a good time for the ploughman to fetch out

fol. 153 a.

ful ut to done . ʒ þem ʒrūnderne hīf cƿeoru . ʒ þem
 cƿemen hīf cƿīnge to anʒīnnane . On .v. nihte monan
 ʒanʒ to þīnum þeahtere ʒ he þonne þe in eallum
 þīngum ƿel ʒeþenʒeð . ʒ fec on þone dæg þīne frend .
 ʒ fe þeo ftelað on þone dæg . ne ʒeahfað hīc manna .
 On .vi. nihtne monan dō þonne hīʒ on þīn beð .
 ðonne hafaft þu þæron nenīʒe ƿunelic faʒ . ac þu þer
 bȳft ʒefeonde he īf eac ʒoð cƿīcan on to tīmbʒane . ʒ
 eac ſcīpef tīmben on to anʒīnnanne . On .vii. nihtne
 monan biððe þīne laforð he þe feleð . ʒ ʒȳf þu ƿille
 fedan cynīʒaf bearn . oððe æðelef monnef ʒeleoð hīne
 in þīn huf ʒ in þīnef hīreðef ʒ fed hīne þonne bȳð
 þe þ ʒoð . Se .vii. nihta mona īf ʒoð on to fixīane ʒ
 æðelef monnef ƿerʒīlð an to manīanne .¹ Se .viii.
 nihta monan ʒeuntʒumað ne léofað he lange . ac he
 ȳf ʒoð on oðer land to feʒanne . ʒ ƿȳf to bʒī[n]ʒane .
 On .ix. nihtne monan feʒ to cynīʒef bene ʒanʒ in
 to hīm æt fulpe fēo . þonne bȳft þu ʒefunðful ƿȳð
 hīne . On .x. nihtne monan biððe ſpa hƿaf ſpa þu
 ƿȳlle . hȳt þe bȳoð ʒepe . Se .x. nihta mona he ȳf
 ʒoð to ftandanne mīð æðelum monnum . ʒ to ſƿpe-
 canne hymb heora ƿeorc . ʒ eac bȳfcop . an to cēfane .
 ʒ ealdorumen ʒ cynīʒaf . On .xi. nihta ealð mona fæʒ
 on ſpa hƿelce healfe mīððanʒearðef ſpa þu ƿȳlle . ne
 fceð þe nænīʒ ƿīht ne man [ne] dīor . ʒ he bȳð ʒoð
 an to cƿellanne mīcle fīxaf on fæ . On .xii. nihte
 monan bȳð ʒoð tō feʒanne oʒer fæ . ʒ on hīrð to
 feʒenne . ʒ æac to ʒepyʒīanne . On .xiii. nihte mone
 ælð fæʒ in nīpe huf . ʒ nīm eal² mīð þeo þīuo fata
 ful ælel ʒ meolce . ʒ hȳt bið æac ʒoð ceap to mīlcīan .
 On .xiiii. nihte monan īf ʒoð ælc ſelʒe to anʒīnnanne
 æʒefc . ʒ on nīpe hīreð to fæʒenne . ʒ ƿneofc to

fol. 153 b.

¹ Read nīmanne.| ² Read eac.

his plough, and for the grinder to begin with his quern, and for the chapman to begin his chaffer. When the moon is five days old, go to your counsellor, and he shall intercede well for you in all matters; and on that day seek your friends: and as for him who steals on that day, none shall hear of it. When the moon is six days old, put fresh hay on your bed, then, thereon, you shall have no lasting disorder, but you shall be in joy. This day is also good to build a church on, and also to begin building a ship. When the moon is seven nights old, request your lord, and he will grant your request; and if you propose to foster a royal child or a nobleman, fetch it to your household, and so foster it, it will be well for you. The seventh day of the moons age is good for fishing; and for taking a nobleman's bloodmoney. He who falls ill on the eighth day of the moons age, will not live long; but the day is good for setting out on a journey abroad, and for fetching a wife home. On the ninth day of the moons age, go to make request of the king, go into his audience hall before high water, and then you will be successful with him. When the moon is ten days old, ask what you will, it shall be promptly ready for you. The tenth day of the moons age is good for standing with noble men, and for speaking about their business; and also for choosing a bishop, and aldermen, and kings. When the moon is eleven days old, go to what quarter of the world you will, nothing shall harm you, neither man nor beast; and it is a good day to kill big fishes at sea. When the moon is twelve nights old, it is good to travel over sea, and to join a retinue, and to get a wife. When the moon is thirteen days old, go into a new house, and take also with you three vessels full of oil and milk; and it is also a good day to milk cattle. When the moon is fourteen days old, is good for beginning dyeing, and for joining a new household, and for ordaining a priest, and for a nun to receive

halgiene . ʒ nunnan haliz ʒef ʒo anʒone. On .xv. nihte monan . hȳf ʒoð ʒo fixianne . ʒ huntum heorʒaf ʒo fecanne . ʒ ʒilde fʒm. On .xvi. nihte monan ʒar ofʒer fæ . ʒ fite on þef fciʒef fõrð ftefna ðonne ʒefecef þu þ ʒand fpa þeo leoʒeft beoð . ʒ fʒeond ʒmdeft be- ʒeondan þæm fæ . ʒ he if ʒoð hoʒdeʒn on ʒo fcaʒiene . ʒ minʒer ʒo ʒereʒanne . ʒ ʒo fætenne. On .xvii. nihte mone ʒȳf þu ʒȳlle huf ʒimʒan . beʒ þ ʒimʒer:—

MS. Cott. Tiberius, A. iii. fol. 38 a.

fol. 38 b.

On anʒearðan ʒeare. Giʒ fe fõʒma þunõʒ cȳmð on funnan ðæʒe . þonne ʒacnað þ cȳnne¹ beaʒna cʒealm. Giʒ hit on monan ðæʒe þunʒiʒe þonne ʒacnað þ mi- celne blodȳʒe on fumʒe þeode. Giʒ hit on ʒiʒef ðæʒ þunʒiʒe . þ ʒacnað ʒæʒtma ʒefʒeʒʒunʒe. Giʒ hit on ʒoðnef ðæʒ þunʒiʒe . þ ʒacnað ʒand biʒencʒena cʒealm . ʒ cʒæʒʒiʒʒa. Giʒ hit on þunʒef ðæʒ þunʒiʒe . þ ʒacnað ʒiʒmanna cʒealm. Giʒ hit on ʒʒiʒeðæʒ þun- ʒiʒe . þ ʒacnað fæðeoʒa cʒealm. Giʒ hit on fæteʒnef ðæʒ þunʒiʒe . þ ʒacnað ðemena ʒ ʒereʒena cʒealm.

Ðonne fe mona bið acenneð on funnan ðæʒ . þ ʒacnað .iii. þiʒ on þam monþe . þ if ʒen . ʒ ʒmð . ʒ fmylʒnȳf . ʒ hit ʒacnað . nȳtena ʒæðla . ʒ manna ʒefȳnto ʒ hælo. Giʒ he bið o[n] monan ðæʒ acenneð . þonne ʒacnað þ þam þe akennede beoð fape . ʒ ʒeongʒa manna heaʒoð ece on þam monþe. Giʒ he biþ on ʒiʒef ðæʒ akenneð . þ ʒacnað eallum mannum ʒeʒean . ʒ ʒeongum ʒeompunʒe. Giʒ he bið on ʒoðnef ðæʒ akenneð . þ ʒacnað þ ʒefȳbfume ʒeʒaf ʒuniað beʒȳh holdum fʒeondum. Giʒ he on þunʒef ðæʒ bið acenneð þ ʒacnað cȳneʒa hælo þuʒh læceʒæʒte.² Giʒ he bið on

¹ cyme, MS.

| ² So MS.

the holy vestments. On the fifteenth day of the moons age it is good to fish, and with hounds to seek harts and wild swine. On the sixteenth day of the moons age, go beyond sea, and sit in the prow of the ship, then you will reach the land, according to your desire, and shall find friends beyond sea. It is a good day for examining the state of a store room, and for entering or founding a minster. On the seventeenth day of the moons age, if you have a wish to build a house, hale the timber.

In the present year if the first thunder comes on a Sunday, then that betokens that death of children is coming. If it thunders on a Monday, then that betokens much bloodshed in some nation. If it thunders on a Tuesday, that betokens failure of crops. If it thunders on a Wednesday, that betokens death of farmers and artisans. If it thunders on a Thursday, that betokens death of women. If it thunders on a Friday, that betokens death of sea beasts. If it thunders on a Saturday, that betokens death of judges and counts.

When the moon is new on a Sunday, that betokens three things in that month, rain, and wind, and mildness; and it betokens want of cattle, and health of men. If it is new moon on a Monday, it betokens diseases for such as are born that month, and young mens heads will ache. If it is new moon on a Tuesday that betokens joy to all men, but to young men lamentation. If it be new moon on a Wednesday, that betokens that peaceable men will be living among loyal friends. If it is new moon on a Thursday, that portends recovery of kings by means of leechcraft. If it

ƿriȝedæiȝ akenneð . þ̅ bið ȝoð huntod on þam monþe.
 Giſ he bið on fæteƿnef ðæiȝ akenneð . þonne tacnað
 þ̅ ȝeƿinn . ȝ blodȝýtaf . ȝ fe þe hiȝ mid fuðan ƿinde
 onȝinne þonne hæfð he fiȝe.

MS. Cott. Tiberius, A. iii. fol. 38 a.

On anpe nihte ealdne monan fe þe hine adl ȝeftan-
 deð . fe biðƿrecenlice ȝeftanden. Giſ hine on .ii. nihta
 ealdne monan adl ȝeftandeþ . fona he ariſeþ. Giſ hine
 on .iii. nihte ȝeftandeð . fe liþ fæfte . ȝ ſpýlt.¹ Giſ
 hine on .iiii. nihta ȝeftandeþ . fe bið ȝeſpenceð . ȝ
 þeah ariſt. Giſ fe mona biþ .v. nihta eald . þone man
 mæȝ ȝelacnian. Giſ he bið .vi. nihta ea[lb] . ȝ hine
 adl ȝeftandeð . fe biþ liſef. Giſ he bið .vii. nihta eald
 fe ſpinceað lange. Giſ he bið eahta nihta eald . ȝ hine
 adl ȝeftande . fe bið hƿaþe ſpeltende. Giſ he bið .ix.
 nihta eald . fe ſpinceað lange . ȝ þeah hƿæðere ariſeþ .
 ȝ eal ſƿa .x. ȝ .xi. Giſ he bið .xii. nihta fona he
 ariſeþ. Giſ he bið .xiii.² nihta eald . † .xv. † .xvi.
 † .xvii. † .xviii. † .xix. þ̅ bið ſpíþe ƿrecenlic on
 þam nihtum. Giſ he bið .xx. nihta eald . fe liþ lange
 ȝ ariſt. Giſ he bið .xxi. oððe .xxii. oððe .xxiii.
 fe liþ lange ȝ ſpinceað . ȝ ariſt. Giſ he bið .xxiiii.
 nihta fe liȝð fæfte. Giſ he biþ on .xxv. nihta . ƿre-
 cenlice fe bið ȝeftanden. Giſ he biþ ȝeftanden þonne
 fe mona býþ . xxvi. oððe .xxvii. oððe .xxviii. oððe
 .xxix. nihta eald . fe ariſeþ. Giſ he biþ on .xxx.
 nihta ealdne monan . ȝeftanden . uneaðe he ȝeƿyppð
 ȝ þeah ariſeþ.

¹ ſmýlt, MS.

| ² So xiii. is omitted.

is new moon on a Friday, there will be good hunting that month. If it is new moon on a Saturday, that betokens fighting and bloodsheds, and the man who begins that game with the south wind will have the victory.

When the moon is one day old, he who is attacked by sickness will be perilously bestead. If sickness attacks him when the moon is two days old, he will soon be up. If it attacks him when the moon is three days old, he will be fast bedridden, and will die. If it attacks him when the moon is four days old, he will have a hard time of it, and yet shall recover. If when the moon is five days old, he may be cured. If it is six days old, and sickness comes on him, he will live. If it be seven days old, he will be long in a bad way. If it be eight days old, and disease attacks him, he will die soon. If it be nine, ten, or eleven days old, he will be ill long, and notwithstanding recover. If it be twelve days old, he will soon be up. If it be fourteen nights old, or fifteen, or sixteen, or seventeen, or eighteen, or nineteen, there will be great danger on those days. If it be twenty days old, he will be long abed, and recover. If it be twenty one, two, or three, he will lie long in sickness, and suffer, and recover. If it is twenty four, he will keep his bed. If it is twenty five, he is perilously bestead. If he is attacked when the moon is twenty six, seven, eight, or nine days old, he will recover. If he is attacked when the moon is thirty days old, he will hardly recover, and yet will leave his bed.

MS. Cott. Tiberius, A. iii. fol. 30 b.

Glossing a Latin text.

ðe obſeruatiōne lune & quæ cauenda ſint.

Mona fe ſorma on eallum þingum donðum nýtlíc
ýf. cild acenned bið mære . glæp . piſ . geſtærlæped .
on pætere gedýrped ƿiſ he ætƿint . lang liſe he bið .
mæden acenned unƿemmed clæne . milde . plitig . ƿepum
gelicgende . rihtlice toſcedenne . on ætƿearðan ylde
heo bið on bedde lange licgende . tacen heo hefð on
muðe . oððe on [oƿer] bƿuan .¹ fe þe lið² lange he
aðlað .³ ſƿa pæt ſƿa hine ſƿeƿnað on bliſſe hit bið
ƿepýrped . ƿor þi ne ýfel felðan ƿoð hit ƿetacnað . ƿ
bloð lætan oððe ƿanian ealne ðæg . mona ƿoð ýf.

fol. 31 a.

Mona fe oðer on eallum þingum toðonðum nýtlíc
ýf . biegan . fýllan . ſcýp aſtigā . cild acenned piſ .
milde . ƿeap . gefælig . mæden eallſƿa . fe þe lið naðe
acorpað . ſƿeſen næfð ƿeƿremincge . nýf na ƿoð mona
bloð ƿanian.

Mona fe ðriðða ƿeorca onginna na ƿeðaranaþ .
butan þ bið ƿeedcenned ſciƿician . nýtenu týmian .
bapaf fýpan . ƿƿrctun na ſap þu ƿorþi ýdele ƿýrta
beoð accennede þ bið ƿorſtolen naðe hit⁴ bið fundon .
fe þe gelið naðe he hamacgað . oððe lan[ge] ƿræced-
nýffe he þolað . cild acenned ƿeþancfull⁵ ƿrædiƿ be
þingum ƿremedum . felðan he bið eald . unƿoðan ðeaðe
he ſƿýlt . meden eallſƿa . ƿ ƿeſƿincful . ƿeala ƿeƿa ƿe-
pilað . ƿ heo ne bið eald . ſƿeſen ýdel ýf . niſ na ƿoð
mona bloð lætan.

Mona fe ƿeorþæ ƿeƿcu onginna . cildru on ſcole
betæcen nýtlíc⁶ ýf . fe þe flæhð ƿaþe [bið] funden .

¹ Thus elsewhere for *supercilio* in
this piece.

² bið, MS.

³ hanðlað, MS.

⁴ he, MS.

⁵ For *animosus*.

⁶ nýtlíce, MS.

The first moon *of the lunar month* is useful for all purposes. A child born on it will be illustrious, clever, wise, booklearned ; endangered on water ; *from which* if he escapes he will be long in life. A maiden then born will be pure, chaste, mild, handsome, acceptable to the men, of a right discrimination. In the latter part of her life she will lie long abed. She will have a token on her mouth or eyebrow. He who takes to his bed that day will be long ill. Whatever a man dreams will be turned to bliss, since not evil *or*^a seldom *but*^a good it betokens. It is a good moon, all day, for bloodletting or withdrawing.

The second moon is useful for all purposes : to buy, to sell, to go aboard ship. A child born on it will be wise, mild, astute, lucky. A maiden in like manner. He who takes to his bed will soon recover. A dream hath no fulfilment. This moon is not good for drawing off blood.

The third moon is not good to begin works, except to root out what is grown up again : to tame cattle, to castrate boars ; do not sow a garden that day, since idle worts will be produced. What is stolen will be quickly found. He who takes to bed will quickly be up again, or will suffer long inconvenience. A child born that day will be *spirited*, greedy of others property : rarely he will become old ; he will die by a bad death. A maiden likewise, and she will be laborious ; she will want many men, and she will not be old. A dream is vain. It is not a good moon to let blood on.

The fourth moon is useful to begin works ; to put a child to school. He who absconds will quickly be found.

^a Necessary emendations.

fe þe lýð nað[e] he spýlt oððe uneaþe he ætþint . fe þe
bið acenned¹ forlizenðe . gear tpeþfe ȝif he [æt]þint
pæliȝ he bið . fræcednyffe he hæf[ð] . mæden þ̅ felfe .
fpeþen² fpa pæðen fpa ȝoð fpa ýfel ȝefnemminȝe hit
hæfð . fram tid[e] þæpe fýxtan oð nōn ȝoð mona blod
lætan.

Mona fe firta þu na felle ofþunga³ forþi aðfape
fe þe flýhð⁴ naðe he bið ȝecýðð deað . oððe ȝerþiðan
he bið ȝecýrped . ftale earfoðlice bið funden . cild
acenned uneaðe ætþint . æfter fif gear oft unnýtt
spýlt . mæden pýrft fpelt . for þi yfeldaða⁵ ȝ pýrt-
ȝælfte⁶ fe þe ȝelið he fpelt . fpeþnu⁷ ȝefnemminȝe
habbað . nif na ȝoð mona blod lætan.

fol. 31 b.

Mona fe fixta . ftalu bið funden . fe þe ȝelið lange
ȝ hðelice he aðlað . fe þe bið acenned þrifte . mæpe .
fpiðe aberð . ȝif⁸ he gear niȝontýne ætþint ȝefæliȝ
he bið . tacn hefð on fpiðþam⁹ handu . mæden acen-
ned clæne . þerum ȝeþeme . andfæncȝe on eallum
ȝoðum . fpeþne fint ȝeriffe nelle þu aþpeon . nýf na
ȝoð mona blod lætan.

Mona fe fýoroða . blod lætan lac¹⁰ niman . temian .
hælan . ȝoð ýf flema bið ȝemet . þyfð ȝeftþanȝað .
cild acenned fnoter . ȝemenðful . ftþanȝ . ȝelæped .
fteþpif . foðfæft . luppende . tacn on andþlitān . mæden
felafpecol . þerum ȝfæncȝe . tacn¹¹ on ofþþrupe
fpiþþan ȝ on bneofte pýnftþan . feoc mid læcedomum
bið ȝeheled . fþæþna ȝeriffe fýnt . oft late . oð æþen
ȝoð mona blod lætan.

¹ acennð, MS.² fpeþne, MS.³ For *sacramentum*.⁴ Interpreting *fugit*, an error for
fecit (*fecerit*).⁵ *malefica*.⁶ *herbaria*.⁷ fint, added MS.⁸ þif, MS.⁹ So MS.¹⁰ For *medicare*.¹¹ tanc, MS.

He who takes to his bed will quickly die, or scarcely escape. He who is born that day will be a libertine; if he escapes for twelve years he will be rich; he will have vexations. A maiden the same. A dream, whether good or bad, will have no fulfilment. From the sixth hour (12) till noon (3) it is a good moon for bloodletting.

The fifth moon. Take no oath^a on it; since he who commits perjury will soon be announced dead, or will be brought back in bonds. A theft will not easily be discovered. A child born on it will not easily escape; after five years he often dies useless. A maiden will die worst, for she will be a witch and an herborist. He who takes to his bed on it will die. Dreams have fulfilment. It is not a good moon for letting blood.

The sixth moon. A theft will be found out. He who takes to his bed will be long and not acutely ill. He who is born on it will be bold, illustrious, very astute; if he escapes for nineteen years he will be happy. He will have a mark upon his right hand. A maiden born on it will be chaste, agreeable to the men, acceptable to all the good. Dreams are certain; reveal them not. It is not a good moon for bloodletting.

The seventh moon is good for letting blood, taking presents, taming, healing. A fugitive will be caught. Theft gets strong. A child born on it will be prudent, of good memory, strong, learned, literate, truthful, loving; will have a mark on his forehead. A maiden will be loquacious, agreeable to men; will have a mark on her right eyebrow, and on her left breast. A sick man will be healed by leechdoms. Dreams are certain, but often late of fulfilment. Till even it is a good moon for bloodletting.

^a To make any sense, it was necessary to follow the original Latin.

Mona fe ehtoða . fædu on eorðan fendan . beon apendan fram ftope to ftope Ʒod hit Ʒf . ftalu na bið funden . cild acenned uncuð . ftranƷ . friðe he bið ƷedýrƷed on Ʒætere Ʒeriflice . tacn hæfð on fidan friðƷan . mæden tacn on oferbƷape friðƷan . ofc Ʒ if¹ mære . nýtllice . fceamƷæft² anum Ʒere oðhýlde heo ne bið . fƷefen Ʒaðe Ʒerýrð Ʒerýlb . Ʒode betæc fe þe Ʒelið . Ʒaðe fƷýlt . ealne ðæg Ʒod mona blod lætan .

Mona fe niƷoþa . on eallum intingum todonðum Ʒod Ʒf . Ʒýrtun ðon . fe þe flýhð Ʒaþe bið funden . feoc Ʒaþe Ʒerýrð . cild acenned coriƷefælig .³ Ʒear . ftranƷ .⁴ fmýlte . he bið Ʒefpencet oð Ʒear feofone . tacn on friðƷan hand . Ʒýf he þƷutiz Ʒeara leofoð Ʒælig he bið . mæden carful þancful nýtrýrþe . clæne . tacn ealƷra cnara⁵ hæfð fƷæfen⁶ Ʒaþe hit Ʒerýrð . bediƷla . nýf⁷ na Ʒod mona blod lætan .

Mona fe teoða on eallum þingum todonðum Ʒod . on huf niƷe inƷaran cildru on fcole betacen . cild acenned Ʒimeleaf . Ʒefpincful on ƷorƷan ýlde . mæden milde . ƷulteƷeftre⁸ þƷurh ýlde bed Ʒ bed heo ðeð . fe þe Ʒelið Ʒaðe he ftýrð oððe ƷenunƷe he ariƷeð . fƷefna ýdele fint . fram tide þære fýxtan [oð] æfen Ʒod mona blod lætan .

Mona fe ændleƷta Ʒýlbæða biððan . treopa ceorƷan .⁹ beon inƷarian . nýtlie Ʒf . cild acenned Ʒeallende . abereð . modful . on langƷære ýlde bet he ðeð . mæden tacn on anƷitan Ʒ on bƷeofte hæbende . Ʒif heo bið . clæne . on ýlde unƷodum ðeaðe heo fƷýlt . feoc lang

¹ hif, MS.

² fceamƷæft, MS.

³ For *granosus*, a misreading for *gratiosus*.

⁴ fpanƷ, MS.

⁵ cnapa, MS.

⁶ fƷæfnen, MS.

⁷ Ʒf, MS.

⁸ For *letifica* as *lanifica*.

⁹ ceoppa, MS.

The eighth moon. It is good on it to commit seeds to the earth, to change bees from place to place. A theft will not be found out. A child born on it will be strange, and strong. He will be much endangered, especially on water. He will have a token on his right side. A maiden will have a token on her right eyebrow. She often also is illustrious, useful, modest; she will not be content with one man. A dream will soon be fulfilled. Commend to God one who takes to his bed, he will soon die. All day it is a good moon for bloodletting.

The ninth moon is good for all purposes: to make a garden. He who runs away will soon be found out. A sick man will soon recover. A child born on it will be rich in grain, acute, strong, serene; he will be troubled for seven years; will have a mark on his right hand. If he lives for thirty years he will be rich. A maiden will be careful, thoughtful, useful, chaste; will have a token as a boy has. A dream will come soon to pass: conceal it. It is not a good moon for bloodletting.

The tenth moon is good for all undertakings: to enter on a new house, to send children to school. A child born on it will be careless, laborious, in the earliest age. A maiden will be mild, a teaser of wool, in her age she will do better and better. He who takes to his bed will soon die, or soon get up. Dreams are meaningless. From the sixth hour (12) till evening this moon is good for bloodletting.

The eleventh moon is useful for praying for benefits, for cutting trees, for attacking bees. A child born on it will be fervid, crafty, moody; in length of days he will act better. A maiden will have a mark on her forehead, and on her breast. She will be wise, and chaste. In her old age she will die by a bad death. A sick man

adlað¹ oððe ræðlice arift.² fpefen³ betpuh feopep
ðagaf Ʒepýrð. beo hit.⁴ ealſpa Ʒoð mona nýf blod
lætan.

Mona fe tpepeta on eallum peorcum nýtlic ýf fapan.
pif læðan. pæƷ fapan. cild acenned. Ʒoð. luſlic.
tacn on handa fpiþpan hæfð. oððe on cneope. fpe-
cenful. mæðen tacn on breofte hæfð. plitiz. ac na
lanƷ hif heo aþrýcð. feoc oððe he lanƷe lið. oððe he
fpýlt. fpefen⁵ ýf Ʒepif. orforh beo þu. ealne ðæg
Ʒoð ýf mona blod lætan.

Mona fe þpeotteoþa fpeacenful to anƷennene þinc.
ne þu mið fpeonðum na flit. fe þe flehð paþe bið
funðen. cild acenned þancfull. tacn abuta eagan hæb-
bende. þpifte. peaful. oþermoð. him fýlfum Ʒelici-
Ʒende. na lanƷe ne leoƷað. mæðen tacn on neccan
hæfð oððe on þeo. oþermoðiz. þancfull. þpifte on
lichaman mið manegum perum. paþe heo fpilt. feoc
paðe ætpint oððe lanƷe he adlað.⁶ fpefn binnan ðagum
niƷon bið Ʒefýlled. fpan tibe þepe fýxtan Ʒoð mona
blod lætan.

Mona fe feopepteoðe eallum Ʒoð⁷ þingum Ʒoð.
þeapaf biƷƷan. pif læðan. cildþu on fcole betæcan.
cild acenned ceapman. tacn abutan eagan oððe on þeo
hæfð. þpifte. moðiz. him filþan licizende. paðe fpelt.
mæðen tacn on neccan hæfð. moðiz ðýpfiz. manega
peraf Ʒepilnizende. [paðe] fpilt. feoc Ʒif [no] paðe
ƷeƷepþð. fpefen on fceortum tīman ƷefþemminƷe
hæfð. liflic ýf mona blod lætan.

Mone⁷ fe fīfteoða Ʒepitnýffa fýllan hit niſ tpm.
cild acenned fpeacenful. tacn on eaxle pinſþpan hæfð.

¹ andlað, MS.

² arif, MS.

³ fpeþne, MS.

⁴ beo þu, *esto*, MS.

⁵ fpeþne, MS.

⁶ hadlað, MS.

⁷ *So*.

will be long ill, or quickly get up. A dream will come to pass within four days. Be it so. It is not a good moon for bloodletting.

The twelfth moon is profitable for all occupations ; to sow, to get married, to travel. A child born on it will be good, amiable ; will have a mark on its right hand, or knee ; will fall into dangers. A maiden will have a sign on the breast, will be pretty ; but will not live a long life. A man falling sick on this moon will lie long in his bed or die. A dream on this moon is certain : be without anxiety. All day it is a good moon for letting blood.

The thirteenth moon is perilous for beginning things. Dispute not this day with thy friends. The fugitive will quickly be discovered. A child born will be plucky, having a mark about his eyes, bold, rapacious, arrogant, self pleasing ; will not live long. A maiden will have a mark on the back of her neck, or on the thigh ; will be saucy, spirited, daring of her body with many men : she will die soon. A man fallen sick on this moon will quickly escape, or be long ill. A dream will be fulfilled within nine days. From the sixth hour (12) it is a good moon for bloodletting.

The fourteenth is good for all purposes ; to buy serfs, to marry, to put children to school. A child born on it will be a chapman, will have a mark about his eyes or on his thigh, be bold, moody, self willed ; will quickly die. A maiden will have a token on the back of her neck, be moody, daring, having a will for many men ; will soon die. One fallen sick, if he is not soon convalescent, —. A dream will have accomplishment in a short time. It is as much as life is worth to let blood on this moon.

The fifteenth moon. It is not safe on it to bear testimony. A child born on it will be in peril ; have a mark

[milde] . cumliðe . f̃ræcedniſſe hæfð of ýfen¹ oððe on
pætere . mæden ſcamfæſt . gefpincful . clæne . pærum
zelicgende . feoc ȝif heo æfter þrum ȝaȝum na ariſt .
he bið gefpencet . ſpefn na ðepað . na ýf ȝod mona
bloð lætan.

Mona fe fýxteoða nanum þingum nýtlíc² [nýmþe]
ftalum . fe þe apeg ȝerit ðeað he bið ȝecyð . cild
acenned cumliðe . þancful³ ftaðolfæſt . [on] ýlde be-
tere ȝ betere . tacn [on] anfine hæfð . mæden tacn
on fidan fpiðpan . abered . eallum ȝeluſað . feoc [eal
ſpa] heþ beforan . ſpefen æfter langum tīman bið
ȝefýlled ȝ facn bið . ȝod ýf mona bloð lætan.

Mona fe feoronteoða . nan ýf ȝefæliȝra onȝinnan
ſapan cildru on ſcole betæcan . cild acenned f̃ræcenful .
f̃reonð . healð⁴ abered . piſ . ȝeftæflæred . þriſte . foð
fæſt . mæden porðum ȝelæred . on eallum þingum
nýtlíc . clæne . pæliȝ . feoc lange aðlað . ſpefen⁵ þaðe
ȝepyh[ri]ð . no ýf ȝod mona bloð lætan.

Mona fe ehteoða eallum todo[n]dum nýtlíc² ȝe-
macan on huſe ȝelæðan . cildru on huſ oððe on ſcole .
cild acenned [un]oſercumen . tacn abutan cneop hefð .
unȝedeſe . oſermოდ . ſelaſp̃recol . mæð[en] tacn eal
ſpa⁶ cild . clæne . gefpincful . ȝehealdend . on eſtran
ýlde betere . feoc þaþe ariſt . ſpefen binnan ȝaȝum
tyn beoð⁷ ȝefýlled . ealne ðæg ȝod mona bloð lætan.

Mona fe niȝonteða e[a]llum þingum todondum nyt-
lice .⁷ cild acenned milde . abered . fpiðe piſ . pexende
betere ȝ betere . tacn on oſerþrupe . mæden eal ſpa

¹ So.

² nýtlíce, MS.

³ þancul, MS.

⁴ amicabilis.

⁵ ſpeſne, MS.

⁶ oððe, MS., glossing *ut as aut.*

⁷ So.

on his left shoulder ; be kind, hospitable, run risk of iron or of water. A maiden will be modest, painstaking, chaste, acceptable to the men. One fallen sick, if not recovered after three days, will have a hard time of it. A dream this day does no harm. It is not a good moon for bloodletting.

The sixteenth moon is profitable for nothing but for thieving. He who gets away will be announced dead. A child then born will be hospitable, energetic, steady, in his age better and better ; will have a token on his face. A maiden will have a token on her right side, be quick witted, loved of all. The sick as above. A dream will be fulfilled after a long time, and be a deception ? Tis a good moon for letting blood.

The seventeenth moon. None is better for beginning to sow, or for putting children to school. A child then born will be imperilled, be amicable, sharp, wise, book-learned, bold. A girl learned in words, handy at all things, rich. A sickened man will long be ill. A dream be early fulfilled. It is not a good moon for letting blood.

The eighteenth moon is useful for all undertakings. To bring ones mate home, to put out children to house or to school. A child then born will be invincible ; will have a token about his knee, be restless, proud, loquacious. A girl will have a token likewise ; be chaste, laborious, saving, better in later age. A sick man will early get up from his bed. A dream within ten days will be fulfilled. All day it is a good moon for bleeding.

The nineteenth moon is good for all purposes. A child born on it will be mild, cunning, very wise, growing better and better ; will have a mark on his eyebrow. A

fol. 33 a.

fpa cnapa¹ on anum pepe eðhýlde² heo ne bið . feoc
 raðe Ʒepýrþð þurh læceƷæƷt . fpeƷen³ binnan Ʒif
 ðaƷum Ʒeopenud bið . ƷƷam tibe .I. oð ða niƷoden nýf
 na Ʒoð mona bloð lætan.

Mona fe tƷpentizop̃a eallum þingum ýdeluƷt ýf . cild
 acenned ýrðlineƷ . Ʒep . mæden ealfpa . ƷeƷaf Ʒopho-
 Ʒað . feoc lanƷe adlað . raða na aƷifð . fpeƷen na to
 ƷeleƷenne . nýf na Ʒoð mona bloð lætan.

Mona fe an Ʒ tƷpentizoð̃a unnytl̃ice to Ʒýrcenne
 butan ƷƷurðƷýrhtan⁴ Ʒ [Ʒif] þu fýlƷt na undeƷƷeƷt
 eƷt . ftalu raðe bið Ʒunden . cild acenned Ʒefi[n]cƷul .
 mildheop̃t . ƷeftæƷlæƷed . Ʒel ðonde . mæden taen on
 neccan oððe on bƷeoƷte ƷiþƷan . ƷefƷincƷul . clæne .
 on eallum ƷeluƷoð . anum pepe oðhelde . feoc eapƷoðlice
 ætƷint . oððe raðe he ƷƷýlt . fpeƷen ýdele fýnt . oð þa
 þƷiððan tibe Ʒoð ýf mona bloð lætan.

Mona fe tƷpa Ʒ tƷpentizoð̃e . nýtl̃ice biƷƷan þeapaf .
 cild acenned læce . mæden ealfpa . þeapƷena . feoc raðe
 bið ƷeftƷanƷoð nýtl̃ic ýf mona bloð lætan . fpeƷna
 ƷeƷiffe beoð . Ʒif hi beoð Ʒehealdene on Ʒemýnde.

Mona fe þƷi Ʒ tƷpentizoð̃a eallum toðonðum nýtl̃ic .
 cild acenned Ʒolclic . mæden þancƷul . feoc lanƷe he
 adlað oððe raðe ƷƷýlt . fpeƷen na to ƷelyƷenne na on
 mode to healðenne . oð ða fýxtan tibe Ʒoð mona bloð
 lætan.

Mona fe ƷeopeƷ Ʒ tƷpentiz[oz̃a] to onƷinnenne þinc
 nýtl̃ic . cild acenned Ʒinnende . mæden ftƷanƷ . feoc
 raðe he ƷƷýlt . fpeƷen nahƷt ýf . on uhtan Ʒoð mona
 bloð lætan.

¹ cpapa, MS., the second time.² heðhýlde, MS.³ fpeƷne, MS.⁴ gladiatoribus.

girl as a boy : content with one man she will not be. A sick man will soon recover by medicine. A dream within five days will be explained. From the first hour (6) till the ninth (3) it is not a good moon for bleeding.

The twentieth moon is vain for all things. A child born on it will be a peasant, sharp. A girl similarly ; she will disdain men. A sick man will long be ill, will not be up soon. A dream is not to be believed. Tis not a good moon for bloodletting.

The one and twentieth moon is useless for work except for armourers, and if you give you will not receive again. A theft will quickly be discovered. A child born will be laborious, mild of heart, book learned. A maiden will have a mark on the back of her neck or her right breast, be fond of toil, chaste, loved of all, content with one man. A sick man will hardly escape or early die. Dreams are vain. Till the third hour (9) tis a good moon for bloodletting.

The two and twentieth moon is good for buying villans. A child then born will be a doctor ; a maiden likewise : and poor. A sick man will soon be strengthened. It is a proper moon for bleeding. Dreams are certain of fulfilment, if you bear them in mind.

The three and twentieth moon is good for all operations. A child then born will be like the rest of us. A maiden spirited. A man falling sick will long be ill or die. A dream is not to be believed, or held in memory. Till the sixth hour (12) it is a good moon for bleeding.

The four and twentieth moon is useful for beginning things. A child then born will be a combatant. A girl strong. A man fallen sick will die soon. A dream is naught. Early in the morning it is a good moon for letting blood.

fol. 33 b.

Mona fe ƿif ɥ ƿpentɪ[ʒoða] huntopaƿ beʒan nytlīc .
cild acenned ʒrædiʒ . mæden ʒrædiʒ . pullteƿeƿte .
feoc binnan þrum daʒum cuð bið fe ðæg . ƿfeƿne bin-
nan niʒon daʒum ƿƿutole beoð . ƿƿam þæpe fýxtan
tiðe oð nōn ʒoð mona blod lætan.

Mona fe fýx ɥ ƿpentɪ[ʒoða] cild acenned ʒeminðiʒ .
mæden ʒeradoð . feoc ƿaðe he ƿýlt . ƿfeƿen ƿa heƿ
beƿoran . ƿƿam undeƿ[n] tið oð nōn nýf na ʒoð mona
blod lætan.

Mona fe feoƿon ɥ ƿpentɪ[ʒoða] cild acenned fnoƿeƿ.¹
mæden ƿýrðƿul . ƿif . feoc leoƿað . ƿfeƿenu habbað
ʒeƿnemmīncʒe . naht ne ðeƿiað . ealne ðæg ʒoð mona
blod lætan.

Mona fe eahta ɥ ƿpentɪ[ʒoða] cild accenned ʒeƿinc-
ful . on eallum ʒeleaƿful . mæden ʒehýƿfum . ʒeƿipe .
feoc ƿaðe ʒeeþrað . ƿfeƿnu ƿa heƿ beƿoran . ƿƿam
nonƿiði oð aƿen ʒoð mona blod lætan.

Mona fe niʒon ɥ ƿpentɪ[ʒoða] cild acenned ʒeleaƿful
ɥ ƿice . mæden ƿif ɥ ƿæliʒ . ƿfeƿnu ʒoð ɥ ʒeƿiff . eal-
ƿa ʒoð mona blod lætan.

Mona fe þƿutɪ[ʒoða] cild acenned ʒefæliʒuƿt . milðe .
mæden ʒefæliʒ . ʒeþpæpe . feoc ƿƿin[c]ð ac he leoƿað
ƿfeƿnu binnon þrum daʒum beoð onƿƿiʒene hƿilan to
ƿaƿmienne . nýf na ʒoð mona blod lætan.

endiað ƿfeƿnu danieliƿ [þæf] ƿitiʒan.

¹ fnoƿeƿ, MS.

The five and twentieth moon is good for starting a hunting. A child then born will be greedy. A girl greedy, and a wool teaser. A sick man within three days—the day will be known. Dreams will be made plain within nine days. From the sixth hour (12) till noon (3) it is a good moon for letting blood.

The six and twentieth moon. A child then born will have a good memory. A maiden be quick. A man fallen sick will early die. A dream as above. From forenoon till noon (3) it is not a good moon for bleeding.

The seven and twentieth moon. A child will be prudent; a girl worshipful and wise. A sick man will live. Dreams have fulfilment; they do no harm. All day tis a good moon to let blood.

The eight and twentieth moon. A child born will be laborious, credulous in all things. A maiden obedient, true. A sick man soon gets well. Dreams as above. From noon (3) till evening it is a good moon for bleeding.

The nine and twentieth moon. A child born on it will be credulous and powerful. A maiden wise and wealthy. Dreams are good and sure. Also tis a good moon for bleeding.

The thirtieth moon. A child born on it will be very prosperous, and mild. A maiden prosperous, tractable. A sick man will have a hard time, but will live. Dreams will explain themselves within three days, sometimes as warnings. It is not a good moon for letting blood.

MS. Cott. Tiberius, A. iii., fol. 25 b.

De fonniorum diuerfitate fecundum ordinem abcdarii danielif prophetæ.

So MS.

be fpepena miſtlicneffe æfter endebyrdneffe danielif þr pitegan :

So MS.

fuḡelaſ on ſpepenum fe þe ʒeſyhbð ʒ mið him pinnaſ
ſaca ſume hit ʒetacnað. fuḡelaſ on ſpepnum ʒeron
ʒeſtreon hit ʒetacnað. fuḡelaſ ſum þincʒ fram him
ʒeʒupan hearm¹ hit ʒetacnað. aſſan oððe netenu
ʒeſihð ʒylt ceapeſ hit ʒetacnað. pæpnu on ſpæpnum
beran bepepunge hit ʒetacnað. aſſan etan ʒeſpinc
hit ʒetacnað. aſſan cliþiende oððe untienðe ýpnan
ſume ſace pýðerppýrdneffe hit ʒetacnað. fuḡeleſ ſceot-
tende² ʒeſihð feonda ýfele ſpnece hit ʒetacnað. treop
mið pæftme ʒeſihð ʒeſtreon ʒepilnode hit ʒetacnað.
treop upp aſtiʒan ſumne pýrðſcype he beʒýt. peðer
hluttor ʒeſihð ceapeſ peþþrunge hit ʒetacnað. fram
pýlðeorum fe þe hine ʒeſihð ehtan fram feondum he bið
opepſiðeð boʒan bendan oððe plan aſendan ʒeſpinc oððe
anʒſumnyffe ʒe[taçnað]. pinʒ on ſpepnum ʒeſihð ftope
ʒepilnode hit ʒe[taçnað]. pinʒ on ſpepnum undeppon
capleaſte ʒe[taçnað]. pinʒ fýllan hearm ʒe[taçnað].
ʒold on ſpepnum hanðlian forðunge ceapeſ ʒetacnað.
permod ðpincan ſace hepiʒe hit ʒe[taçnað]. eced ðpincan
on ſpepnum untpumnyffe ʒe[taçnað]. ʒapclipan
etan æpenðe fullic ʒe[taçnað]. hpiʒe oððe beophhte
hine ʒeſepýðan pýnſumnyffe ʒe[taçnað]. epian fe þe hine
ʒeſihð ſpincu mæfte him onʒean cumað. beapð him
beon beſcopen heorm hit ʒe[taçnað]. bpaccaſ on ſpep-
num ʒeſihð eapleaſte ʒe[taçnað]. on polan ſittan
ſpicunʒe ceapeſ hit ʒe[taçnað]. pilðe hine ʒeſihð un-
trumnyffe ʒe[taçnað]. eorpaſ ſtranʒe habban pexinʒe

fol. 26 a.

So MS.

¹ heappan, MS.

| ² bullientes, Lat.

The Saxon glosses some Latin.

A BOOK OF DREAMS BY THE PROPHET DANIEL.

In dreams to see fowls that quarrel, betokens some dispute. In dreams to catch fowls, betokens profit. To see fowls snatch something from the dreamer, betokens harm. To see asses or beasts, betokens crime in conduct of business. To seem to bear weapons in dreams, betokens cause for weariness. To see asses eat, betokens toil. To hear asses braying, or see them loose and running, betokens dispute and contrariousness. To see men shooting fowls, betokens evil speech of enemies. To see a tree in fruit, betokens a wished for profit. To be climbing a tree, indicates some coming honour. To see clear weather, betokens a furthering of traffic. He who sees himself pursued by wild beasts, will be overcome of his enemies. To bend a bow or send an arrow, betokens toil or anxiety. To see a ring in dreams, betokens a desired place. To receive a ring in dreams, betokens freedom from care. To give a ring, betokens harm. To handle gold in dreams, betokens furtherance of trade. To drink wormwood, betokens a serious dispute. To drink vinegar in dreams, betokens indisposition. To eat agrimony, betokens a disagreeable message. To dress oneself up bright or white, betokens satisfaction. For him who sees himself ploughing, very great toils are coming on. To have a shorn beard, betokens harm. To see breeches^a in dreams, betokens freedom from care.^b To sit on a foal,^c betokens cheating in trade. To see oneself a brute, betokens illness. To have strong

^a Braccus, Lat.^b Reading capleafte.^c Bordore, Lat.

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p̃t, MS.

h̃t ȝe[taenað]. p̃lde ðeop̃ t̃emian fe þe hine ȝefihð
 ȝýfe oððe þanc p̃ðerpinnaena ȝe[taenað]. p̃lde ðeop̃
 ȝnnende. ȝefihð fume ȝeðp̃æfðñýffe ȝe[taenað]. on
 beþe hine þpean anxfumneffe ȝe[taenað] ȝebyrðne
 hine ȝefihð ȝl̃æncȝe ȝetaenað. oþerfloþ h̃t ha[b]ban
 bliffe ȝe[taenað]. oþerfloþ bleoþah habban æpenðe
 fullic ȝe[taenað]. ȝeþeohtu oððe heþene ȝefihð bliffe
 on openum h̃t openað. butep̃an etan æpenðe¹ ȝoð
 ȝe[taenað]. oxan ȝp̃afienðe ȝefihð fiȝe ceapaf ȝe[tae-
 nað]. oxan flapenðe ȝefihð ȝp̃elñýffe ceapef ȝe[taenað].
 p̃lde ðeop̃ fp̃recenðe ȝefihð t̃eonan heþiȝe ȝe[taenað].
 m̃ð p̃occe beon ȝefc̃p̃oð op̃foþhñýffe ȝe[taenað]. c̃ýne-
 helm ȝep̃lcef þ̃nȝef onþon bliffe h̃t ȝetaenað. blindne
 fe þe hine ȝefihð lett̃incȝe ȝe[taenað] heoþen h̃genne
 ȝefihð fume unþ̃ihtp̃iþñýffe on eallum ymbh̃p̃p̃f̃te on-
 ȝean cumen. h̃p̃eþh̃pettan oððe c̃ýp̃f̃e ȝefihð on fp̃eþ-
 num untr̃um̃ñýffe ȝe[taenað]. p̃ex ðp̃iȝe etan faca
 m̃ð unȝecoplicum ȝe[taenað]. culþ̃p̃an ȝefihð fume
 unpoþñýffe ȝe[taenað]. on c̃peap̃teþne fe þe hine ȝefihð
 fume cap̃fulneffe oððe t̃eonan ȝe[taenað]. heaþoð p̃t
 habban ȝef̃t̃reon ȝe[taenað]. heaþoð him beon ȝefc̃open
 heap̃m ȝe[taenað]. m̃ð ȝefc̃ý ñp̃um beon ȝefc̃oð ȝef-
 t̃reon of unȝep̃eneðum ȝe[taenað]. m̃ð ȝefc̃ý ealðum
 beon ȝefc̃oð fp̃icunȝe ȝe[taenað]. fp̃ic̃ýnȝaf ȝað̃p̃ian
 oððe p̃ýp̃cean ȝef̃p̃inc h̃t ȝetaenað. hundaf beoþc̃ýnde
 ȝefihð oððe him laðhetan p̃ýnð þ̃ne þe oþerfp̃iðan
 fecað. hundaf bleȝan² ȝefihð þanc h̃t ȝetaenað.
 heoþoð þpean þ̃p̃am ælcum eȝe ȝ ælceþe þ̃p̃æcenñýffe
 he bið alefed. cyfe ȝeongne onþon ȝef̃t̃reon ȝe[tae-
 nað]. fealt ȝiþ he bið face h̃t ȝetaenað. olþendaf
 ȝef̃eon ȝ þ̃p̃am him ȝefihð laðhetan face h̃t ȝe[taenað].
 ȝleda fe þe hine ȝefihð etan p̃ýnð þ̃ne be þe ȝp̃ela
 fp̃p̃ecað. eahþ̃p̃lu ȝefihð oððe on him hine belocene
 ȝef̃eo on fumum t̃eonan oððe on hæft̃noðe bið ȝehæf̃b.
 cap̃tan p̃iþtan³ oððe p̃æðan æpenðe fullic h̃t ȝetae-

¹ hæpenðe, T.² For p̃legan.³ For p̃p̃itan.

arms, betokens growth. To see oneself taming a wild beast, betokens the grace or thanks of opposers. To see wild beasts running, betokens some vexation. To be washing in a bath, betokens some anxiety. To see himself bearded,^a betokens splendour. To have a white overcoat,^b betokens bliss. To have a particoloured overcoat, betokens an unpleasant message. To see fights or barbarians, portends joy openly. To eat butter portends a good message. To see oxen grazing, betokens success in trade. To see oxen sleeping, betokens bad luck in trade. To see beasts talking, betokens heavy losses. To be robed with a rochet,^c betokens absence of vexation. To receive a coronet of any material, betokens bliss. To see oneself blind, betokens hindrance. To see the sky lightening, betokens that some unrighteousnesses are coming on all the wide world. To see in dreams a cucumber or a gourd, betokens ailment. To eat wax dry, betokens dispute with low fellows. To see a dove, betokens some uneasiness. To see oneself in prison, betokens some bother or trouble. To have ones head white, betokens profit. To have ones head shorn, betokens harm. To be shod with a new pair of shoes, betokens gain from an unexpected quarter. To be shod with an old pair of shoes, betokens being taken in. To gather spikes or work at them, betokens toil. To see dogs barking or savage, is a sign that thy enemies seek to overcome thee. To see dogs at play, betokens thanks. Washing the head shews release from every terror and every danger. To accept new cheese, betokens gain. If the cheese be salt, it betokens dispute. To see camels and to be odious to them, betokens dispute. To see oneself eating hot coals shows that ones enemies will speak evil of one. To see windows,^d or to be shut in behind them, shows a being in captivity, or in vexation. To read, or write on paper, betokens

^a Barbatum, Lat.

^b Byrrum, Lat.

| ^c Clamide, Lat., *chlamyde*.

| ^d Cancellus, Lat.

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[nað] . mete fþippan hearm hit zetacnað¹
 fþippan faca hit ze[tacnað] . ýrnan fe þe hine gefihþ ɣ
 he ne mæz lettinze hit zetacnað . on cþæte fittan
 face hefize hit zetacnað . pex oððe tapeþaf gefihð bliffe
 hit zetacnat . mid ðeatum fpellhan geftrion hit ze[tac-
 nað] . mid hif fpufter geliczan hearum hit ze[tacnað] .
 mid hif meder offorhnýffe hit ze[tacnað] . mid medene
 geliczan a[n]zfunneffe hit [zetacnað] mid hif zemacan
 gelicze[n] anzfunnyffe hit [zetacnað] . bec ze[h]pilcef
 þinze onfon oððe ræðan oððe ræðende lestan gefelþe
 tuman² hit zetacnað .

þonne man³ hine gefihð funne teonan heþne hit [ze-
 tacnað] . heorðræðena fe þe gefihð fþicunze hit zetac-
 nað . cimbala oððe pfalteraf oððe fþrenzaf ætrinan
 faca hit [zetacnað] . hearpan gefihð offorhneffe ceapef
 hit ze[tacnað] . mid ðeatum fþpecan micel geftrion
 hit [zetacnað] . higræfceaþ gefihð offorhneffe hit ze-
 [tacnað] . zeð hif feallan fun of hif mazum fþýlt .

zeð neoðerpan oððe tuxaf þana⁴ afeallað ɣif mid
 blode oððe butan fape fþræmðe he bið fþam mazum; on
 hufe hif ofþrian pexinze oððe bliffe hit ze[tacnað] .
 huf hif feallan hearum mid manezum hit zetacnað .
 huf feallan ɣ toþýrpan hearum hit ze[tacnað] . huf hif
 býrnan gefihð fþræcenýffe hif ze[tacnað] . fþete etan
 on manezum leahtum bið ofset hit ze[tacnað] . mid
 biþcop pocce⁵ fþryðan him geftrion zetacnað of cynne .
 ðracan gefihð funne þýrðfeipe hit ze[tacnað] on hoþfe
 hritum fittan belimp ɣoð ze[tacnað] . on hoþfe
 fþeartan fittan anxfunneffe ze[tacnað] . on hoþfe ze-
 le-
 pum fittan hýnðe ze[tacnað] . on hoþfe dunnan fittan
 fþerðrunze ze[tacnað] . on hoþfe þrunum fittan ceap
 fulne ze[tacnað] . hoþf pilðe ýrnan oððe fþam him
 hearumian hearum ze[tacnað] . ðruncenne hine gefihð
 untþumneffe ze[tacnað] . belyrnode gefihð hearum hit

¹ ceroma remains without inter-
 pretation, peaxhlaþ is the equivalent.

² tuman, V.

³ Plures, Lat. Read ma.

⁴ Read þam.

⁵ Dalmatica, Latin.

a disagreeable message. To vomit ones meal betokens harm. To vomit up a cerote betokens dispute. To see oneself try to run and not to be able, betokens hindrance. To sit on a cart betokens a serious accusation. To see wax or tapers, betokens bliss. To talk with dead men, betokens profit. Cum sorore concumbere, betokens harm. Cum matre, freedom from vexation. Cum virgine, betokens anxiety. Cum coniuge sua, betokens anxiety. To receive books on any subject, or to read or hear them read, betokens a happy time.

To see oneself multiplied, betokens some serious vexation. To see pickets betokens deception. To touch cymbals or psalteries or strings betokens a lawsuit. To see a harp betokens easy trading. To speak with the dead betokens much gain. To see flashes of lightning betokens ease of mind. If a mans teeth seem to drop out, one of his relatives will die.

If a mans lower teeth or his canine teeth fall out either with blood or without soreness, he will be estranged from his relatives. To sacrifice in a mans house betokens increase of joy. For a house to fall or be upset betokens harm. For a mans house to be on fire, betokens danger to his life. To eat sweets shews the dreamer will be held up to scorn for many faults. To be robed in a bishops rochet betokens gain.^a To see dragons betokens some honour. To sit on a white horse betokens good luck. To sit on a black horse betokens anxiety. To sit on a bay horse betokens humiliation. To sit on a dun horse betokens advancement. To sit on a brown horse betokens a foul traffic. To see a wild horse run, or to get harm from it, betokens mischief. To see oneself drunk betokens ailment. To see oneself castrated betokens harm. To

^a Of cynne interprets ex semine, Lat.

fol. 27 b.

ȝe[taenað] . ȝlp ȝefihð laðne oððe ȝnamne fume ppohte
 hit ȝetacnað . ȝlpes ban handlian lettineȝe ȝe[taenað] .
 ȝlpes ban becȝan oððe beceapan unpoetnȝffa mæfte
 ȝe[taenað] . melu on ſpeſnum handlian eacan ceapas
 ȝe[taenað] . mid ifene ȝeflæȝene ȝefihð capfulnȝffe
 ȝe[taenað] . ifen ȝe[h]pylcef þinȝef handlian fume un-
 tnumȝffa hit ȝe[taenað] . anſine hiſ on ſpa [h]pūcum
 þinȝe ȝefihð hī lang him bið¹ ȝefeald . anſine hiſlice
 hine habban fulcum ȝ pȝrðmȝnt numpan ȝe[taenað] .
 anſine fullice habban mid manegum [facum] bið ofþrȝc-
 cend .² flod ðroſ ȝefihð æbyhiȝða hit ȝe[taenað] .
 hpaetaf fume [h]andlian untnumnȝffe ȝe[taenað] . bpo-
 ðer oððe ſpufter ȝefihð pnam pȝpftum pundum bið
 ȝefpenet . pūtt ȝefihð ȝ on þane befeald fume teonan
 hit ȝe[taenað] . pylſppinȝ on huſe hiſ ȝefihð beon
 ȝeopenað eacan oððe bliſſe ȝe[taenað] . æmyttan ſpa
 [h]pūce ȝefihð faca þa mæftan ȝe[taenað] . flod on
 huſe hiſ inſapan ppaecendneſſe he þolað . ſeinlacu ȝe-
 fihð ȝeftreon of unȝependum hit ȝe[taenað] . pūc tpeop
 ȝefihð faca mid unȝedaſenlicum ȝe[taenað] . pūc tpeop
 ſpeart onſon unpoetnȝffa ȝe[taenað] . loſ mid pine on-
 ſon ȝ ðpūcan untnumnȝffe ȝe[taenað] . leaſ mid nūpan
 pine nūman ȝ ðpūcan ȝefelðe tūman ȝe[taenað] . uðpū-
 tan ȝefihð tȝpȝelican henðe ȝe[taenað] . funa oððe
 dohtpa beon acennede ȝefihð eacum ȝetacnað . ſpupð-
 boſan³ hine ȝepoſdene ȝefihð heaſm fullic[ne] ȝetac-
 nað . ſpupð beſan ȝ be him pleȝean unheaðnȝffe⁴ ȝe-
 [taenað] . ſpupð peȝede⁵ anbiðian ȝehenðe faca mæfte
 ȝe[taenað] . ȝūmm of þinȝe ſopoleoſan ſum þūc ſoplaet .
 henne æȝnu leȝan ȝeftreon mid capfulnȝffe ȝe[tae-
 nað] . henne mid cicenum ȝefihð ceapas eacan ȝe[tae-
 nað] . hæpeſne pēohtende ȝefihð ȝ pnam him cūdan faca
 mid ppaecednȝffe ȝe[taenað] . ȝeblūſian on ſpeſnum
 unpoetnȝffe ȝe[taenað] . haȝol on ſpeſnum unpoetnȝffe

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¹ bið, MS.² As ofþrȝccend.³ Gladiatorem.⁴ anxietatem, read uneaðnȝffe.⁵ For peȝende.

see an elephant savage or fierce betokeneth some accusation. To handle ivory betokens hindrance; to buy or traffic in ivory betokens very great discomfort. To handle meal in dreams betokens increase of trade. To see oneself struck with iron betokens carefulness. To handle the iron of any object betokens some ailment. To see ones own face in any reflector shews long life to be granted to one. To see oneself with a handsome face betokens larger support and estimation. To have a dirty face is to be annoyed with many accusations. To see a turbid flood betokens indignation. To handle some wheats betokens ailments. To see ones brother or sister shews one will be troubled with very bad wounds. To see a pit and fall into it betokens some vexations. To see a well opened on ones house betokens increase or joy. To see any sort of emmets betokens great disputes. To see a flood come in upon ones house is a sign of coming peril. To see spectres betokens gain from an unexpected source. To see a fig tree betokens dispute with troublesome people. To receive a "black fig tree" betokens discomforts. To receive "a leaf with wine"^a and to drink betokens That, is cup. ailment. To take a "leaf with new wine"^b and to drink betokens a lucky time. To see philosophers at issue betokens humiliation. For a son or a daughter to be born betokens increase. To see oneself become a gladiator betokens foul mischief. To see a gladiator and play with him betokens uneasiness. To abide men flourishing swords betokens much dispute at hand. To lose a gem from a ring allows of some accident. For a hen to lay eggs betokens gain with carefulness. To see a hen with chickens betokens increase of trade. To see heathen men fighting, and be chidden of them, betokens disputes with peril. To be in joy in dreams betokens uneasiness. Hail in dreams betokens uneasi-

^a Folium cum uino, Lat.

| ^b Folia cum recente uino, Lat.

ȝe[taenað] · haȝol on ſpeþnum ȝefihð heaþm pelþeopne
 ȝe[taenað] · buccan oððe ȝet ȝefihð þeþðþunȝe ȝe[taenað] · cuman habban andan ȝetaenað. *Herculem* ȝefihð
 þreo[n]ðſcipe þeȝð · mann oþflean beþeþunȝe ȝe[taenað] · caſere hine beon ȝeþoþdene þýþðſcipe ȝe[taenað] ·
 on ſþete oððe on palentan abutan ȝan uneaðnýffe ȝe[taenað] · þþynaſ on ȝe[h]þileþe ſtope ȝefihð fume
 þræceðnýffe ȝe[taenað] · on þlod ſþýmman anxſumneffe ȝe[taenað] · on þille hine þþean ȝe[τ]þeon ȝe[taenað] ·
 on ſe hine þþean bliffe ȝetaenað · on þæle þulum þþean
 fume þrohte ȝe[taenað] · on ſæ þeallan ȝeſþeon ȝe[taenað] · on meþe þeallan bliffe [ȝetaenað] · on þæle
 þulan þeallan ſumne teonan ȝe[taenað] · cildþu ȝefihð
 ȝ mid him þleȝað ȝeſælðe tuman ȝe[taenað] · ontþum-
 nýffa fume ȝefihð caþþulnýffe ȝe[taenað] · on þleȝ-
 ſtope¹ oððe on þaþunȝſtope ȝþiðian hine ȝefihð ſtý-
 þunȝe fume ȝe[taenað] · on æþþeltune ȝan anxſumnýffe
 heþȝe ȝe[taenað] · on þþeðe hine beon ȝemetne þþ
 lanȝ him bið ȝeſeald. *Luna* beon ȝeȝþþð tþymunȝe
 [ȝetaenað] · *Luna* þoþleoſan ȝeleaþan tolyþinȝe ȝe[taenað] ·
Luna ȝýlðenne býȝþþðan andan ȝe[taenað] ·
*Luna pertica*² *cingi* ſþna[n]ȝnýffe ȝe[taenað] · monan
 beoþhtne ȝefihð bliffe ȝe[taenað] · monan tþeȝen ȝe-
 ſihð andan ȝe[taenað] · monan bloðȝne ȝefihð heaþm
 ȝe[taenað] · monan oþ heoþene þeallan oððe up aſtȝan
 ȝefihð ȝeſþine ȝe[taenað] · monan þittne ȝefihð ȝeſ-
 þeon ȝe[taenað] · monan þleoþ habban hýnðe ȝe[taenað] ·
 Ðþic hanðþan ſum oþ hiſ maȝum ſþýlt · linene
 claðaf þaxan ȝefihð heaþm ȝe[taenað] · linen þear
 ſþeðan fume ſeocnýffe ȝe[taenað] · leon ýþnenðe
 ȝefihð þeþðþunȝe ceapaſ ȝe[taenað] · leon flæþenðe
 ȝefihð aþýþȝenðe cep³ ȝe[taenað] · leon þeðan þeonðeſ
 ȝeſþne ȝe[taenað] · æþenðþaca ȝefihð lett[τ]n]ȝe ȝe-

fol. 28 b.

¹ For þleȝſtope.² Du Cange furniſhes an example of *pertica* for *Persica*, *persici coloris*.³ *malignum negotium*, Lat., aþýþȝenðe for aþýþȝeð.

ness. To see hail in dreams betokens savage mischief. To see bucks or goats betokens advancement. To have a new comer betokens envy. To see Hercules unites friendship. To slay a man betokens wariness. To fancy oneself an emperor betokens honour. To go about in a street or a palace betokens uneasiness. To see burnings in any place betokens some mischief. To swim in a flood betokens anxiety. To wash in a spring betokens gain. To wash in the sea betokens bliss. To wash in a foul pool betokens some accusation. To fall into the sea betokens gain. To fall into a lake betokens bliss. To fall into a foul pool betokens some trouble. To see children and play with them betokens a happy time. To see illness betokens care. To be waiting in a theatre or amphitheatre betokens some agitation. To go into an orchard betokens some heavy anxiety. To see oneself painted on a board shews long life is granted to the dreamer. To be girt with a servile girdle, called *Lunus*,^a betokens confirmation. To lose the servile girdle betokens loosening of faith. To gird with a golden purple girdle betokens envy. To be girt with a peach-coloured girdle betokens strength. To see a bright moon betokens bliss. To see two moons betokens spite. To see a bloody moon betokens harm. To see a moon fall from heaven or mount up betokens toil. To see a white moon betokens gain. For the moon to have colours betokens humiliation. To handle bacon shews one of the dreamers relatives will die. To see linen clothes washed betokens harm. To be dressed in a linen robe betokens some sickness. To see a lion running betokens furthering of trade. To see a lion sleeping betokens a curst business. To see a lion mad betokens sedition of an enemy. To see a messenger betokens hindrance. To handle lamps be-

^a Isidorus, *Origin.*, xix. 33.

[tacnað]. leohƿatu handlian untƿumnyffe ge[tacnað].
 leohƿatu¹ hine gefihð onfophnyffe ge[tacnað].
 fcanef aſendan feocnyffe ge[tacnað]. cīdan on ſpeſnum
 ceapeſ eacan ge[tacnað]. bet him geſtƿeht ƿ pel gef-
 [t]ƿeht gefihð beophcnyffe ge[tacnað]. fæ fmýlƿe gefihð
 ceapaſ fýrðrunge ge[tacnað]. fæ fīcaſ gefihð anx-
 ſumnyffe heƿige ge[tacnað]. hanða him beƿylde gefihð
 ƿeorca unrihta ge[tacnað]. modeƿ² hīf deade oððe
 cucu gefihð bliffe ge[tacnað]. maƿian hine gefihð bliff
 læffe hīc hīf ƿ hýnðe ge[tacnað]. ƿīf ƿofƿræddum
 loccum hine gefihð geſtƿucg ge[tacnað]. muſ ƿ leo on
 ſpeſnum onfophnyffe ge[tacnað]. ƿaƿan bīgſƿicæ ge-
 [tacnað]. deade gefihð bliffe ge[tacnað]. deadne cýſſan
 līf ƿo libenne ge[tacnað]. cnihtaſ gefihð bliffe ge[tac-
 nað]. handa þƿean teonan heƿige ge[tacnað]. ƿuƿu
 gaðeƿian bliffe ge[tacnað]. humīg nīman hine gefihð
 ƿaƿniſe þ he na ƿƿam oðrum fī beſƿicen. ſcīƿu gefihð
 goð æpenðe ge[tacnað]. hnýte gaðeƿian faça ge[tac-
 nað]. neſt ƿuſela gefihð fīge ceapaſ ge[tacnað]. fīna-
 ƿaſ³ gefihð bliffe [getacnað]. mīſt oƿeƿ eorþan nan goð
 ge[tacnað]. gīƿta ðon heaƿm ge[tacnað]. baƿum ƿotum
 gaƿ heaƿm ge[tacnað]. ƿīðƿam fīngan gehƿeð ge-
 henðe bliffe. gebed ðon gefeliſƿian tīman ge[tacnað].
 banu fūme handlian haƿunſe ge[tacnað]. ƿeorca hand-
 lian⁴ lættunſe ge[tacnað]. elebeamuſ handlian geſtƿeon
 ge[tacnað]. ſceap gefihð geſcopene hýnðe ge[tacnað].
 coſſaſ fýllan heaƿm ge[tacnað.] ƿen gefihð bliffe ge-
 [tacnað]. mæðenu nīman on þeape goðne tīman ge-
 [tacnað]. ƿihne⁵ hine gefihð geƿorðenne ƿræcednyffe
 eacan ge[tacnað]. ƿýtt gefihð ƿ on hine beƿealð teonan
 ge[tacnað]. ƿeoh undeƿƿon façe [getacnað]. ƿeƿan on
 ſpeſnum bliffe ge[tacnað]. ƿalman undeƿƿon ƿýrðment

fol. 29 a.

¹ The sense, not the MS., shews
 a lost word.

² modeſ, MS., matrem.

³ iues ſƿapaſ, MS.; read Nīues.
 ſnapaſ.

⁴ beamuſ. Thus MS.

⁵ Read ƿihne; “piloloſoſum,”
 Lat.

tokens indisposition. To lamps betokens security. To throw stones betokens sickness. To be chiding in dreams betokens increase of trade. To see a bed spread out and well spread betokens brightness. To see the sea smooth betokens furtherance of trade. To see sea fishes betokens heavy anxiety. To see ones hands defiled betokens unrighteous deeds. To see ones mother dead or alive betokens bliss. To see oneself bigger is less joy, and betokens humiliation. To see oneself a woman with dishevelled locks betokens sedition. To see in dreams a mouse and a lion betokens security. To travel betokens deception. To see the dead betokens bliss. To kiss the dead betokens a life to live. To see boys betokens joy. To wash hands betokens heavy troubles. To gather sheaves betokens joy. To seem to be taking honey is a warning not to be taken in by others. To see ships betokens a good message. To gather nuts betokens lawsuits. To see a fowls nest betokens getting the better in trading. To see snows betokens joy. To see a mist on earth betokens no good. To keep a wedding betokens harm. To go with bare feet betokens harm. To hear music on the pipe shews joys at hand. To be repeating orisons betokens a happier time. To handle bones betokens hate. To engage in works betokens hindrance. To have to do with olive trees betokens profit. To see sheep shorn betokens humiliation. To give kisses betokens harm. To see rain betokens joy. To take maidens as the way is^a betokens a good time. To see oneself turned all hairy betokens increase of peril. To see a pit and fall into it betokens trouble. To receive money betokens dispute. To weep in dreams betokens bliss. To accept the palm betokens honour. To take

^a Puellas accipere more, Lat.

[ȝetacnað] . [h]laȝ pexenne¹ nıman ȝpeoðſcipaſ² ȝe[ta-
 cnað] . hlaȝ pexenne³ nıman ȝpeo[n]ðſcipaſ nıpe ȝeȝeȝð .
 hlaȝ bepenne nıman blıffe ȝe[taacnað] . ȝeȝpıȝan pıȝe
 huſ pexıncȝe ȝe[taacnað] . bȝıpaſ nıman ȝeſtȝeon mıð
 caȝfulnȝıffe ȝe[taacnað] . bȝıcȝe ȝeſıhð caȝleaſte ȝe[ta-
 cnað] . ſpın ȝeſıhð untȝumnȝıffe ȝe[taacnað] . ȝet ȝȝean
 anxſumnȝıffe ȝe[taacnað] . leað haðblıan untȝumnȝıffe
 ȝe[taacnað] . cȝætu hȝıte ȝeſıhð oððe ſıttan ceapaſ let-
 tıncȝe ȝe[taacnað] . ȝȝȝeȝȝete ſȝa [h]ȝılc ſȝa ȝeſıhð
 uneaðnȝıffe ȝe[taacnað] . cȝætu [h]ȝıte ſıttan ȝȝȝðment
 ȝe[taacnað] . ȝȝȝeȝȝete ſȝȝecan ȝeondſcipaſ cıȝȝaſ ȝe-
 [taacnað] . hlıhhan oððe ȝȝȝıpende⁴ ȝeſıhð unȝotnȝıffa
 ȝe[taacnað] . ȝoſan ȝeſıhð ſȝȝenȝȝa ȝe[taacnað] . ȝȝſelaſ⁵
 oððe ſȝeſel ȝeſıhð heȝıȝe teonan ȝe[taacnað] . cȝȝıȝaſ
 ȝeſıhð oȝ ȝȝılcde ȝȝȝıtan ȝe[taacnað] . cȝȝıȝeſ boðan
 unðeȝȝon mıcel hıȝ huſ taȝan . ſtaȝu aſtȝıȝan ȝeſȝınc ȝe-
 [taacnað] . oȝ ſtaȝe nıȝeȝ ſȝıȝan ȝoðne tıman ȝe[ta-
 cnað] . ȝȝoxaſ ȝeſıhð anxſumneſſe ȝe[taacnað] ſunnan
 ȝȝa ȝeſıhð ȝȝȝðſcȝ ȝe[taacnað] . ſun[n]an beoȝhte ȝe-
 ſıhð blıffe ȝe[taacnað] . ſun[n]an oððe monan ȝeſıhð
 blıffe ðomeſ ȝe[taacnað] . ſȝeȝȝan oððe ȝeala ȝeſıhð
 blıffe ȝe[taacnað] . bloð oȝ huſ ſıðan ðȝoȝıan heaȝm
 ȝe[taacnað] . on læððȝan ſıttan ſȝıcuncȝe ȝe[taacnað] .
 ȝȝam næððȝan læðȝe ȝoııan ȝeondel ȝeſıhðde ȝe[taacnað] .
 ſıttan on ſȝeȝȝum untȝumnȝıffe ȝe[taacnað] . ȝȝonoȝı
 ȝehȝȝan oððe ȝeſeon æȝende ȝoð ȝe[taacnað] . unȝe-
 ȝȝeȝu ȝeſıhð ȝeſtȝıon ȝe[taacnað] . ȝȝſȝȝu ȝeſıhð un-
 tȝumnȝıffe ȝe[taacnað] . ȝebbu ſȝa [h]ȝılc ſȝa ȝȝȝð ȝ
 blıffe oððe unȝotnȝıffe ȝeſıhð ȝoð æȝende ȝe[taacnað] .
 cȝȝðaſ ðon tȝumıȝe ȝe[taacnað] . eoȝðan ſȝȝȝunȝe
 ȝeſıhð ſum ȝınc he ȝoȝlæt . meaȝıan ſe ȝe hıne ȝeſıhð
 anxſumne[ſ]ſe ȝe[taacnað] . ȝıȝȝeapðeſ⁶ ȝıpe ȝulle ȝeſıhð

So MS.

fol. 29 b.

So MS.

¹ pexenne, "candidum," Lat.² ȝpeoðſcipaſ, "accusationem," Lat.³ pexenne, "cencrium," Lat., that is, of millet, read as cereum.⁴ stridentes, Lat. I read ȝȝıȝ-ende.⁵ resinas, Lat.; but resin is hlut-ȝoȝ ȝıc.⁶ ȝıȝeapðeȝ, MS.

a wax plaster betokens friendships. To take a wax plaster cements new friendships. To take a barley loaf betokens bliss. To prepare ones house for a wife betokens increase. To take pottages^a betokens gain with worry. To see a bridge betokens freedom from care. To see a pig betokens indisposition. To wash ones feet betokens anxiety. To handle lead betokens ailments. To see white carts, or to sit on them, betokens hindrance of business.^b To see any fourfooted beast speak betokens a kings friendships. To see people laugh or grin betokens discomforts. To see roses betokens strength. To see fat^c or brimstone betokens heavy troubles. To see kings betokens departure from this world. To receive a royal messenger is a great token. To climb up shores betokens toil. To descend shores indicates a good time. To see frogs betokens anxiety. To see two suns betokens worship. To see a bright sun betokens bliss. To see sun or moon betokens "joy of doom." To see one or many stars betokens joy. To see blood drop from ones side betokens harm. To sit on a ladder betokens deception. To suffer annoyance from a snake betokens sight of an enemy. To be sitting betokens in a dream ailment. To hear "or see" thunder betokens good news. To see bad weather betokens gain. To see darkness betokens ailment. To be weaving webs of any material and see joy or discomfort betokens good news. To make wills betokens confirmation. To see an earthquake shews he abandons^d something. To see one mark oneself betokens anxiety. To see a full vintage of grapes betokens bliss. To be

^a Pultes, Lat.

^b Quadrigas albas sedere, Lat.

^c Resinas, Lat. ; but the Saxon is a mistranslation.

^d admittit, Lat.

bliffe ge[taenað] . pinearð pýrcen bliðnýffe hī ge[taenað] . fpingon¹ on fpernum ȝoð æfter fūlȝð . huntað don ȝeftreon ge[taenað] . fcrīðan fe þe hine ȝefihð pūfūmnýffe ge[taenað] . bepan to him ȝepnæþan ȝefihð feonðef ftyrūnȝe ge[taenað] . pūn ðrīcan untrumnyffe ge[taenað] . neaþ hīplīc habban bliffe ge[taenað] . on peȝe fennȝum læðan oððe ȝan teonan hefȝe ge[taenað] . pīf læðan hearm ge[taenað] . loc hine ȝefeon corcīð ge[taenað] . mīð oðrum cýnehelm ðeað ge[taenað] . mīð pepnem þpean ȝeteorūnȝ ge[taenað] . *Cum alio peccare* untrumnyffe *significat* . mīð hīf ylbpan fprecan oððe ȝan fýrðrūnȝþ [ȝetaenað] . enneleac ȝefeon eaȝena fap hīc ȝetaenað . beheafðian hine ȝeftreon ge[taenað] . On beþe hine þpean anxfumneffe ge[taenað] . on cpeartepne ȝefeon hearm ge[taenað] . on fīȝe pole þpeon pūfūmnýfe [ȝetaenað] . on flode þpean bliffe ge[taenað] . on pýll feallan fūme pprohte hīc ȝetaenað . ȝebundenne hine ȝefihð hearm hīc ȝetaenað . fpmman hine ȝefeon hearm ge[taenað] . ele ȝefeon bliffe ge[taenað] . orcýrð ȝefeon hearm ge[taenað] . æppla ȝaðepian ȝnaman ge[taenað] . fe þe hine fleon ȝefiht ftope apendan [ȝetaenað] . fe þe on ppræcfit ȝefihð mīð mīcelum ȝýltum heom ofsette ge[taenað] . pūnberian fūpe ȝefeon face ge[taenað] . næȝelaf ȝefeon anxfumnyffe ge[taenað] . ȝīf þu fpernaft þe tpeȝe monan ȝefeon ȝeþean ȝ bliffe ge[taenað] . ȝīf þu ȝefihft þ of hehftum þu fealft mīþer to þearpan ȝoðan ȝ to pelȝan ýfelan² ge[taenað] . ȝīf þu ȝefihft ðpacan ofep þe fleoȝende ȝoðð hoꝝð ge[taenað] . ȝīf þu ȝefihft anfine þīne fæȝepe bliffe ge[taenað] . ȝīf þu ȝefihft þ þu on pætepe fæȝepe mȝa oððe ofepȝa fophleafte³ ge[taenað] . ȝīf þu ȝefihft þ þu mīð fpurðe bīft beȝýrð fophleafte hīc ȝetaenað . ȝīf þu ȝefihft ȝūmmaf ðeorppýrða fūndan

fol. 30 a.

¹ Vapulare, Lat.² The Latin is "ad pauperem
"bonum et ad diuitem malum;" and
the glossator, by his inappropriateuse of the definite forms, shews he
did not see the sense.³ fophleafte, MS.

working a vineyard^a betokens a life of mirth. To be flogged^b in a dream shews good will follow after. To be a hunting betokens gain. To be dressing oneself betokens pleasantness. To see a bear savage at one shows movements of an enemy. To drink wine betokens ailment. To have a handsome^c robe betokens bliss. To be leading or going on a dirty road betokens heavy troubles. To be leading a wife^d betokens harms. To see a lock of hair^e betokens increase. A diadem with another betokens death. To wash with a male betokens failure. To speak or go with ones superior betokens advancement. To see onions betokens sore of eyes. To see oneself beheaded betokens gain. To be washing in a bath betokens anxiety. To see oneself in prison betokens harm. To wash in a fish pool betokens pleasantness. To wash in a flood betokens joy. To fall into a spring betokens an accusation. To see oneself bound betokens some mischief. To see oneself swim betokens harm. To see oil betokens joy. To see an orchard betokens harm. To gather apples betokens wrath. He who sees himself fly will flit. He who sees himself in exile will be charged with great faults. To see sour grapes denotes dispute. To see nails betokens anxiety. If you dream you see two moons, it signifies joy and bliss. If you see yourself fall from a very high place, it signifies good to the poor and evil to the rich. If you see a dragon flying over you, it betokens a hoard of gold. If you see your face fair it indicates bliss. If you see yourself going into or over a fair piece of water, it portends security. If you see yourself girt with a sword it betokens security. If you see yourself find precious

^a Vindemiare hilaritatem uite,
Lat.

^b Not that spingan is vapulare.

^c Formosam, Lat.

^d Vxorem ducere, Lat.

^e Capillum se uidere, Lat.

fol. 30 b.

fpellu ȝe[taenað] . ȝiſ þu ȝefihft maneȝa ȝet ýdel ȝe-
 [taenað] . ȝiſ þu ȝefihft ꝥ þu demft folc ȝod oððe pýrð-
 fciſe ȝe[taenað] . ȝiſ þu ȝefihft ſela hunda of ſeondum
 þinum þe paſnian ȝe[taenað] . ȝiſ þu ȝefihft coſf þe
 fýllan nehftan ȝod ȝe[taenað] . ȝiſ þu ȝefihft maneȝa
 hlaſaſ bliſſe ȝe[taenað] . ȝiſ þu ȝefihft beon þe beſpi-
 can oððe deſian liſ þin beon aſtýruð¹ fram mannum
 ȝe[taenað] . ȝiſ þu ȝefihft beon ſleon on huſe þinum
 ſorlætineȝe ȝe[taenað] . ȝiſ þu ȝefihft fnacan onȝean
 þe cuman onȝean ýſele² pýrmen þe beſerian mýneȝað .
 ȝiſ þu ȝefihft eaſn ſleon piſ þin ȝeȝſpan deað ȝe-
 [taenað] . ȝiſ þu ȝefihft þe on peapnum paſeſe þſean
 hynðe lichaman ȝe[taenað] . ȝiſ þu ȝefihft þe on pæ-
 teſe cealdan þſean³ hælðe lichaman ȝe[taenað] . ȝiſ þu
 ȝefihft ſela penegā oððe þu ſindaſt biȝſp[e]llu oððe
 tælineȝa oððe pæſȝinȝa ȝe[taenað] . ȝiſ þu ȝefihft of
 handu deadeſ ſum þineȝ niman be ſuman dæle þe cuman
 ſeoh ȝe[taenað] . ȝiſ þu ȝefihft huſ þin byrnenðe ſin-
 dan þe ſeoh ȝe[taenað] . ȝiſ þu ȝefihft eaſmaſ⁴ þine
 bemancude ȝod ȝe[taenað] . ȝiſ þu ȝefihft ſeala claða
 habban ſeond þine⁵ on andſealde þinum habban ȝe-
 [taenað] . ȝiſ þu ȝefihft hſinȝ ȝýldenðe habban pýrð-
 fciſe ȝe[taenað] . ȝiſ þu ȝefihft þe ſpiſeþan don ȝeþancu
 ȝ ȝeþeahtu þine toſtſeððe ȝ to naht ȝetealde beon
 ȝe[taenað] . ȝiſ þu ȝefihft ſpiſan þine ȝeppuþene pæſne
 þe beon ꝥ þu naht unſihtef ne do ȝe[taenað] . ȝiſ þu
 ȝefihft of hehſe ſtope nýþer on þýſtrum þe ſeallan
 anxſumnýſſe oððe teonan ȝe[taenað] . ȝiſ þu ȝefihft ꝥ
 þu ȝepilniȝe piſ nexftan þineſ ýſel ſaſ on lichaman ȝe-
 [taenað] . ȝiſ þu ȝefihft mid piſe þinum licȝan ȝod
 ȝe[taenað] . ȝiſ þu ȝefihft þe ȝebiððan to dſihtne
 micel bliſſe þe to cuman hiſ ȝetaenað . ȝiſ þu ȝefihft
 timbrian huſ þin ſeoh þin pexan hiſ ȝetaenað .

¹ aſcýruð, MS., moueri.² hyſele, MS.³ þpan, MS.⁴ heapmaſ, MS.⁵ For þinne.

gems it forbodes palavers.^a If you see many goats it bodes vanity. If you see yourself acting as judge it signifies good or honour. If you see many hounds it tells you to beware of your enemies. If you see yourself give a kiss to your neighbour it indicates good. If you see many loaves it portends joy. If you see bees trick or damage you, it shews your life will be agitated by men. If you see bees fly into your house it betokens hindrance. If you see snakes come against you, it admonishes you to beware of evil women. If you see an eagle flying, death will have hold of your wife. If you see yourself wash in warm water, it portends humiliation of body. If you see yourself wash in cold water, it betokens health of body. If you see or find many pennies, it means parables, or blamings, or cursings. If you see yourself take somewhat at the hand of a dead man, it shews money is coming to you from some quarter. If you see your house on fire, that means you will find money. If you see your arms cut off it marks good. If you see yourself have many clothes, it shows you will have your enemy in your power. If you see yourself have a gold ring it betokens worship. If you see yourself vomiting, it shows your thoughts and plans will be dissipated and counted for nought. If you see your neck enwreathed, be on your guard to do no wrong. If you see yourself fall from a high place into darkness, it betokens anxiety or troubles. If you see yourself covet your neighbours wife, it forbodes an evil sore on your body. If you see *te cum uxore vicini tui concumbere*, it betokens good. If you see yourself pray to the Lord, it betokens much bliss coming. If you see yourself building a house, it indicates that your money will be growing more.

^a Parabolae, Lat.

STARCRAFT.

HORALOGIUM.

MS. Cott. Tiberius, A. iii., fol. 176.

HORALOGIUM · HORARUM BREUE · INCHOAT EN HIC.

On VIII. kal. ian̄ · þ̅ bȳð on crīstes mæsse dæg bȳð
seo sceadu to underne · ȝ to none · seofon ȝ tƿentig-
oþan healƿes ƿotes · ȝ to miðdæge seopeƿ ȝ tƿentig ;

On .VIII. idus ian̄ · þ̅ ȳs on þone tƿelftan dæg bȳð
seo sceadu to underne ȝ to none .XXV. ƿota ȝ to mið-
dæge .XXII. ;

On .XII. kal. feþ̅ · bið ȝeo sceadu to underne ȝ to
none an ȝ tƿentig ƿota · ȝ to miðdæge ehtaȳne · ȝ
lȳtle mape ;

On .II. n̄ · FEB̅ bȳð ȝeo sceadu to underne ȝ to none
ehta teoþan healƿes ƿotes ȝ to miðdæge fiftȳne ;

On .XII. kal. MARTII bið ȝeo sceadu to underne ȝ
to none fiftȳne ƿota · ȝ to miðdæge tƿelfe ;

On .II. n̄ MAR̅ · bið ȝeo sceadu to underne ȝ to
none þƿeottȳne ƿota · ȝ to miðdæge teoþan hielƿes ;

On .XII. kal. APR̅ · þ̅ iſ emnihte bȳð ȝeo sceadu to
underne ȝ to none · endlufon ƿota · ȝ to miðdæge
nigroþan healƿes ;

On · n̄ · APR̅ · bið ȝeo sceadu to underne ȝ to none ·
teoðan healƿes ƿotes lang · ȝ to miðdæge ƿorneah
seofun ;

On .XII. kal. MAI̅ · bȳð ȝeo sceadu to underne ȝ
to none ehta ƿota · ȝ lȳtel eaca · ȝ to miðdæge
ƿorneah ȳx ;

On .II. n̄ · MAI̅ bȳþ ȝeo sceadu to underne ȝ to none
ƿorneah ehta ƿota · ȝ to miðdæge fiftan healƿes ;

A D I A L.

The length of the gnomon is six feet.

Here beginneth a short horalogium.

1. On the twenty fifth of December, that is, on Christmas day, the shadow at nine in the morning, and at three in the afternoon, is twenty six and a half foot long, and at midday twenty four.

2. On the sixth of January, that is, on Twelfth day, the shadow at nine and three is twenty five foot, and at midday twenty two.

3. On the twenty first of January the shadow at nine and three is one and twenty foot, and at midday eighteen and a little more.

4. On the fourth of February the shadow at nine and at three is seventeen and a half feet long, and at midday fifteen.

5. On the seventeenth of February the shadow at nine and three is fifteen foot, and at midday twelve.

6. On the sixth of March the shadow at nine and three is thirteen foot, and at midday nine and a half.

7. On the twenty first of March, that is the equinox, the shadow at nine and three is eleven foot, and at midday eight feet and a half.

8. On the fifth of April the shadow at nine and three is nine and a half feet long, and at midday about seven.

9. On the twentieth of April the shadow at nine and at three is eight foot and a little more, and at midday about six.

10. On the sixth of May the shadow at nine and three is about eight foot, and at midday four and a half.

On .XII. kal. IVN̄. bið ȝeo fceadu to underne ȝ to none ȝeoron ȝota . ȝ to miðdæȝe ȝeorȝ ;

On kal. IVN̄. bið ȝeo fceadu to underne ȝ to none lýtle lenȝȝe ȝonne ȝeoron ȝota . ȝ to miðdæȝe ȝeorȝ ;

On . idus IVN̄ bið ȝeo fceadu to underne ȝ to none ehtoðan healȝes ȝotes lanȝ . ȝ to miðdæȝe ȝeorȝ ;

On .VIII. kal. IVLI . ȝ ys on Iohannes mæȝȝe ðæȝ bið ȝeo fceadu to underne ȝ to none ȝel neh ehta ȝota . ȝ to miðdæȝ¹ .III. ;

On .II. N̄ . IVLI . bið ȝeo fceadu to underne ȝ to none ealhta ȝota ȝ to miðdæȝe lýtle mæȝe ȝonne ȝeorȝ ;

On .XII. kal. AGVSTI . bið ȝeo fceadu to underne ȝ to none ehta ȝota . ȝ lýtle mæȝe . ȝ to miðdæȝe fif-tan healȝes ;

fol. 176 b.

On .VIII. ID AGVSTI bið ȝeo fceadu to underne ȝ to none niȝoðan healȝes ȝotes lanȝ . ȝ to miðdæȝe lýtle mæȝe ȝonne .V.

On duodecima . kal. seþ̄ . bið ȝeo fceadu to underne ȝ to none niȝun ȝota . ȝ to miðdæȝe ȝýx. ;

On NON seþ̄ . bið ȝeo fceadu to underne ȝ to none endleȝtan healȝes ȝotes lanȝ ȝ to miðdæȝe ȝeoron.

On .XII. kal. oċ̄ . ȝ ýȝ emnihte . bið ȝeo fceadu to underne ȝ to none . ȝȝelf ȝota lanȝ . ȝ to miðdæȝe niȝun ;

On .II. N̄ . oċ̄ . bið ȝeo fceadu to underne ȝ to none ȝeorȝȝȝȝe ȝota . ȝ to miðdæȝe endlufon.

On .XII. kal. Noṽ . bið ȝeo fceadu to underne ȝ to none ȝȝȝȝȝȝȝe ȝota lanȝ . ȝ lýtle mæȝe . ȝ to miðdæȝe . XIII.

¹ miðdæȝ for miðdæȝe, in order to get uniformity : each paragraph makes two lines of the MS.

11. On the twenty first of May the shadow at nine and three is seven feet, and at midday four.

12. On the first of June the shadow at nine and three is a little longer than seven feet, and at midday four.

13. On the thirteenth of June the shadow at nine and three is seven and a half feet long, and at midday four.

14. On the twenty fourth of June, that is, on St. John the Baptists day, the shadow at nine and three is pretty near eight foot, and at midday four.

15. On the sixth of July the shadow at nine and three is eight foot, and at midday a little more than four.

16. On the twenty first of July the shadow at nine and three is eight foot and a little more, and at midday four and a half.

17. On the eighth of July the shadow at nine and three is eight and a half foot long, and at midday a little more than five.

18. On the twenty first of August the shadow at nine and three is nine foot, and at midday six.

19. On the fifth of September the shadow at nine and three is ten and a half feet long, and at midday seven.

20. On the twentieth of September, "that is, the "equinox," the shadow at nine and three is twelve foot long, and at midday nine.

21. On the sixth of October the shadow at nine and three is fourteen foot, and at midday eleven.

22. On the twenty first of October the shadow at nine and three is sixteen foot long and a little more, and at midday thirteen.

On .N̄. NOV. bið ƿeo sceadu to underne . ƿ to none .
niƿon týne ƿota . ƿ lýtle mare . ƿ to miððæƿe ƿeo-
ƿontýne.

On .XII. kal. DĒC̄ . bið ƿeo sceadu to underne ƿ to
none ƿorneah . ƿeoƿer ƿ .XX. ƿota . ƿ to miððæƿe an
ƿ tƿentiƿ.

On .III. N̄. DĒC̄ . bið ƿeo sceadu to underne ƿ to
none ƿƿ ƿ .XX. ƿota . ƿ to miððæƿe þƿeo ƿ tƿentiƿ.

On .XIX. kal. IAN̄ . bið ƿeo sceadu to underne ƿ to
none . ƿeoƿon ƿ tƿenti ƿota . ƿ to miððæƿe ƿif ƿ
tƿentiƿ ƿorneah.

MS. Cott. Caligula, A. xv., fol. 122 b.

On anƿe nihta ealð mona . ƿ on .XXIX. feiñð .III.
ƿƿicena lenƿce.

On tƿiƿna nihta ealð mona . ƿ on .XXVIII. feiñð ane
tið . ƿ .III. ƿƿicen.

On .III. nihta ealð mona . ƿ on .XXVII. feiñð tƿa
tiða . ƿ .II. ƿƿican.

On .IIII. nihta ealð mona . ƿ on .XXVI. feiñð þƿeo
tiða . ƿ .I. ƿƿica.

On .V. nihta ealð mona . ƿ on .XXV. feiñð ƿeoƿer
tiða.

On .VI. nihta ealð mona . ƿ on .XXIIII. feiñð ƿeoƿer
tiða . ƿ .IIII. ƿƿicena.

On .VII. nihta ealð mona . ƿ on .XXIII. feiñð ƿif
tiða . ƿ .III. ƿƿicena.

On .VIII. nihta ealð mona . ƿ on .XXII. feiñð fýx
tiða . ƿ .II. ƿƿican.

On .IX. nihta ealð mona . ƿ on .XXI. feiñð ƿeoƿon
tiða . ƿ .I. ƿƿica.

On .X. nihta ealð mona . ƿ on .XX. feiñð eahta
tiða.

On .XI. nihta ealð mona . ƿ on .XIX. feiñð eahta
tiða . ƿ .IIII. ƿƿicena.

23. On the fifth of November the shadow at nine and three is nineteen foot long and a little more, and at midday seventeen.

24. On the twentieth of November the shadow at nine and three is about twenty four foot long, and at midday twenty one.

25. On the second of December the shadow at nine and three is twenty six foot, and at midday twenty three.

26. On the fourteenth of December the shadow at nine and three is seven and twenty foot, and at midday almost twenty five.

1. When the moon is one or twenty nine days old it shines for four fifths of an hour.

2. When the moon is two days old or twenty eight it shines for one hour and three fifths.

3. When the moon is three nights old or twenty seven it shines for two hours and two fifths.

4. When the moon is four nights old or twenty six it shines for three hours and one fifth.

5. When the moon is five nights old and twenty five it shines for four hours.

6. When the moon is six nights old or twenty four it shines for four hours and four fifths.

7. When the moon is seven days old or twenty three it shines for five hours and three fifths.

8. When the moon is eight nights old or twenty two it shines for six hours and two fifths.

9. When the moon is nine nights old or twenty one it shines for seven hours and one fifth.

10. When the moon is ten nights old or twenty it shines for eight hours.

11. When the moon is eleven days old or nineteen it shines for eight hours and four fifths.

On .XII. nihta ealð mona . ƿ on .XVIII. feiŋð niƿon
 ƿiða . ƿ .III. ƿƿica.

On .XIII. nihta ealð mona . ƿ on .XVII. feiŋð .X.
 ƿiða . ƿ .II. ƿƿica.

On .XIIII. nihta ealð mona . ƿ on .XVI. feiŋð .XI.
 ƿiða . ƿ .I. ƿƿica.

On .XV. nihta ealð mona . feiŋð .XII. ƿiða.

MS. Cott. Caligula, A. xv., fol. 126 a.

Synðon ƿƿeƿen ðaƿaf on æƿhpýlcum monðe fƿa hpæt
 fƿa on þam ðaƿum onƿýnð ne ƿuƿð hiƿ næfƿe ƿe-
 enðoð.

On Ianuariuf þonne fe mona bið .III. nihta ealð ƿ
 .IIII.

On Febriuariuf þonne he bið .V. nihta ealð ƿ .VII.

On Martiuf þonne he bið .VI. nihta ealð ƿ .VII.

On Appelif þonne he bið .V. nihta ealð ƿ .VIII.

On Maiuf þonne he bið .VIII. nihta ealð ƿ .IX.

On Iuniuf þonne he bið .V. nihta ealð ƿ .XVII.

On Iuliuf þonne he bið .III. nihta ealð ƿ .XIII.

On Aƿuſtuſ þonne he bið .VIII. nihta ealð ƿ .XIII.

On September þonne he bið .V. nihta ealð ƿ .IX.

On October þonne he bið .V. nihta ealð ƿ .XV.

On Nouember þonne he bið .VII. nihta ealð ƿ .IX.

On December þonne he bið .IIII. nihta ealð ƿ .XII.

And fƿa hiƿ bið ƿýme fe þe ƿýlle.

12. When the moon is twelve days old or eighteen it shines for nine hours and three fifths.

13. When the moon is thirteen days old or seventeen it shines for ten hours and two fifths.

14. When the moon is fourteen days old or sixteen it shines for eleven hours and one fifth.

15. When the moon is fifteen days old it shines for twelve hours.

There are two days in every month in which whatever is begun will never reach completion.

In January when the moon is three days old or four.

In February when the moon is five days old or seven.

In March when the moon is six days old or seven.

In April when the moon is five days old or eight.

In May when the moon is eight days old or nine.

In June when the moon is five days old or seventeen.

In July when the moon is three days old or thirteen.

In August when the moon is eight days old or thirteen.

In September when the moon is five days old or nine.

In October when the moon is five days old or fifteen.

In November when the moon is seven days old or nine.

In December when the moon is three days old or twelve.

So ware who will.

Elce ȝearpe þonne þu feyle ƿitan hƿylce dæȝe man feyle ƿeopðian . ȝ healðan þone halȝan funnan dæȝ . aduentum dñi . ƿapna þe þanne þ þu hit naht ær .v. kl'. Deceb'. ne naht æfter .III. nonaf . þifef fylfef monðef þænne ne healde . ac on þifon feoƿan ðaȝum þu fcealt healðan butan ælcepe tƿeonunȝe þone dæȝ ȝ þone tokȝme mið ealpe aƿƿurðneffe.

fol. 121 b.

Ealde ƿitan ȝ ƿife ƿomane ȝefetton on ȝerimecæfte þæt næfre ær .XI. kl'. Appeliſ. Ne naht æfter .VII. kl'. mī eaſtor tið ȝeƿurðan fceal. Ac on þifon ȝetele loc hƿær hit þonne to ȝeȝa buton ælcon tƿeon healde hit mon þonne þær mið rihte.

MS. Cott. Caligula, A. xv., fol. 126.

ON kl'. Ian'. oƿer .XVI. kl'. febr'. loca hƿær þu hæbbe .x. nihta ealðne monan oƿer þ . þonne funnan dæȝ belūc alleluia.

ON februariuſ oƿer .VII. ið . febr'. loca hƿær þu finde tƿeiȝra nihta ealðne monan oƿer þ . on þone funnan dæȝ bið halȝa dæȝ.

ON marci' oƿer .XII. kl'. Aprl'. loca hƿær þu finde .XIII. nihta ealðne monan . oƿer þ fe nieſta funnan dæȝ bið eaſtor dæȝ.

Giſ þu nȝte ſƿylce concuppentef beon on ȝearpe . fec ȝeoƿne hƿylce dæȝe beo ƿriðie kl'. apl'. ȝiſ hit bið funnan dæȝ þonne bið concuppentef .I. Giſ hit bið monan dæȝ þonne bið concuppentef .II. And ſƿa ſela ðaȝa ſƿa bið aȝān on þare ƿucan . ſƿa ſela concuppentef þu fcealt habban on þam ȝearpe.

And ſƿa ſela nihta ſƿa fe mona bið ealð on . XI. kl'. aþ. ſƿa ſela epacta þu fcealt habban þȝ ȝearpe.

And ȝiſ þu ƿille ƿitan mið ȝefceade þ ȝemæpe tƿerminum ſeptuaȝefimaliſ . þonne tele þu þæf monan

Every year it may be known on what day to celebrate and keep the holy Sunday of Advent. Mind not to keep it before the twenty seventh of November nor after the third of December; but in the seven days interval (inclusively) the day and the Advent may be kept with all honour.

Old sages and wise Romans have laid it down in calculation that Easter must never happen before the twentieth of March, nor after the twenty fifth of April. But in this reckoning, within these limits, observe where it falls, let it then be duly kept without any doubt.

A Calendar.

Computus Ecclesiasticus.

On the first of January consider where, after the seventeenth of January, occurs a moon ten days old observe the Sunday. Halleluia!

In February, after the seventh of February, see where you get a moon two days old; the next Sunday will be a holy day.

In March, after the twentieth, see where you get a moon fourteen nights old; the next Sunday is Easter day.

If you know not what concurrentes there are in the year, ascertain what day is the thirty first of March; if it be a Sunday the concurrentes are one; if a Monday the concurrentes are two, and you will have as many concurrentes for the year as days are gone in the week. And you will have as many epacts in the year as the day the moon is old on the twenty first of March.

If you want to know with discrimination the term or fixed date of Septuagesima, count the moons age on

elðe . kl'. Ian'. oð þ þu cume to þrutiga . foh eft on þone nīpan tele oð tŷne . þonne on þam teoðan ftent fe tēpmen þ ȝemæpe fi hpŷlc [ðæg] hit fi . þonne fe nexta funnan þe þær æfter cŷmð bið feptuaȝefima.

And ȝif þu pille pītan hpaðe hu fela epactaf on ȝeape ŷpnan þonne tele þu hu ealð fe mona beo on .xi. kl'. ap'. fpa fela nihta fpa fe mona bið þonne on ðæg ealð . fpa fela epactaf ŷpnað þŷ ȝeape.

fol. 127 b.

And ȝif þu pille pītan hu ealð fe mona pæpe fŷpnan ȝeape on þŷfne ðæg . þonne pite þu hu ealð fe mona beo nu toðæg . þonne ðo þu .xx. þær to . þonne ȝif þær beo undeŷ ealle ma þonne .xxx. þonne fpa fela nihta fpa fe mona bið ealð oŷer þa .xxx. þonne pæf fe mona fŷpnan ȝeape on þŷfne ðæg fpa ealð.

And ȝif þu pille pītan hu ealð fe mona fcyðe beon oŷer ȝeape on þifne ðæg . þonne pite þu hu ealð fe mona beo nu to ðæg . þonne beo fe mona fpa ealð fpa he beo ðo .xi. þær to . þonne beo þær fpa fela fpa þær beo oŷer þa .xxx. þonne bið fe mona fpa ealð oŷer ȝeape on þŷfne ðæg.

Se æpefta fpuȝedæg þe man fceal fæften if on hlŷdan. And fe oŷer if ær pentecoŷten. And fe æpefta þe bið on iuliuf. Se man þe þif ȝepæft ne þearf he him na onðpæðan helle pītan butan he beo hlaŷorð fpa.

the first of January till you come to thirty; then begin again the new counting up to ten, then on the tenth day occurs the term or fixed date, be it what day it may. And the Sunday next after is Septuagesima.

And if you want to know early how many epacts there are in the year, count how old the moon is on the twenty second of March, and there will be as many epacts in the year as the moon is days old.

And if you want to know how old the moon was on the previous year this day, then ascertain how old the moon is to-day; then add twenty, then, if in all there be more than thirty, how many days the moon be (by this reckoning) over thirty, so many was the moon old last year.

If you want to know how old the moon will be on this day next year, ascertain how old the moon is to-day; then, whatever be the result, add eleven; then, however many there be over thirty, so old will be the moon next year on this day.

The first Friday to fast on is in March, and the second is before Pentecost, and the first also which happens in July. The man who keeps this fast need not fear hell fires, unless he be a traitor.

DE TEMPORIBVS.

The Manuscripts cited are,

MS. Cott. Tiberius, A. iii. = R.

MS. Cott. Tiberius, B. v., fol. 24 a. = M.

MS. Cott. Calig. A. xv., fol. 140. = L. *Imperfect.*

MS. Cott. Titus, D. xxvii., fol. 30. = S.

MS. Biblioth. Publ. Acad. Cantab. = P.

INCIPIVNT PAVCA DE TEMPORIBVS BEDAE PRESBITERI.

1.

IC POLDE EAC GYF IC DORSTE GADRIAN¹ SVM GEHPÆDE andgyt of ðære bēc þe beda ƿe fnotera laƿeop ƿesette. ƿ ƿaderode of maneƿra ƿisra laƿeopa bocum. be ðæs ƿearer ymbƿenum fram annƿinne miððan earðer. Ðæt niſ to ƿpelle ac elles to ƿæðenne fram þe hit licað.² ƿitodlice þa þa se ælmihtiga ƿcƿppend þisne miððan earð ƿesceop. þa cƿæð he ƿeƿeopðe³ leoht. ƿ leoht ƿæs þærƿihte ƿeƿorðen. þa ƿeseah ƿod þ þ leoht ƿæs ƿod.⁴ ƿ to dælde þ leoht fram fram þeostƿum. ƿ het þ leoht dæg. ƿ þa ðeostro⁵ niht. ƿ ƿæs þa ƿeteald æfen and meƿigen⁶ to anum dæge: On ðam oðrum dæge ƿesceop ƿod heofenan. feo ðe is ƿehaten ƿrma-mentum. feo is ƿeƿepenlic. ƿ lichamlic. ac ƿra þeah ƿe ne maƿon ƿor ðære ƿƿplynan⁷ heahnysse. ƿ þæra polcna ðicnysse. ƿ ƿor ƿre eaƿena tƿððerƿyƿre. hi næƿre ƿesēon. Seo heofon belȳcð on hyre bosme ealne miððan earð. And heo æƿre tƿynð onbƿtan⁸ uf. spifre þonne æniƿ mȳlen⁹ hƿeol.¹⁰ eal spa deop undeƿ þysseƿe¹¹ eorðan. spa heo is buƿan. Eall heo is sine-pealt. ƿ ansund. ƿ mið fteorƿum amett.¹² Soðlice þa oðre heofenan þe buƿan hȳre fȳnd. ƿ beneoðan ƿynd unƿereƿenlice.¹³ ƿ mannum unafmeaƿendlice. Sȳnd ƿra þeah ma heofenan.¹⁴ ƿra ƿra se ƿiteƿa cƿæð. Cœli cœlo-ƿum. þ ƿ¹⁵ heofena heofenan. Eac se apostol paulus aƿƿat þ he ƿæs ƿelædd oð ða þƿiddan heofenan. ƿ he

¹ pluccian, M.² P. omits the sentence.³ ƿeƿeopðe, P.⁴ ƿod, M.⁵ ðeostro, P.⁶ meƿien, M.⁷ ƿplynan, P.⁸ onbƿtan, P.⁹ mȳlnn, M.¹⁰ hƿeopul, P.¹¹ þysse, M.¹² amett, M.¹³ unƿereƿ-, P.¹⁴ heofonan, M.; and so in next

line and further on.

¹⁵ hi, M.

A TREATISE ON ASTRONOMY AND COSMOGONY.

I would also, if I durst, gather some little information from the book which Beda the wise teacher set forth and collected from books of many wise doctors about the courses of the year, from the beginning of the world. It is not for a sermon but to be read otherwise by them whom it so pleaseth. When then the Almighty Creator formed this world, then said he, "Let there be light," and light forthwith came into existence. Then God saw that the light was good, and divided the light from the darkness, and called the light day, and the darkness night, and then was evening and morning counted for one day. On the second day God formed heaven, which is called firmament; it is visible and material, but yet we are not able, for its remote elevation and for thickness of the clouds and for tenderness of our eyes, ever to see it. The heaven locketh up in its bosom all the world; and it turneth ever about us, swifter than any mill wheel, as deep under this earth as it is above it. It is all round and solid, and painted with stars. Well, the other heavens which are above it and beneath it are beyond the discussion and investigation of men. There are however more heavens, as the prophet said, "the heaven of heavens." Also the apostle Paulus wrote that he was taken up to the third heaven, and he there heard the

Beda, the original.

Genes. i. 3.

Creation.

Heaven revolves.

Plurality of heavens.
I. Kings viii. 27.

ðær gehýrde þa ðigelan¹ worð þa nan mann fprecan ne mot. On þam þriddan dæge gefscop fe ælmihtiga god ræ . ʒ eorðan . ʒ ealle eorðlice fprýttinza. Ða þrý dagas pæron butan runnan . ʒ monan . ʒ fteorpan.² ʒ eallum tidum . ʒelicepe pæzan mid leohte . ʒ þeoftrum aþenede. On ðam feorðan dæge gesceop³ god tra miccle leoht . þ is sunne . ʒ mona . ʒ betæhte þ marie leoht . þ is feo runne to ðam dæge . ʒ þ læsse leoht . þ is se mona . to þære nihte. On ðam ylcan dæge he geporhte ealle fteorpan . ʒ tida zesette. On ðam fiftan dæge he gesceop⁴ eall pýrm cýnn . ʒ þa micclan hpalaf . ʒ eall⁵ risc cýnn . on mistlicum⁶ and mænizrealbum hipum. On ðam fýxtan dæge he gefceop eall deor cýnn . ʒ ealle nytena⁷ þe on feoƿer fotum zāð . ʒ þa tpezen menn aðām . ʒ éran. On þam feorðan dæge he zeendode hīƿ peorc . ʒ seo pucu pæs þa azān. Nu is ælc dæg on þýsum middanearde . of þære sunnan lýhtinze. Soðlice feo sunne zāð be zodes dihte . betpeox⁸ heorfan ʒ eorðan . on dæg buƿon⁹ eorðan . ʒ on niht under ðýsse eorþan . eall spa feorƿ adune on nihtlice¹⁰ tide under þære eorþan spa heo on dæg buƿon¹¹ up aƿtīhð. Æfne heo byð ýrinende ýmbe ðas eorðan . ʒ eall¹² spa leohte fcinð under þære eorðan on nihtlice¹³ tide . spa spa heo on dæg deð buƿan upum hearðum. On ða healfe þe heo fcinð þær byð dæg . ʒ on þa healfe þe heo ne fcinð ðær byþ niht. Æfne byð on sumre¹⁴ síðan þære eorðan dæg . ʒ æfne on sumre síðan niht. Ðæt leoht þe pe hatað dægƿeð .¹⁵ cýmð of þære sunnan . ðonne heo uppearð bið . ʒ heo ðonne toðræƿð þa nihtlican þeoftru mid hýre micclan leohte. Eall¹⁶ spa þicce is þeo heofon mid fteorpum afýlled on dæg spa on niht . ac hī nabbað

¹ ðiglan, M.² fteorþum, M.³ scop, M.⁴ gesceop, M.⁵ eal, P.⁶ mislicum, P.⁷ nýtena, P.⁸ betpux, P.⁹ buƿan, M.¹⁰ -licepe, P.¹¹ buƿan, M.¹² eal, P.¹³ -licepe, P.¹⁴ sumepe, P.¹⁵ dægpeð, P.¹⁶ Eal, P.

mysterious words which no man may speak. On the II. Cor. xii. 2.
 third day the Almighty God formed sea and earth, and
 all earthly vegetation. Those three days were without
 sun and moon and stars, and at all times overspread with
 light and darkness in equilibrium. On the fourth day
 God made two mickle lights, that is the sun and moon, Sun and moon
 created.
 and assigned the greater light, that is the sun, to the day,
 and the lesser light, that is the moon, to the night. On
 the same day he wrought all stars and set times. On the
 fifth day he formed all creeping things, and the mickle
 whales, and all fish kind in various and manifold forms.
 On the sixth day he formed all kinds of beasts, and
 all cattle that go on four feet, and the two men Adam
 and Eve. On the seventh day he ended his work, and
 the week was then gone. Well, every day in this world Day.
 is from the lighting up of the sun. The sun indeed
 goeth by Gods arrangement, betwixt heaven and earth,
 by day above the earth, and by night under this earth, Sun revolves.
 quite as far down by night time under the earth as by
 day it mounts up above it. Ever is it running about
 this earth, and shineth all as bright under the earth by
 night time as by day time it doth over our heads. On
 the side on which it shineth there is day, and on the
 side on which it shineth not there is night. Ever is there Night.
 on one side of the earth day, and ever on one side night.
 The light which we call dawn, cometh from the sun, when
 it is upward, and it then driveth away the nightly dark-
 ness with its mickle light. All as thick is the heaven
 filled with stars by day as by night, but they have no Stars by day.

nane lȳhtinge for þære sunnan andƿerðnȳsse. Þe hatað ænne dæg . fram sunnan upgange oð æfen . ac spa þeah is on bocum ȳeteald to anum dæge fram þære sunnan upgange oð þ̅ heo eft becume . þær heo ær upstah . on þam fæce fȳnd ȳetealde feoƿer ȳ tƿenti tida . seo funne is sp̅iðe mȳcel . eall ȳpa bƿað heo is . þæs þe bēc fecgað . ȳpa eall eorðan ȳmbhƿȳrft . ac heo þingð uȳ spȳðe unbƿað . for þam þe heo iȳ ȳr̅iðe feor¹ fram urum ȳesihƿum . Ælc þing² þe hit³ fȳȳr bȳð . þe hit þe læsse ðingð . Þe maȳon þeah⁴ hƿæðere tocnapan be hȳre leoman þ̅ heo unlȳtel is . Spa naðe spa heo upastihð . heo ȳcinð ȳeond ealle eorðan ȳelice . ȳ ealre eorðan bƿaðnȳsse endemes oferrȳrȳhð . Eac ȳȳlce þa fteorƿan þe us lȳttle⁵ þingeað . sȳnd spȳðe bƿaðe . ac⁶ for ðam miclum⁷ fæce . þe us betƿeonan ȳs . hi ȳȳnd ȳeƿuhte urum ȳesihðum sp̅iðe ȳehƿæde . Hi ne mihton spa þeah nan leohƿ to eorðan asendan . fram þære heahlican heofenan . Gȳf hi ȳpa ȳehƿæde ȳæron⁸ spa spa urum eazum ðincð.⁹ Soðlice se mona ȳ ealle steorƿan underfoð leohƿ of ðære miclan¹⁰ funnan . ȳ heora nan næfð nænne leoman buton of ðære sunnan leoman . ȳ þeah þe seo funne under eorðan on mihtlice¹¹ tide scine . þeah aftihð hȳre leohƿ on ȳumpe¹² siðan þære eorðan þe ða fteorƿan buƿon¹³ us onliht . ȳ þonne heo up aȳæð heo oferrȳr̅ið ealra þæra fteorƿena ȳ eac þæs monan leohƿ mid hȳre oȳmætan leohƿe . Seo ȳunne ȳetacnað urne hælend cƿist . se ðe ȳs ȳihtȳrnȳsse sunne . spa spa fe ȳiteȳa cƿæð . Timentibus autem nomen domini oȳietur ȳol iustitiæ . et sanitaƿ in pennis eius . Ðam mannum þe him onðræðað ȳodes naman þam . aȳust ȳihtȳrnȳsse sunne . ȳ hælþ¹⁴ is on hȳre ȳiðerum . Se mona þe ȳeaxð . ȳ panað ȳetacnað

¹ feorƿ, M.² þingð, M.³ ȳpa hit þe, P. ; twice, S.⁴ þeah, P. omits.⁵ lȳtle, P.⁶ ȳ, M.⁷ miclan, S.⁸ ȳæro, M.⁹ ðincð, M. omits.¹⁰ miclan, P. S.¹¹ -licepe, P.¹² ȳumpe, P.¹³ buƿan, M.¹⁴ hælþe, M. S.

lighting up, for the presence of the sun. We hight it one day from sunrise to even, but notwithstanding in books it is accounted as one day from the rising of the sun till it again come to the place from which it before arose; in that period are counted four and twenty hours. The sun is very mickle, all as broad is it, according to what books say, as the whole compass of the earth; but to us it seems very unbroad, since it is very far from our sight. Every thing the further off it is, the less it seemeth. We may however know by its light that *the sun* is not little. As soon as it mounts up, it shineth over all earth alike, and envelopes the breadth of all the earth. So likewise the stars, which seem to us little, are very broad; and from the mickle space which is between *them and* us, they seem to our sight very small. They would not however be able to send any light to earth from the lofty heaven if they were so minute as to our eyes *they seem*. Well, the moon and all the stars receive light from the mickle sun, and none of them hath any light but from the suns light; and although the sun at night time shine under earth, yet its light on one side of the earth mounts up and lighteth up the stars above us; and when it riseth it overpowers the light of all the stars and also of the moon with its immense splendour. The sun be- tokeneth our Healer Christ, who is the sun of righteousness, as said the prophet, To the men who dread the name of God, to them shall arise the sun of righteousness, and healing on his wings. The moon which waxeth and

Day popularly
and techni-
cally.

Sun larger
than the earth.

Stars large.

Lunar and
stellar light
borrowed.

Mystical sense.

Malachi iv. 2.

þas andþearðan ȝelaðunȝe . þe pe on sýnð. Seo ýs
 peaxende þurh acennedum eildum .¹ ȝ þaniende þurh
 forðfarenum .² þa beorhtan steorpan ȝetacniað þa
 ȝeleaffullan on ȝodes ȝelaðunȝe . ðe on ȝodre ðroht-
 nunȝe scinað. Crist soðlice onlýht hi ealle þurh hif
 ȝife spa spa fe ȝodspellepe iohannes cpæð. Erat lux uera
 que inluminat³ omnem hominem venientem in hunc
 mundum. Ðæt soðe leoht com þe onlýht ælcne mann .
 cumendne to ðýsum miððaneape. Næfð ure nan nán
 leoht . ænȝre ȝodnýsse buton of cristes ȝype. Se ðe
 ýs soðre ȝihtpísnyſse sunne ȝehaten . [þam fý pulðor
 ȝ lof mið fæðer . ȝ halȝan ȝafte . on ealra populða
 populð á butan ende. Amen.]⁴

2. DE PRIMO DIE SECULI . SIUE DE EQUINOCTIO
 UERNALI :

Ðone⁵ forþman dæg þýffepo populðe pe maȝon aþin-
 ðan þurh ðæs lænctenlices⁶ emnihtef⁷ dæg . for þam
 þe se emnihtes dæg is se feorða dæg þissepe⁸ populðe
 ȝercapennýsse.⁹ Þrý dagas þæron ær am dæȝe . bu-
 tan¹⁰ funnan . ȝ monan . ȝ eallum ȝteorþum . ȝ on ðam
 feorðan dæȝe . þýssepe¹¹ populðe ȝescapennýsse¹² ȝe-
 sceop se ælmihtȝa fcýppenð sunnan . ȝ ȝefette hi¹³
 on ærne meȝen¹⁴ on miððan eaft dæle . þær ðæs¹⁵
 emnihtes cīcul is ȝetealð . þ heo ærne ýmbe ȝearpes
 ýmbrýnum þær ðone dæg . ȝ þa niht ȝeemnýtte¹⁶ on
 ȝelicepe pæȝan. Ðæs ýlcan dægtes he ȝesette þone¹⁷
 monan fulne on ærnunȝe . on eaft dæle mið scinendum
 fteorþum samod . on þæs hæpfeſtlican emnihtes¹⁸ ȝýne
 ȝ þa eaſterlican tid þurh ðæs monan anȝýnn¹⁹ ȝesette.

¹ þurh, with dative frequently ; þurh acennede eild, S.

³ -net, M.

⁴ From S., which makes this the end.

² rapende, S.

⁵ MS. Tib.

A. iii., fol. 63 b. begins here ; it omits the headings.

⁶ lenct, P. ;

lenctenef, S.

⁷ ýmnihtef, M.

⁸ þýsse, M.

⁹ ȝefceap-, R.

¹⁰ butan, M.

¹¹ þiff, without termination, R.

¹² ȝefceap-, R.

¹³ hiȝ, R.

¹⁴ meȝen, R. S.

¹⁵ ðær, P.

¹⁶ ȝeem-, M.

¹⁷ þæne, R.

¹⁸ ým-, M.

¹⁹ anȝin, R.

waneth, betokeneth this present *church or* congregation in which we are. It is waxing through children born, and waning by men deceased. The bright stars betoken the faithful in Gods congregation who shine in a godly way of life. Christ then illuminates them all through his grace, as the gospeller Iohannes said, "The sooth
 "light came which lighteth every man coming to this
 "world." None of us hath any light of any goodness, except of Christs grace, who is called the sun of true righteousness.

We are able to find the first day of this world by means of the day of the vernal equinox, since the day of the equinox is the fourth day of the formation of this world. There were three days before that day without a sun and a moon and all stars; on the fourth day of the formation of this world the Almighty Creator shaped the sun, and set it in early morning in the midst of the east part, where the "equator" is accounted to be, in order that it
 in the revolutions of the year might there make even in equilibrium the day and the night. On that same day he set the full moon at evening in the eastern quarter along with shining stars, in the course of the autumnal equinox, and he arranged the time of Easter by means of the moons first place. We will speak

Mystery of the moon.

John i. 9.

First day of creation.

Sun then in its node.

Moon full, and in its node.

ƿe ƿillað ƿurðor ȳmbe þas emnihte spriðor ƿƿrecan . on ġedafenlicre¹ stope . ȳ ƿe secġað² nu fceorlice . þ se ƿorpa dæg . þýssepe³ ƿoruldre is ġeteald to ðam dæge þe ƿe hatað quinta decima⁴ kalendas aprilis . ȳ þæs emnihtes dæg ȳs ġehæfð spa spa beda tæcð . þæs on ðam ƿeorðan dæge . þ ȳ on duodecima⁵ kalendas aprilis . Embe⁶ þis ƿe spnecað eft spriðor spa spa ƿe ær beheton.

3. DE NOCTE.

Niht is ġesett mannum to ƿefte on þýsum miððan earpe. Soðlice on þam heorfenlicum eðele niȳ nan niht ġehæfð . ac þær ȳ ƿinġal leoht buton ælcum þýstrum.⁷ Upe eorðlice niht⁸ soðlice cȳmð þurh ðære eorðan sceade . þonne seo sunne ġæð on æfnunġe under þýssepe eorðan . þonne býð ðære eorðan bƿadnȳs betƿeox⁹ us . ȳ þære funnan þ ƿe hȳre leoman lȳhtunġe nabbað . oð ðæt heo eft on oþerne ende up astitð . ƿitodlice þeah þe hit ƿunderlic¹⁰ þince .¹¹ nis þeos ƿoruldlice niht nan þinġ buton¹² þære eorðan sceadu . betƿeox¹³ þære funnan . ȳ mannkȳnne.¹⁴ ƿoruldlice¹⁵ uðƿitan sædan .¹⁶ þ seo sceadu astitð up¹⁷ oð ðæt heo becȳmð to þære lyfte¹⁸ ufeƿearðan .¹⁹ ȳ þonne beȳrnð se mona hƿiltidum . þonne he full býð on ðære sceade ufeƿearðne .²⁰ ȳ faġġeteð²¹ oððe mið ealle afƿearptað . ƿor þam²² þe he næfð þære sunnan²³ leoht þa hƿile þe he þære sceade orð ofeȳrnð oð ðæt þære sunnan leoman²⁴ hine eft onlihton.²⁵ Se mona næfð nan leoht buton of ðære sunnan leoman . ȳ he ȳ ealra tunġla nyðemest . ȳ ƿor þi²⁶ beȳrnð on þære eorðan sceade

¹ -licepe, P.

² fecġeað, R.

³ þisse, R.

⁴ xv., R.

⁵ xii., R.

⁶ ymbe, R.

⁷ þeortrum, P.

⁸ nȳht, M.

⁹ betƿux, R. P.

¹⁰ ƿundor-, R.

¹¹ þinġe, M.

¹² butan, R.

¹³ betƿux, P. R., fol. 64 a.

¹⁴ -cynne, P.

¹⁵ ƿeoruld-, R.

¹⁶ fædon, R. P.

¹⁷ upp, R.

¹⁸ lyfte, R.

¹⁹ uƿ-, R. P.

²⁰ ufeƿearðe, R. P.

²¹ faġetereþ, R.; faġeteð, P.

²² þan, P.

²³ sunnan, R. omits.

²⁴ leoma, R.

²⁵ onlihteþ, R.

²⁶ þi, R.

omits.

further about this equinox in a more suitable place, and we now say shortly, that the first day of this world is accounted to be the day which we hight ^{Day of creation.} the fifteenth before the kalends of April (*March* 18); and the day of the equinox is held to be, as Beda teacheth, on the fourth day from that, that is on the twelfth day before the kalends of April (*March* 21). About this we will speak more exactly, as we before promised.

Night is appointed as a rest for men upon this earth. Night. In the heavenly mansions to be sure no night is known, but there is perpetual light without any darkness. Our ^{The cause of it.} earthly night in fact cometh of the shadow of the earth; when the sun in evening goeth under this earth, there is the broadness of the earth between us and the sun, so that we have not the lighting up of his ray, till he mounts up again at the other end. Indeed, though it may seem wonderful, this mundane night is nothing but the shadow of the earth betwixt the sun and mankind. Secular philosophers have said, that the shadow mounteth up till it cometh to the upward air, and then the moon when it is full sometimes runneth upon the shadow aloft, and turneth colour or becometh wholly swart, in as much as it hath not the light of the sun while it runneth over the point of the shadow, till the rays of the sun again light it up. The moon hath no light but of the suns rays, ^{Moons light borrowed.} and is of all heavenly bodies the nethermost, and for that reason runneth upon the earths shadow when it

þonne he full byð. na fýmle ƿpa þeah ƿon þam bradan
 circale þe is zodiacus gehaten. under þam¹ circale
 ƿpñð² seo sunne. ƿ se mona. ƿ þa³ tƿelf tunƿlena
 tacna.⁴ ƿitodlice ðæs monan tƿendel is symle⁵ gehal.
 ƿ ansund. þeah ðe eall endemes eallunƿa⁶ ne scine.
 Dæƿhpamlice⁷ ðæs monan leohƿ byð ƿeaxende⁸ oððe
 ƿaniende⁹ ƿeoper¹⁰ ƿƿican.¹¹ þurh þære sunnan leoman.
 And he ƿæð dæƿhpamlice¹² oððe to þære sunnan¹³ oððe
 ƿfram ðære sunnan spa ƿela ƿƿican.¹⁴ na þ he becume
 to þære funnan. ƿon ðam¹⁵ þe seo runne if micle¹⁶
 uƿon¹⁷ þonne se mona sƿ. Ðe cƿmð ƿpa þeah ƿon
 onƿean þære¹⁸ sunnan. þonne he of hƿre ontend byð.
 Symle¹⁹ he ƿent his hƿƿe to þære funnan. þ is ƿe
 ƿineƿealta ende þe þær onlƿht byð. ƿe cƿeðað þonne
 nƿne monan æfter mennifcun ƿerunan. ac he is æƿre
 se ƿlca þeah ðe his leohƿ ƿelomlice hƿƿƿe.²⁰ Ðæt æm-
 tƿe ƿæc²¹ buƿon²² þære lƿƿte is æƿre scinende of ðam
 heoƿenlicun tunƿlum. Ðit ƿetimað hƿiltidun þonne
 se mona beƿƿñð on ðam ƿlcan fƿican²³ þe seo runne
 ƿpñð. þ his tƿendel underfcƿt þære²⁴ sunnan to þam²⁵
 ƿƿide þ heo eall aƿeoƿnað.²⁶ ƿ steoƿƿan æteoƿiað²⁷
 ƿƿylce on nihte: þis ƿelimpð selbon. ƿ næƿre buton
 on nƿum monan. Be þam is to underſtandenne. þ
 se mona. is oƿmæte²⁸ bƿað. þonne he²⁹ mæƿ þurh his
 underfcƿte ða sunnan aƿeoƿƿan.³⁰ Seo niht hæƿð
 seoƿan³¹ ðelas ƿfram þære sunnan ſetƿlunge³² oð hƿre
 upƿanƿ. An þæra³³ ðæla is cƿepuſculum þ is æƿenƿlo-
 ma. Oƿer is ƿeſperum. þ is æƿen.³⁴ þonne se æƿen-

¹ þone, S.² ƿpð, R.³ þa, M. omits.⁴ ƿ þa

tƿelf tacna.

⁵ ſimble, R.⁶ eallunƿa, R.; eallunƿe, P.⁷ -hpom-, P.⁸ pexende, R.⁹ ƿanigenðe, P.¹⁰ mior, R.¹¹ ƿƿicon, P.¹² -hpom-, P.¹³ In R. the penman paſſed from

funnan to funnan, thirteen words.

¹⁴ ƿƿicon, M. P.¹⁵ ðan, P.¹⁶ micle, P.¹⁷ þurþon, R.¹⁸ ƿeanunƿa ƿon þa, M.; ƿon, P.;

ƿon, S.

¹⁹ ſimble, R.²⁰ hƿeoƿre, R. P.²¹ ƿæce, R.²² buƿan, R.²³ fƿicon, R.²⁴ þa, R.²⁵ þan, P.²⁶ aƿƿƿpað, R.²⁷ æƿƿpað, R.²⁸ oƿmæhte, R.²⁹ heo, R.³⁰ aƿƿƿƿan, R.³¹ VII., R.³² ſetƿlunge, P.³³ þære, R.³⁴ P. M. omit "that is even."

is full, not always however between us and the broad circle which is hight the zodiac: under that circle runneth the sun and the moon and the twelve constellations of the heavenly bodies. The disc of the moon is plainly always complete and entire, though all of it does not always shine equally. Day by day the moons light is waxing or waning four points through the suns rays, and daily it goeth to or from the sun as many points, not so as to come to the sun, since the sun is much higher than the moon is. Yet it cometh forward in front of the sun, when it is fired up by it. It always turneth its back to the sun, that is, the round end which is lighted up. We then speak of the new moon according to the custom of men, but *the moon* is always the same though its light frequently changes. The empty space above the air is ever shining from the heavenly bodies. It betideth sometimes, when the moon runneth upon the same streak on which the sun runneth, that its disc cometh under the sun to that degree that it turneth all dark, and stars appear as at night. This happeneth seldom, and never but at new moon. By it is to be understood that the moon is extremely broad, when it is able by its intervention to darken the sun. The night hath seven parts from the setting of the sun to its uprising: one of the parts is the evening gloaming; the second is evening, when the evening star appears

Moon travels
out of the
zodiac.

Moons orb
unchanged.

Empty space.

Eclipse of
the sun.

Divisions of
the night.

steorpa betpux þære nepsunge æteopað.¹ þriddē is conticinium. þonne ealle þing speoriað² on hýra³ neste. Feorða.⁴ is intempestum. þ̅ is midniht. Fifta is gallicinium. þ̅ is hancpæd.⁵ Syxta is matutinum uel aurora þ̅ is dægpeð.⁶ Seorða is diluculum. þ̅ is se ær⁷ mærien⁸ betpeox⁹ þam dægpeðe.¹⁰ 7 sunnan up-
 gange. Pucan 7 monðas sýnd¹¹ mannum cuðe æfter
 hýra¹² andgýte. 7 þeah ðe pe hī¹³ æfter bohcum and-
 gýte arrioton. hit pile þingcan¹⁴ ungelæpedum mannum
 to deoplic 7 ungerunelic. Þe fecgað¹⁵ spa þeah be
 ðære halgan easter tide. þ̅ spa hrær¹⁶ spa þe mona
 býð feovertýne nihta eald fram .XII^{ma}.¹⁷ kl. arriol.
 þ̅ on ðam dæge býð seo easterlice gemæru. Þe pe
 hatað terminus. 7 ȝy se terminus. þ̅ is se .XIII^{ma}.¹⁸
 lunaris becýmð¹⁹ on ðone sunnan dæg þonne býð se
 dæg palm sunnan dæg. Gý se terminus ȝescýt²⁰ on
 fumon²¹ dæge þære pucan þonne býð se sunnan dæg
 þær æfter easter dæg.

4. DE ANNO.²²

Ðære sunnan gear is þ̅ heo beýrne þone miclan²³
 circul zodiacum. 7 ȝecume under ælc þæra tpele tacna.
 ælce²⁴ monðe²⁵ heo ýrnð under an þæra tacna.²⁶ An
 þæra tacna²⁷ ýs gehaten aries.²⁸ þ̅ is þamm.²⁹ Oðer
 taurus. þ̅ is fearr. Þridda gemini. þ̅³⁰ sýnd³¹ ȝe-
 trisan.³² Feorða cancer.³³ þ̅ is crabba. fifta leo.
 Syxta uirgo. þ̅ is mæden. Seorða libra. þæt is

¹ ætýpaþ, R.	² supiaþ, R. P.	³ heopa, P.	⁴ reorþe, R.
⁵ -cpæd, R.	⁶ dægpeð, R.	⁷ ærne, R. S.	⁸ mepȝer, P. R.,
fol. 64 b.	⁹ betpux, R. P.	¹⁰ -pæde, R.	¹¹ fýndon, R.
¹² heopa, P.	¹³ hīȝ, R.	¹⁴ þincean, R.	¹⁵ fecgeaþ, R.
¹⁶ hrær, R.	¹⁷ XII., M.	¹⁸ XIII., M.	¹⁹ becýmbþ, R.
²⁰ becȝyt, P.	²¹ funnon, M. R. ; fumum, P.	²² MS. L., what remains of it, begins here.	²³ micclan, P. ; micelan, R.
²⁴ tákna, L.	²⁵ tákna, L.	²⁶ áries, L.	²⁷ þam, L.
²⁸ fýndon, R.	²⁹ ȝetrýfan, R.	³⁰ cancer, L.	³¹ þæt, L. adds.

within that interval;^a the third is the silent night, when all things are silent in their rest; the fourth is midnight; the fifth is the cock crowing; the sixth is the dawn; the seventh is the early morning betwixt the dawn and sunrise. Weeks and months are known to men according to their understanding, and though we should write them according to the sense of books, it will seem to unlearned men too deep and unusual. Weeks and months, too recondite a subject. We say however, of the holy Easter tide, that whensoever the moon is fourteen nights old from the twelfth day before the kalends of April, on that day is the Easter limit which we call terminus, and if the terminus, that is the fourteenth day of the moons age, cometh on the Sunday, then that day is Palm Sunday. If the terminus falls on some day of the week, then is the Sunday after that Easter day.

OF THE YEAR.

The year of the sun is that it run through the mickle circle the zodiac, and come under each of the twelve signs *of the zodiac*. Every month it runneth under one of the signs. One of the signs is hight the Ram; the second the Bull; the third the Twins; the fourth the Crab; the fifth the Lion; the sixth the Maiden;

^a Vesperum, apparente stella huius nominis. Beda.

pund oððe¹ pæge. Eahtoðe² scorpius . þ is þropend.
 Nizoda³ is⁴ sagittarius . þ is scýtta. Teoða⁵ ys capri-
 cornus þ is buccan horn . oððe bucca. Endlyfta⁶
 is aquarius . þ is pæter gyte .⁷ oððe fe þe⁸ pæter
 gýt.⁹ Tpelſte is¹⁰ pisces . þ sýnd rixas . þas tpeſ
 tacna sýnd¹¹ spa gehípoðe¹² on ðam heorēlicum¹³ po-
 ðerum .¹⁴ ʒ sýnd¹⁵ spa brade þ hī ʒefýllað tpa tida .¹⁶
 mid hýra¹⁷ upʒange . oððe nýþerʒange. Ælc ðæra¹⁸
 tpeſ tacna hýlt his monað . ʒ þonne seo sunne hī
 hæfð ealle underurnen . þonne byð an ʒear aʒan. On
 ðam ʒearē sýnd¹⁹ ʒetealde tpeſ monðas . ʒ tpa ʒ rīf-
 tiʒ²⁰ pucena.²¹ Ðreo hund ðaʒa . ʒ rīf . ʒ sýxtiʒ ðaʒa .
 ʒ þær to eacan sýx tida.²² þa²³ maciað æfre ýmbe²⁴ þ
 feorðe ʒear þone ðæg . ʒ ða niht þe pe hatað bissex-
 tum. Romanisce²⁵ leodan²⁶ onʒýnnað²⁷ heora²⁸ ʒear
 æfter hæðenum ʒerunan . on rinteplicepe²⁹ tide.³⁰
 Ebrei³¹ healdað heora³² ʒearēs annʒinn .³³ on lencten-
 licepe³⁴ emnihte. Ða ʒpeciscan³⁵ onʒinnað hýra³⁶ ʒear
 æt ðam sunnſtede.³⁷ ʒ ða eʒiptiscan on hærfeste.³⁸
 Ða³⁹ ebreisican⁴⁰ þeoda⁴¹ ðe ʒodes æ heoldon aʒunnon⁴²
 heora⁴³ ʒearēs anʒinn⁴⁴ . ealra rihtlicof . þ is on ðære
 lenctenlican emnihte . .xii^{ma}. kal. apulif⁴⁵ on þam ðæge
 þe seo sunne . ʒ fe⁴⁶ mona . ʒ ealle tunʒlan .⁴⁷ ʒ ʒearlice
 tida ʒesette pæran. Soðlice ðæs monan ʒear hæfð
 seoron . ʒ tpentig ðaʒa . ʒ eahta tida. On ðam fýrſte⁴⁸

¹ oþþ, R.² Eahtoþa, R. ; Eahtaðe, L.³ nizode, R. P.⁴ is, L. omits.⁵ Teoþe, R. P. L.⁶ endlyfte, R., without is ;

endlyfte, P. L.

⁷ scyte, R.⁸ þe þe, M. ; þe re, P.⁹ ʒeot, L.¹⁰ is, R. omits.¹¹ fýnt, R.¹² ʒehípoðe, L.¹³ heoron, P. L. ;

-lican, L.

¹⁴ poðere, R. P. L.¹⁵ fýndon, R. ; rínð, L.¹⁶ tida, L.¹⁷ hýre, L. ; hipe, P. ; heora, R.¹⁸ þara, L.¹⁹ fýndon, R.²⁰ rīti, R.²¹ pucan, R. P. L.²² tida, L.²³ þe, R. P. L.²⁴ embe, P. L.²⁵ Romonamisce, R.²⁶ leode, R. ; leoda, P. L.²⁷ -neð, L.²⁸ hýra, L.²⁹ -licepe, R. L.³⁰ tide, L.³¹ hebrei, L.³² hýre, R. L.³³ anʒin, R. ; anʒinn, P. ; anʒynn, L.³⁴ læncten, L. ;

-licepe, P.

³⁵ ʒpeciscean, R.³⁶ heora, R. P.³⁷ sunn, L. omits.³⁸ hærfest, M.³⁹ Ac, P. R. L. add.⁴⁰ ebreisican, R.⁴¹ þeode, L.⁴² onʒunnon, L.⁴³ heara, R. ; hýra, L.⁴⁴ anʒin, R.⁴⁵ duodecima

kalendar appeli, L.

⁴⁶ fe, M. P. omit.⁴⁷ tunʒla, R.⁴⁸ fýrſest, R.

the seventh the Pound or Balance; the eighth the Scorpion; the ninth the Archer; the tenth the Bucks horn, or the Buck; the eleventh is the Water gout, or the man who pours water; the twelfth is the Fishes.

These twelve signs are so formed upon the heavenly sphere, and are so broad, that they fill two hours with their up or down going. Each of the twelve signs holdeth his month; and when the sun hath run under them all, then is one year gone. In the year are counted twelve months, and fifty two weeks, three hundred and sixty five days, and in addition six hours. Those *hours* make always about the fourth year the day and the night which we call Bissexthus. Roman nations begin their year according to the heathen custom at winter time. The Hebrews hold the beginning of their year at the spring equinox. The Greeks begin their year at the [*summer*] solstice,^a and the Egyptians at harvest. The Hebrew people who held Gods law began the beginning of their year most rightly of all; that is on the spring equinox, on the twelfth of the kalends of April, on the day on which the sun and moon and all the stars and yearly seasons were appointed. Well, the year of the moon hath seven and twenty days and eight hours. In that period it run-

Each constellation of the zodiac takes two hours in traversing the horizon.

Hebrews reckon from the day of creation.

Revolutions of the moon.

^a A solstitio. Beda, ix.

he underþýrnð ealle ða tpeľf tacna . þe seo funne under-
 zæð tpeľf monað. Se mona is soðlice be suman¹ ðæle
 spiftrpe² þonne seo funne . ac spa þeah³ þurh⁴ þa
 spiftnýsse⁵ ne mihte he underþýrnian ealle þa tpeľf
 tunġlan⁶ binnan⁷ jeoƿon⁸ and tƿentizum ðazum .⁹ ȝ
 eahƿa tidum . ȝýf he urne spa up¹⁰ spa þeo¹¹ sunne
 ðeð.¹² þære sunnan nýne is spide num . ƿon þan¹³ þe
 heo is spide up .¹⁴ ȝ ðæs monan nýne is spide¹⁵ neapio .
 ƿon þan þe he ýrnð¹⁶ ealra tunġla¹⁷ niðemest .¹⁸ ȝ þære
 eoƿðan gehendofst . Nu¹⁹ miht ðú underſtandan ꝥ læs-
 san ymbġanġ²⁰ hæfð²¹ se²² mann²³ þe zæð abutan²⁴
 an hús . þonne se²⁵ ðe ealle ða burh bezæð . Spa eac
 ðe mona hæfð his nýne hraðor²⁶ aurnen²⁷ on þam
 læssan ymbhrýrte . þonne seo sunne hæbbe on ðam
 mapan . Þis is þæs monan gear . ac his monað is mare .
 ꝥ is þonne he zecýrð nipe fram²⁸ þære sunnan . oð ꝥ
 he eft cume hýpe²⁹ ƿorne aġean³⁰ eald . ȝ ateopod .³¹
 ȝ eft þurh hi³² beo³³ ontend.³⁴ On ðam monðe sýnð
 zetealde niġon ȝ tƿentiz ðaġa . ȝ tpeľf tida . þis is se
 monelica³⁵ monað . ȝ hýs gear is ꝥ he underþýrne
 ealle ða tpeľf tunġlan.³⁶ On sumum³⁷ geare býð³⁸ se
 mona tpeľf siðon ġenipod .³⁹ fram þære halġan eafter
 tida⁴⁰ oð eft eaftƿon . ȝ on⁴¹ sumum geare he bið
 þreottýne⁴² siðon zeednupað .⁴³ ꝥ gear ðe⁴⁴ pe hatað
 communis hæfð⁴⁵ tpeľf nipe monan . ȝ ꝥ gear ðe pe
 hatað embolismus . hæfð þreottýne⁴⁶ nipe monan.⁴⁷ Se

¹ runnon, R. ; sumon, P. ; funun, L. ² spiftrpe, L. ³ þeh, L.
⁴ ðaþ, M. ⁵ -neffe ne ne, L. ⁶ tunġla, R. ⁷ binnon, L.
⁸ vii., R. ⁹ ðáġum, L. ¹⁰ upp, R. ¹¹ þeo, R. omits ; seo, L. P.
¹² ðeð, P. omits. ¹³ þon, L. ¹⁴ upp, R. P. ¹⁵ spide, R. L. omit.
¹⁶ heo ýrð, R. ¹⁷ tunġla, R. omits. ¹⁸ nyðemyst, P. ; neopemæst, L.
¹⁹ hu, R. ²⁰ embe, L. ²¹ hæf, L. ²² ðe, R. ²³ man, P. L.
²⁴ onbuton, P. L. ²⁵ fe, L. ²⁶ paðor, M. P. L. ²⁷ aurnen, L.
²⁸ fram, L. ²⁹ hýpe, R. ³⁰ gean, P. L. M. ; ƿonnon gean, S.
³¹ atēopod, L. ; atēopad, S. ³² hiġ, R. ³³ býþ, R. ³⁴ ontent, L.
³⁵ monlica, P. ³⁶ tunġlá, R. ³⁷ funon, R. ³⁸ he býþ, R.
³⁹ ġenipod, L. ⁴⁰ tida, L. ⁴¹ on, R. omits. ⁴² þreottene, L.
⁴³ -pod, R. L. ⁴⁴ ðe, R. omits. ⁴⁵ ꝥ þ hæfð, R. ⁴⁶ þreottene, L.
⁴⁷ monlica, P.

neth under all the twelve signs, which the sun goeth under in a twelvemonth. The moon is indeed in some measure swifter than the sun; yet notwithstanding, with its swiftness, it would not be able to run under all the twelve constellations within seven and twenty days and eight hours, if it ran so high us as the sun doth. The course of the sun is very roomy, Orbit of the moon. since it is very high up, and the course of the moon is very narrow, since of all heavenly bodies it runneth the nethermost and handiest to the earth. Now mayest thou understand that a man who goeth about a house hath a less circuit *to perform*, than he who goeth about all the borough; so also the moon hath run its race earlier in the lesser circuit, than the sun hath on the greater. This is the year of the moon; but its month is more, that is when it parteth new from the sun till it again come before it, old and tired out, Revolution of the moon distinguished from the intervals between the new moons. and again is lighted up by it. *In other words, the time the moon takes in completing a revolution from conjunction with the sun to conjunction with the sun again, is greater than the time it takes in making a revolution from one given meridian to the same again.* In the month *from conjunction to conjunction* are counted nine and twenty days and twelve hours, this is the lunar month; and its year, *from meridian to meridian*, is that it runneth under all the twelve constellations. In some years the moon is twelve times renewed from the holy Easter time till Easter How many moons from Easter to Easter. again, and in some years it is thirteen times renewed. The year that we *of the Computus* call communis hath twelve new moons, and the year that we hight embolismus hath thirteen new moons. The lunar

monelica monað¹ hæfð æfre on anum monðe .xxx.² nihta.³ ʒ on oþrum niȝon ʒ .xx.⁴ On spa hþilcum sunlicum monðe spa⁵ se mona ȝeendað.⁶ se býð his monað.⁷ Ic cpeðe⁸ nu ȝepislicor . ȝȳf se ealða mona ȝeendað⁹ ʒpam ȝaȝum oððe þȝum binnan hlýðan monðe . þonne býð he ȝeteald to ðam monðe . ʒ be his ȝeȝolum acunnoð . ʒ spa forð be ðam oðrum . Feoƿer tida¹⁰ sȳnd ȝetealde on anum ȝeape . þ̅ ȝȳnd .¹¹ ueƿ . æstas . autumnus . hiemf.¹² Ueƿ is lencten tid.¹³ seo hæfð emnihte . Æstas is sumor .¹⁴ se hæfð sunnfteðe.¹⁵ Autumnuƿ is hæƿfeste þe¹⁶ hæfð oðre emnihte . Hiemf is ƿinter.¹⁷ se hæfð oþerne ȝunnstede . On þȝsum feoƿer tidum ȳȝnð seo sunne ȝeond¹⁸ miſtlice¹⁹ ȝaelas . buƿon²⁰ þȝsum²¹ ȳmbhƿȳrte .²² ʒ þa²³ eorðan ȝetempnað . foðlice þȝh ȝodes ƿoƿerȝeapunge . þ̅ heo sȳmle²⁴ on anƿe ftope²⁵ ne ƿunȝe .²⁶ ʒ mið hȳne hætan²⁷ miððaneapdes²⁸ ƿæstmas forþæƿne . Ac heo ȝæð ȝeond ȝtopa .²⁹ ʒ tempnað ða eorðlican³⁰ ƿæstmaſ æȝðer ȝe on ƿæftme ȝe on ȝȳpunge .³¹ þonne se ȝæg langað . þonne ȝæð³² seo funne noȝðƿeapð . oð þ̅ heo becȳmð to þam tacne .³³ þe is ȝelaten cancer . þær is se sumeƿlica³⁴ sunnfteðe . for þan³⁵ ðe heo cȳȝð³⁶ ðær onȝean eft suðƿeapð . ʒ se ȝæg þonne sceoȝtað . oð þ̅ seo sunne cȳmð³⁷ eft suð to þam ƿinterlican³⁸ sunnſtede .³⁹ ʒ þær ætstent . Ðonne heo noȝðƿeapð býð . þonne macað heo lenctenlice⁴⁰ emnihte on miððeapardum⁴¹ hȳne ȝȳne . Eft

¹ monoþ, R. ² þȳtt, R. ; þȳtt, L. ³ niȝan, L. ⁴ ʒpent, R. ; ʒpentȝ, L. ⁵ spa sua, P. ⁶ ȝeendað, L. ⁷ monoð, R. ⁸ cpelle, R. ⁹ ȝeendað, L. ¹⁰ tida, L. ¹¹ fȳnt, R. ¹² hiempf, R. ¹³ tid, L. ¹⁴ ſum, L. ¹⁵ To the next ȝunnſtede, R. omits ; fteðe, L. ¹⁶ ȝe, P. L. ¹⁷ ƿinter, L. ¹⁸ ȝeon, L. ¹⁹ miſſenlice, L. ; miſlice, P. R, fol. 65 b. ²⁰ buƿan, R. ²¹ þȳȝum, L. ²² emb-, L. ²³ þas, M. P. L. ²⁴ fȳmble, R. L. ²⁵ ftope, L. ²⁶ on nanpe oþre ne ƿunȝe, R. ; ȝepunȝe, M., omitting the negative. ²⁷ hæton, R. ²⁸ -eapðlice, S. R. P. L. ²⁹ ftope, R. ³⁰ eapð-, R. ³¹ ȝȳpunge, L. ³² ȝæg, L. ³³ tæcne, L. ³⁴ ſumor-, L. ³⁵ þon, L. ³⁶ cȳȝð, L. S. ; cȳmð, M. R. P. ³⁷ cȳmpð, R. ³⁸ -lcum, P. S. ³⁹ ȝun-, L. ⁴⁰ læncten, L. ⁴¹ -ðan, R. L.

month hath ever in one month thirty nights, and in the next nine and twenty. On whatsoever solar month (*calendar month*) the moon ends, that is its month. I say now more exactly, if the old moon endeth two or three days within March, then it is reckoned to that month, and tried by its rules, and so on of the others. Four seasons are reckoned in one year, that is Ver, *Æstas*, Autumnus, Hiems. Ver is The seasons. the lenten tide, which hath *in it* an equinox; *Æstas* is summer, which hath *in it* a solstice; Autumnus is harvest, which hath the other equinox; Hiems is winter, which hath in it another solstice. In these four seasons the sun runneth through various parts above this sphere, and thus tempereth the earth, of course Obliquity of the ecliptic. by Gods providence, lest it should remain always in one place, and with its heat burn up the fruits of earth. But *as it is, the sun* goeth through places and attempereth the earthly fruits, whether in waxing or in ripening. When the day lengtheneth, then the sun goeth northward, till it cometh to the sign that is hight Cancer, in which is the summer solstice, since it there turneth again southward, and the day then Varied length of days. shorteneth till the sun again cometh in the south to the winter solstice, and there again halteth. When it is northward then it maketh a lenten equinox in the middle of its course *northward*. When again it is

þonne heo suðþearfð bȳð . þonne macað heo hæppæftlice¹ emnlihte. Spa heo suðor bið spa hit fpiþor pinterplæcð . ȳ ȳæð se pinterlica² cȳle æfter hȳne . ac þonne heo eft ȳepent onȳean . þonne todræfð³ heo þone⁴ pinterlican cȳle mid hȳne hatum⁵ leoman.⁶ Se langiendā⁷ dæg⁸ is cealð . for þan ðe seo eorðe bȳð mid þam pinterlican⁹ cȳle þurhȳan . ȳ bȳð langsum ær ðam¹⁰ ðe heo eft ȳebeþoð¹¹ sȳ. Se sceortȳenda¹² dæg hæfð liðran ȳepederu¹³ þonne se langiendā¹⁴ dæg¹⁵ for þan¹⁶ þe seo eorðe is eall ȳebeðoð mid þære sumerlican hætan . ȳ ne bȳð eft spa hpaðe¹⁷ acolod. Pritodlice se pinterlica mona ȳæð norðor þonne seo sunne ȳa¹⁸ on fumerā . ȳ for þi he¹⁹ hæfð scȳrtan²⁰ sceade²¹ þonne seo sunne. Eft on langiendum dazum²² he ofer²³ ȳæð þone²⁴ suðran sunnftede . ȳ for þi he²⁵ bȳð nȳðor²⁶ ȳesepen þonne seo sunne on pinterā.²⁷ Spa þeah²⁸ ne ȳæð heora²⁹ naðer³⁰ ænne pȳcan³¹ ofer³² þam ðe him³³ ȳesette³⁴ is. Ne dazas ne sȳnð³⁵ nu naþor³⁶ ne lænȳian³⁷ ne scȳrtan þonne³⁸ hi³⁹ æt fȳuman þæran.⁴⁰ On æȳpta lande ne cȳmð næfre nan pinter . ne þen scȳpas.⁴¹ ác on midðan urum pinterā⁴² beoð hȳra⁴³ feldas mid pȳrtum⁴⁴ blopende . ȳ hȳra⁴⁵ orcepdas⁴⁶ mid æpplum afȳllede. Æfter heora ȳerepe ȳæð seo éa up nilus⁴⁷ ȳ ofer fletu⁴⁸ eall þ̅ eȳiptisce land .⁴⁹ ȳ stent⁵⁰ oferflede .

¹ hæppæft-, P. ² pinter-, R. ³ to, R. omits. ⁴ þæne, R.
⁵ hātan, S. ⁶ leomum, L. ⁷ langȳenda, P. ⁸ dæg, R. omits. ;
dæg, L. ⁹ -heum, M. P. L. ¹⁰ ðan, P. ¹¹ ȳebeþoð, L.
¹² fcorpt-, L. ¹³ ȳepederu, L. ; ȳepidera, R. ¹⁴ langȳenda, L.
¹⁵ dæg, P. omits. ¹⁶ þam, R. ; þon, L. ¹⁷ paðe, L. ¹⁸ ȳange, R. P. L.
¹⁹ he, P. L. M. omit. ²⁰ fceortpan, R. ; fceortpan, L. ²¹ fceāde, L.
²² -ende dagan, R. ²³ heo for, R. ²⁴ þæne, R. ²⁵ he, P. M. L. S. omit.
²⁶ nȳþor, B. ; neoðer, S. ²⁷ pinter, L. ²⁸ þeh, L. ²⁹ hȳra, L.
³⁰ naþor, L. ³¹ pȳcon, R. ³² ofor, R. ³³ heom, R.
³⁴ ȳeset. P. L. ³⁵ fȳndon, R. ³⁶ naþor, P. M. omit.
³⁷ lenȳian, R. P. L. ³⁸ þæne, R. ³⁹ hiȳ, R. ⁴⁰ þæron, R. P. L.
⁴¹ þen fēuþar, L. ⁴² pinter, R. L. ⁴³ heora, P. ⁴⁴ peortum, P. M.
⁴⁵ heora, P. ⁴⁶ orcepdas, R. P. ; orcepdas, L. ⁴⁷ up nilur, L. ; nilis, R.
⁴⁸ flet, M. ; flet, P. L. ⁴⁹ lānd, L. ⁵⁰ ftenð, R. ; fænt, L.

southward, then it maketh the harvest equinox. The further south it is, the more wintry it is, and the wintry cold goeth after it; but when it turneth again, then it driveth away the wintry cold with its hot beams. The lengthening day is cold, since the earth is pervaded by the wintry cold, and it is long before it is warmed again. The shortening day hath milder weather than the lengthening day, since the earth is all warmed with the summer heat, and is not so soon cooled again. Well, the wintry moon goeth further north than the sun goeth in summer, and for that reason hath a shorter shadow than the sun. Again in the lengthening days it goeth beyond the southern solstice, and for that reason is seen nearer to the horizon than the sun in winter. Neither of them however goeth one point over the limits appointed them; nor are the days now either longer or shorter than they were at first. In the land of Egypt there never cometh any winter or rain showers; but in the middle of our winter their fields are blooming with worts, and their orchards filled with apples. After their reaping, the river Nilus goeth up and overfloweth all the land of Egypt, and it

Of the cause
of winter.

Of the coldness
of spring.

Of the shadow
cast by the
moon.

All this is
immutable.

Of the seasons
in Egypt.

hpilon¹ monað² hpilum³ lenz⁴ . ȝ sýððan⁵ to tpeľf
monðum ne cymð þær nan oðer scúr . oð þ seo ea⁶
eft up abpéce .⁷ spa spa hýpe ȝepuna⁸ is . ælce ȝeape
æne .⁹ ȝ hı habbað þurh þ corınes spa ȝela¹⁰ spa hı¹¹
mæft pecceað.¹²

5. DE MVNDO.

Mıddaneapð is ȝehaten eall þ¹³ binnan þam fıřma-
mentum ıř. Fıřmamentum is þeos roðeplıce heoren¹⁴
mıð manezum fteorpum¹⁵ amett.¹⁶ Seo heoren .¹⁷ ȝ
sæ . ȝ eorðe synd ȝehatene mıddaneapð. Seo¹⁸ fıřma-
mentum tȝrınð sȝmle¹⁹ onbutan²⁰ us under þȝssepe²¹
eorðan ȝ buřan .²² ac þær ıs unȝerım řac betpeox²³
hýpe . ȝ þære eorðon. Feorep ȝ tpeıtıȝ tıda beoð
aȝane þ is an ðæg . ȝ án nıht .²⁴ ær þan ðe heo beo
æne²⁵ ymbtȝrınð .²⁶ ȝ ealle ða steorpan²⁷ þe hýpe on
řæste sȝnd tırnıað onbutan²⁸ mıð hýpe. Seo eorðe
ftent on ælemıðdan þurh ȝodes mıhte spa ȝeřæstned .
þ heo næřpe ne byhð naþor²⁹ ne uřor .³⁰ ne nȝðor .³¹
þonne se ælmıhtıȝa scyppend . þe ealle ðıng hȝlt . bu-
ton spınce .³² hı ȝestaðelode. Ælc sæ þeah³³ heo ðeop³⁴
sȝ hæřð ȝrınð³⁵ on ðære eorðan .³⁶ ȝ seo eorðe abȝrınð³⁷
ælce³⁸ sæ³⁹ ȝ þone⁴⁰ mıclan⁴¹ ȝānsecȝ ȝ ealle pȝllspřın-
ȝas⁴² ȝ éán⁴³ þurh hıȝ⁴⁴ ȝřnað. Spa spa æððřan lı-
ȝeað⁴⁵ on ðæs mannes lichaman spa lıȝað⁴⁶ þas⁴⁷ pæter

¹ hpilum, L. ² monoþ, R. ³ hpilon, R. L. ⁴ lenge, R. ; læng, L.
⁵ feþþan, R. ⁶ eá. L. ⁷ uppa bpecce, R., fol. 66 a. ; úp, L. ⁸ puna, R.
⁹ áene, L. S. ¹⁰ mȝcel, L. ; řeala, R. ¹¹ hıȝ, R. ¹² řeccað, P. S.
¹³ þ, L. omits. ¹⁴ heorōn, L. ¹⁵ řteorpu, L. ¹⁶ amett, P. M. S.
¹⁷ heorōn, L. ¹⁸ Se, R. ¹⁹ řȝmble, R. ²⁰ onbuton, L. ²¹ þıffe, R.
²² buřan, M. ; búřon, L. ²³ betřux, R. P. ; betřȝx, L. ²⁴ beoþ
æřpe þ ıf an ðæg & an nıht řȝndon tırnıende abutan mıð hýpe, R.
²⁵ æne, R. M. omit. ; áene, L. ²⁶ tȝrınð, M. ²⁷ řteorpan, L.
²⁸ onbuton, L. ²⁹ naþor, L. M. omit. ; naþor ne, P. omits. ³⁰ uřor, R.
³¹ nȝþor, R. ; neoðor, P. L. S. ³² řerřınce, R. P. L. ³³ þeh, L.
³⁴ ðeop, L. ³⁵ řřrınð, L. ³⁶ eorþon, L. ³⁷ aberð, P.
³⁸ ealle, R. P. L. S. ³⁹ řæf, R. ⁴⁰ þæne, R. ⁴¹ mıclan, R.
⁴² řıl-, L. ⁴³ ea . an, R. ; eann, L. ⁴⁴ hıpe, P. ; hȝpe, M. L. S.
⁴⁵ lıȝað, P. L. ⁴⁶ lıȝeað, R. ⁴⁷ þa, R. P.

remains in overflow at whiles a month, at whiles longer ; and after that for a twelvemonth there cometh no other shower, till the river again breaketh forth, as its custom is, once every year. And by that means they have of corn as much as they care to have.

Of the overflow of the Nile.

OF THE UNIVERSE.

World is hight all that which is within the firmament. The firmament is the heavenly sphere painted with many stars. The heaven and sea and earth are hight the world. The firmament turneth always about us, under this earth and above it, but there is an incalculable space between it and the earth. Four and twenty hours are gone, that is, one day and one night, before it is quite turned round ; and all the stars, which are fast fixed upon it, turn about with it. The earth standeth in the midst of all, so fastened by Gods 'might, that it never budgeth neither higher up nor lower down than the Almighty Creator, who holdeth all things without toil, established it. Every sea, though it be deep, hath its bottom on the earth, and the earth upbeareth every sea, and the mickle ocean, and all welling springs and rivers run through it. As veins lie on the mans body,

Of the rotation of the earth on its axis.

Earth in the midst of all.

æddþan Ʒeond¹ ðas eorðan. Næfð naðer² ne sæ . ne
eá nænne stede³ buton on eorðan.

6. DE EQUINOCTIIS.

Ʒanegra manna cƷýddunƷ is þ̅ seo lenctenlice⁴ em-
niht⁵ ƷebýrƷe⁶ Ʒihtlice on octaua kl. appulis⁷ þ̅ is
on marian mæsse dæƷe. Ac ealle þa easterƷnan Ʒ þa⁸
egiptiscan⁹ þe selost cunnon on ƷerimcƷæfte tealdon
þ̅ seo lenctenlice emniht is Ʒerislice¹⁰ on duodecima
kl. appil . þ̅ is on s̅ce. benedictus¹¹ mæsse dæƷe.¹² Eft
is beboden¹³ on ðam Ʒegole.¹⁴ þe us Ʒerissað be þære
halƷan easterƷtíde : þ̅ næfne ne sý se halƷa easter dæƷ
Ʒemærsod.¹⁵ ær þan ðe seo lenctenlice emniht¹⁶ sý
aƷān . Ʒ þæs dæƷes lenƷe¹⁷ oƷerstiƷe¹⁸ þa niht.¹⁹ Þite
nu for ðy²⁰ Ʒýf hit þære Ʒihtlice emniht on fca²¹
marian mæsse dæƷe²² þ̅ se dæƷ ne Ʒelumpe næfne
oƷer²³ ðam easter dæƷe.²⁴ fpa spa he for oƷt²⁵ deð.
Us is neod²⁶ þ̅ pe þa halƷan²⁷ easter tíde . be ðam
soðan Ʒegole healdon.²⁸ næfne ær emnihte . Ʒ oƷer-
spíðdum²⁹ ðeostƷum.³⁰ For þi pe fecƷað³¹ foðlice þ̅ seo
emniht is spa spa pe ær cƷædon on .XII^{ma}. kl. appil.³²
spa spa þa Ʒeleafullan ƷædeƷas hit³³ Ʒesettton Ʒ eac
Ʒerisse dæƷmæl³⁴ uƷ spa tæcað.³⁵ Eac ða oðre þreo
tíða.³⁶ þ̅ is se sumerlica funnstede . Ʒ se Ʒinterlica .
Ʒ³⁷ seo hæƷfestlice emniht³⁸ synt to emnettenne³⁹ be
þissepe emnihte . þ̅ hi⁴⁰ sýn sume dafas Ʒehealdene
ær þan octaua kl. Þitodlice se emnihtes dæƷ is eal-

¹ þurh, M.	² naþor, R. P. L.	³ fceðe, L.	⁴ læncten-, L.
⁵ ým-, M.	⁶ ƷebýrƷe, L.	⁷ appelij, L.	⁸ þa, P. M. L. S. omit.
⁹ -fcean, R.	¹⁰ Ʒeriflice, L.	¹¹ -tes, P. M. S.	¹² dæƷ, L.
¹³ bebóden, L.	¹⁴ Ʒegule, R.	¹⁵ Ʒemærsod, L.	¹⁶ emnýhte, L.
¹⁷ lenƷe, P. ; længe, L.	¹⁸ oƷor, R.	¹⁹ þu, L. adds.	²⁰ þiƷiƷ, R.
²¹ fca, P. M. L. omit.	²² dæƷ, P.	²³ oƷor, R.	²⁴ dæƷe, L.
²⁵ oƷte, L.	²⁶ néod, L.	²⁷ pe halƷýan, L., error.	²⁸ healðan, R. L.
²⁹ spíðum, M.	³⁰ þýftrū, R.	³¹ fecƷeað, R.	³² appelij, L.
³³ hit, P. M. L. omit.	³⁴ dæƷmælaj, M.	³⁵ tæceað, L.	³⁶ tíde, L.
³⁷ Ʒ, M. omits.	³⁸ ým-, M.	³⁹ -enðe, R.	⁴⁰ hiƷ, R.

so lie these water veins through this earth. Neither sea nor river have any place but on earth.

OF THE EQUINOXES.

It is the tale of many men that the lenten equinox belongeth rightly to the eighth day before the kalends of April, that is the mass day of Mary. But all the Easterns and Egyptians, who are best acquainted with arithmetic, reckoned that the lenten equinox is certainly on the twelfth day before the kalends of April, that is on the mass day of St. Benedict. Again, in the rule which ascertaineth for us about the holy Easter season, it is ordered that the holy Easter day be never celebrated before the lenten equinox be gone, and the length of the day exceeds that of the night. Observe now hence, if it were rightly equinox on the mass day of Mary, that that day would never fall beyond the Easter day, as it oft doth. It is needful for us that we hold the holy Easter tide by the true rule, never before equinox and overcoming of darkness. Hence we say truly that the equinox is, as we before said, on the twelfth day before the kalends of April, as the faithful advisers have set it down, and as also sure day measurements teach us. Also the other three seasons, that is the summer solstice and the winter one, *and* the harvest equinox, are to be adjusted by this equinox, so that they be holden some days before the octave of the kalends. In fact the day of the equinox is one to all

On the day on which the sun crosses the plane of the equator.

The church (and Jewish) rule for the equinox.

lum middaneapde an . ȝ¹ ȝelice lang . ȝ ealle oðre
 ðaȝas on ƿelp monðum habbað mislice² langnisse.³
 On fumum⁴ eapde hi⁵ beoð lænȝpan.⁶ on sumon⁷
 fcyrtan . for þære eorðan fceadepunȝe.⁸ ȝ þære sun-
 nan ymb⁹ ȝanȝe. Seo eorðe ftenƿ¹⁰ on ȝelcnysse
 anpe pinnhnyte . ȝ seo¹¹ sunne ȝlit abutan¹² ȝepis-
 lice¹³ be ȝodes ȝesetnysse.¹⁴ ȝ on þone ende¹⁵ þe heo
 scinð ȝs ðæȝ þurh hyre lȝhtunȝe . ȝ se ende¹⁶ þe heo
 forlæt.¹⁷ byð mid þýstrum¹⁸ oƿerþeahƿt.¹⁹ oð þ̅ heo
 eft²⁰ ðýðer ȝenealæce.²¹ Nu is þære eorðan sinepealt-
 nȝs²² ȝ þære sunnan ymȝanȝ.²³ hƿemming.²⁴ þ̅ se
 ðæȝ ne byð on ælcum eapde ȝelice lang. On india
 lande penðað heora²⁵ scada²⁶ on sumeȝa suðpeapd . ȝ
 on pinctra norðpeapd. Eft on alexandria ȝæð seo sunne
 upprihte²⁷ on þam sumeȝlican²⁸ sunnsteðe²⁹ on mid-
 ðæȝe.³⁰ ȝ ne byð nan sceadu³¹ on nanre³² healfe. Þis
 ylce ȝetimað eac on sumum oðrum stopum. Mepoe³³
 haƿte an ȝland . þ̅ is þæȝa³⁴ sillheapepena³⁵ land.³⁶ on
 ðam ȝlande hæfð se lænȝsta³⁷ ðæȝ on ȝeape³⁸ ƿelp-
 tida . ȝ lȝtle mare þonne ane healfe tide. On ðam ylcan
 eapde norþpeapdan.³⁹ . . . alexandria hæfð se lænȝ-
 fta ðæȝ feoƿertȝne⁴⁰ tida. On Italia⁴¹ þæt is Ro-
 mana ríce hæfð se lænȝfta⁴² ðæȝ⁴³ fiftȝne tida. On
 Engla lande hæfð se lænȝsta⁴⁴ ðæȝ seofontȝne⁴⁵ tida.
 On ðam ylcan⁴⁶ eapde norðpeapdan⁴⁷ beoð leohƿe nihta

¹ ȝ, L. omits. ² mȝflice, L. ³ langrumnȝre, P. ⁴ rumon, R. L.
⁵ hi, R. omits. ⁶ lænȝpan, R. P. L. ⁷ rumum, P. ⁸ fceadpunge, R.
⁹ ymbe, R. ¹⁰ ftenƿ, L. ¹¹ fe, R. ¹² onbutan, P.;
 onbuton, L. ¹³ ȝep., R. L. omit. ¹⁴ -neffe, R. L. ¹⁵ ænde, L.
¹⁶ ænde, L. ¹⁷ -læt, R.; -læt, L. ¹⁸ ðeostpum, P. L. ¹⁹ oƿer-
 þeht, R. ²⁰ æft, L. ²¹ ȝenæa-, L. ²² -nef, L.; sinepealneffe, R.
²³ ymbe, R.; ymb, P. ²⁴ hƿemming, L. ²⁵ hȝȝa, L. ²⁶ fceada, R. P.
 L. S. ²⁷ upp, P. ²⁸ -cum, R. P. ²⁹ funfsteðe, L. ³⁰ middan, R.
³¹ fceadu, L. ³² nane, S. P. M. L. ³³ Melope, R.; Mepode, L.
³⁴ þapa, L. ³⁵ filheappena, R. P. ³⁶ eapd, M.; éapd, L.; ȝéapd, S.
³⁷ lænȝfta, R.; lænȝta, P. ³⁸ ȝeapa, M. ³⁹ On ðam eapde þe ȝ
 ȝehaten, P. M. L. ⁴⁰ -tȝȝa, R. ⁴¹ On Italia, etc., R. M. omit.
⁴² lænȝsta, P. omits; lænȝfta, L. ⁴³ ðæȝ, L. ⁴⁴ lænȝfta, L.
⁴⁵ feoƿen, R. ⁴⁶ ylcan, R. omits. ⁴⁷ -don, R.

the world, and equally long, *while* all other days in the twelve months have various lengths *in various latitudes*. In one place they are longer, in another shorter, according to the shadowing of the earth and the circular motion of the sun *in the ecliptic*. The earth stands in the likeness of a pine nut, and the sun glideth about it surely by the appointment of God, and on the region on which it shineth there is day through its lightening up, and the region which it quits is overspread with darkness till it again approach thither. Now the roundness of the earth, and the circuitous course of the sun, is a limitation, so that the day is not in every place of equal length. In India then its shadow turneth in summer southward, and in winter northward. Again, in Alexandria the sun goeth right up *vertically* on the summer solstice at midday, and there is no shadow on any side. This same occurreth also in some other places. An island hight Meroe, which is the dwelling of the Æthiopians; in that island the longest day in the year hath twelve hours and little more than half an hour. In the same part of the world there is a city hight Alexandria, where the longest day hath fourteen hours. In Italy, that is the kingdom of the Romans, the longest day hath fifteen hours. In England the longest day hath seventeen hours. In the same country north-

All days everywhere of equal length at the equinox.

One hemisphere illuminated by the solar light.

The obliquity of the ecliptic is the cause of the varied length of days.

on sumeþa . spylce¹ hit ealle niht dagie .² spa spa pe sylfe forofc gesapon.³ Thile hatte an izland be norðan þýsum⁴ izlande . sýx daga fær ofor⁵ sæ . on ðam ne bið .nan niht on sumeþlicum .⁶ sunnftede .⁷ sýx dagum . for ðam⁸ ðe seo sunne býð þonne⁹ spa feorþ¹⁰ norð aȝān . þ heo hponlice underȝæð þære eorðan zeendunge . spýlce hit æfnige . ȝ þær nihte eft upȝæð.¹¹ Eft on rinteplicum sunnftede¹² ne býð nan dæg on ðam foreræðan izlande . for ðan ðe seo sunne býð þonne spa feorþ suð aȝan . þ hýne leoman ne maȝon to þam lande ȝeræcan .¹³ for þære eorðan sine-pealtýnýsse . Ýs þeah¹⁴ to ritenne þ sýmle býð¹⁵ under dæg ȝ niht¹⁶ feoreþ ȝ .xx. tida .¹⁷ ȝ on emnihtes dæg .¹⁸ þ is ðonne se dæg ȝ seo niht ȝelice lange beoð . þonne hæfð hýna æȝðer tpeþ tida . spa spa crist sylf¹⁹ on his ȝodspelle cpæð . Nonne duodecim horæ sunt diei . Lā hu ne hæfð se dæg tpeþ tida . Soðlice þære sunnan orpmætan²⁰ hætu pýpcð²¹ riþ²² dælas on mid-daneapde . þa²³ pe hatað on leden quinque zonaf . þ sýnd²⁴ riþ ȝýpðlas . An þæra²⁵ dæla is on ælemiððan peallende ȝ unȝepuniendlic²⁶ for þære sunnan neapeste .²⁷ On ðam ne earðað nan eorðlic mann .²⁸ for þam unbependlicum²⁹ brýne .³⁰ þonne beoð on tpa healpa þære hætan . tpeȝen dælas ȝeineteȝode³¹ naðor ne to hate ne to cealde .³² On ðam norðran dæle punað eall manncýnn . under þam bpaðan cipcule þe is ȝehaten zodiacus . Beoð þonne ȝýt tpeȝen dælas on

¹ fpille, R. ² dagige, P. S. ³ ge, R. omits. ; ȝefáponn, L.
⁴ þiffum, L. ⁵ on, P. M. L. ⁶ -lican, L. ⁷ funftéde, L.
⁸ ðan, P. ⁹ þæne, R. ¹⁰ feorþ, L. ¹¹ upp, R. ¹² fun-, L.
¹³ ȝeræcan, L. ¹⁴ þeh, L. ¹⁵ býð, L. omits. ¹⁶ dæge ȝ nihte, P.
¹⁷ tida, L. ¹⁸ dæge, P. ; dæge, L. ¹⁹ fylua, L. ²⁰ arpmætan, M.
²¹ piphð, L. ²² riþ, R., fol. 67 a. ²³ þe, R. ²⁴ fýnt, R.
²⁵ þære, R., omitting dæla ; þape, L. ²⁶ ge., L. R. omit ; -igenðlic, P. ;
unȝepunelic, M. ; on-, R. ²⁷ -pifte, P. ²⁸ man, P. L. ²⁹ una-
bependlicum, P. ; unabependan, R. ³⁰ brýne, L. ³¹ ȝemetegóde, L.
³² cole, L.

ward there are nights in summer so light as if it were dawn all night, as we ourselves often saw. Thule hight Thule, an island on the north of this island, six days journey by sea, in which there is no night at the summer solstice where at the summer solstice is no night ; for six days, since the sun is then gone so far north, that it but slightly goeth under the *horizon*, or ending of the earth, as if it were getting evening, and then right away goeth up. Again, at the winter solstice and at the winter solstice no day. there is no day in the aforesaid island, since the sun is then gone so far south, that its rays may not reach to the land, for the roundness of the earth. It is, however, to be observed that always between day and night *together* there are four and twenty hours ; and on the day of the equinox, that is when the day A day of rotation is twenty four hours. and night are equally long, then either of them hath twelve hours ; as Christ himself in his gospel hath said : Are there not twelve hours in the day ? Well, the immense heat of the sun worketh five parts in the world, which we hight in Latin *quinque zonas*, that is, five girdles. Of the zones. One of the parts is in the midst of all, boiling hot and uninhabitable for the nearness of the sun, on which no earthly man dwelleth for the intolerable burning. Then there be on the two sides of the heat two parts temperate, neither too hot nor too cold. On the northern part dwell all mankind, under the broad circle which is hight *zodiacus*. There are

ƿpa healƿa · þam Ʒemetegodum ðæle.¹ on suðeƿearðan.²
 Ʒ on norþƿearðan³ þýses⁴ ymbhƿyrrtes⁵ cealde Ʒ un-
 ƿuniendlice.⁶ ƿor þan þe seo funne ne cýmð him næƿpe
 to · ac ætstent on ægðre healpe⁷ æt þam sunne-
 ftedum.⁸

7. DE BISSEXTO.

Sume ƿneoftas secgað⁹ þ þ bissextus cume¹⁰ þurh þ
 þ iosue abæð¹¹ æt Ʒode · þ seo sunne ftoð¹² stille · anes
 ðægtes lencge¹³ þa þa he ða hæðenan · of þam eapðe
 aðileƷode¹⁴ þe¹⁵ him Ʒoð ƿorƷearf. Soð ðæt¹⁶ is þ
 seo sunne þa¹⁷ stoð¹⁸ ƿtille¹⁹ anes ðægtes lencge²⁰
 buƿon²¹ ðære býrƷ Ʒabaon.²² þurh ðæs þegenes²³
 bene.²⁴ ac se ðæg eode ƿorð spa spa oðre ðagas ·
 Ʒ nis næƿpe þurh þ²⁵ bissextus · þeah þe þa²⁶ unƷe-
 læƿedan spa ƿenað.²⁷ Bis²⁸ if ƿrupa.²⁹ sextus · se
 sýxta · bissextus · ƿrupa³⁰ sýx · ƿor þam ƿe³¹ cƿeðað³²
 on ðam Ʒeape nu to ðæg.³³ fexta kl. ƿarƿu Ʒ eft
 a³⁴ meƷƷen.³⁵ sexta kl. ƿarƿu · ƿor ðan³⁶ ðe æƿpe
 býð an ðæg · Ʒ an niht ma on ðam ƿeorðan Ʒeape ·
 þonne³⁷ ƿære on ðam þrum ær. Se ðæg · Ʒ seo niht
 ƿeaxað³⁸ of³⁹ ðam sýx tidum · þe ælce Ʒeape beoð to
 lafe.⁴⁰ to eacan þam ðrum hund ðagum · Ʒ ƿif Ʒ fyx-
 tiƷ⁴¹ ðaga.⁴² Seo sunne beýrnð ða ƿelf ƿacna⁴³ on
 þrum hund ðagum Ʒ ƿif Ʒ sýxtiƷ ðaga.⁴⁴ Ʒ on ƿix ti-
 dum · fƿýlce heo nu to Ʒeape Ʒange on ærne meƿen⁴⁵

¹ ðælum, R. L. ² fuþ-, R. ³ on, P. omits. ; norðe-, L. ⁴ þiffef, L.
⁵ emb-, L. ⁶ -igenðlice, P. ⁷ R. omits on æg. h. ⁸ -ðe, R.
⁹ recgeað, R. ¹⁰ come, R. L. ¹¹ abæðe, L. ¹² ftoðe ? ¹³ læncge, M. ;
 lenge, L. ¹⁴ aðileƷode, R. ¹⁵ fƿa, R. ¹⁶ ðæt, R. omits.
¹⁷ þa, R. L. omit. ¹⁸ ftoð, L. ¹⁹ ƿtille, P. M. omit. ²⁰ læncge, M. L.
²¹ buƿan, R. ²² Ʒabao, R. ²³ þegnef, R. ²⁴ heðe, L. ²⁵ þ, L.
 omits, error. ²⁶ þeh þa, L. ²⁷ ƿenon, P. ²⁸ Bif, L. ²⁹ ƿria, R. ;
 ƿúa, L. ³⁰ ƿúa, L. ; ƿria, R. ³¹ þam þe, R. P. ³² cƿiþað, R.
³³ R. omits a line. ³⁴ on, P. ³⁵ amepƷen, L. ; R. omits seven words.
³⁶ þon, L. ³⁷ þænne, R. ³⁸ pexeð, R. ³⁹ on, R. ⁴⁰ to lafe, R.
 omits. ⁴¹ fyxtiƷum, R. ⁴² ðagum, R. L. ⁴³ ƿacnu, L. ⁴⁴ ðagum, P. L.
⁴⁵ meƷƷen, R. L. ; meƷƷen, P.

further yet two parts on two sides of the temperate ones, on the southward and the northward of this sphere, cold and uninhabitable, since the sun never cometh to them, but halteth on either side *the equator* at the solstices.

OF LEAP YEAR.

Some priests say that bissextus cometh because that Joshua prayed to God so that the sun stood still for the length of one day, when he destroyed the heathen from the country which God gave him. Sooth it is that the sun above the city Gibeon through the prayer of the thane: but the day went forth as other days, and is never through that bissextus, though the unlearned ween so. Bis is twice, sextus the sixth; bissextus the sixth twice, inasmuch as we say in that *the bissextile* year now to day, the sixth before the kalends of March, and again to morrow the sixth before the kalends of March, since there is ever one day and one night more in the fourth year than were in the three preceding. The day and the night grow up out of the six hours which in every year are a remainder beyond the three hundred days and the sixty five days. The sun runneth through the twelve signs *of the zodiac* in three hundred and sixty five days and six hours; so now this year it enters in early morning on the circle of the equinox, *that is, it*

A popular notion censured.

The origin of the day over.

on¹ ðæs emmih̃tes cýrcule . Ƴ² oðre Ƴearpe on midðæƳe .
 þriððan Ƴearpe on æfen.³ feorðan Ƴearpe on midðre nihte .
 on þam riƳtan Ƴearpe eft on ærne meƳigen.⁴ ÞiƳoð-
 lice ælc þæpa⁵ feoreþ⁶ Ƴearpa⁷ aƳýƳð sýx tida.⁸ þ
 sýnð⁹ feoreþ Ƴ tƳentiƳ tida an¹⁰ ðæƳ Ƴ an¹⁰ niht .
 Ðone¹¹ ðæƳ settan¹² romanisce ƳeƳas and¹³ Ƴitan¹⁴
 to ðam monðe þe Ƴe hatað februarius . for ðam¹⁵ ðe
 se monað¹⁶ is ealpa feýrtoft¹⁷ Ƴ endenýhft.¹⁸ Be ðam
 ðæƳe fƳræc¹⁹ se Ƴisa augustinus . þ se ælmihtiga scýp-
 penð hine Ƴesceope²⁰ fƳam fƳymðe midðaneapdes to
 micelpe Ƴerýnu.²¹ Ƴ Ƴýf he býð forlæten unteald . þær
 Ƴih̃te apent eall²² ðæs Ƴeapes ýmbriýn²³ þƳýnes . Ƴ he
 belimpð²⁴ æƳðer Ƴe to ðære sunnan . Ƴe to ðam monan .
 for þan ðe ðær is an ðæƳ Ƴ an²⁵ niht . Ƴýf þu nelt
 hine tellan eac to þam monan . spa spa to þære sun-
 nan . þonne apæst²⁶ þu þone²⁷ eafteƳlican meƳol . Ƴ
 ælces nipes²⁸ monan Ƴerum . ealles þæs Ƴeapes .

8. DE SALTU LUNÆ.²⁹

Spa spa þære sunnan³⁰ sleacnýs³¹ acenð ænne³² ðæƳ
 Ƴ ane³³ niht æƳpe ýmbe³⁴ feoreþ Ƴear . ƳƳa eac þæs
 monan ƳƳiƳtnes³⁵ apýrþð³⁶ ut³⁷ ænne ðæƳ . Ƴ ane niht
 of ðam Ƴetæle³⁸ hýs Ƴýnes . æƳpe ýmbe³⁹ neƳontýne⁴⁰
 Ƴear . Ƴ Ƴe ðæƳ is Ƴehaten saltus lunæ . þ is ðæs
 monan hlýp . for þan⁴¹ þe he oferhlýpð ænne ðæƳ . Ƴ
 ƳƳa neap⁴² þam neƳonteoðan⁴³ Ƴearpe . ƳƳa býð se nipa
 mona bƳaððra Ƴesepen . Se mona Ƴæs æt fƳuman⁴⁴

¹ oð, L. ² Ƴ, P. M. omit. ; R. omits five words. ³ æfen, L.
⁴ meƳgen, L. ⁵ þapa, L. ⁶ feorpa, R. ⁷ Ƴearpe, R. ⁸ tida, L.
⁹ Ƴinðon, R. ¹⁰ on, R. L. ¹¹ Ðæne, R. ¹² settan, R. L.
¹³ ƳeƳas and, L. P. R. omit. ¹⁴ Ƴitan, R. ; Ƴitan, L. ¹⁵ ðan, P.
¹⁶ monað, R. ¹⁷ feýrtoft, P. M. ; feýrtoft, L. ¹⁸ ænðe niht, L. ;
 neht, R. ; next, P. ¹⁹ fƳræcð, R. ²⁰ Ƴesceop, R. ²¹ Ƴerýne, R.
²² eal, P. ²³ ýmbriene, P. ²⁴ Ƴelimpð Ƴe, R. ²⁵ ane, R.
²⁶ apæst, R. P. L. ²⁷ þonne, R. ²⁸ nipa, R. P. ; nípan, L.
²⁹ LVNEA, M. ³⁰ sunnan, R. omits. ³¹ -nef, L. ³² anne, R.
³³ ane, R. omits. ³⁴ embe, L. ³⁵ -nýrpa, R. ; -nýs, P. ³⁶ Ƴýrþ, R.
³⁷ út, L. ³⁸ Ƴetæle, R. P. ³⁹ embe, P. L. ⁴⁰ niƳon, R. ; niƳen, L.
⁴¹ þam, L. ⁴² neop, L. ⁴³ niƳon, L. ⁴⁴ fƳuman, L.

crosses the equator, the next year at midday, the third year at even, the fourth year at midnight, the fifth year again in early morning. Each, then, of the four years gives six hours, that is, *in all*, four and twenty hours, one day and one night. This day Roman men and wits set down to the month which we hight Februarius, since that month is of all shortest and next the end. Of that day spake^a the wise Augustinus, that the Almighty Creator formed it from the beginning of the world for a great mystery, and if it be left uncounted, at once all the course of the year goeth wrong; and it belongeth both to the sun and to the moon, since there is in it one day and one night. If thou art not willing to reckon it to the moon as well as the sun, then thou dost away the rule of Easter, and the reckoning of every new moon through all the year.

February, the last month, takes the odd day.

OF THE LEAP OF THE MOON.

As the slackness of the sun produces one day and one night always in four years, so also the swiftness of the moon throweth out one day and one night from the reckoning of its course every nineteen years, and the day is called saltus lunæ, that is, the moons leap, since it overleapeth one day, and the nearer to the nineteenth year the broader is the new moon seen. The moon was at the beginning formed in evening, and

The lunar cycle of nineteen years.

^a "Senarii perfectio in scripturis commendata." Quattuor enim quadrantes faciunt unum diem, quem necesse est intercalari excursu quadriennio, quod bissextum vocant ne

temporum ordo turbetur: etiam ipsos dies quinque et quadrantem si consideramus, senarius numerus in eis plurimum valet.

De Trinitate, IV. iv.

on æfen¹ gesceapen Ƴ ærpe sýððan on æfen his ýlde
apent.² Gýf he býð ær æfenne³ fram ðære sunnan
geednıpod. he býð þonne sona æfter sunnan⁴ setl-
ganƷe nıpe⁵ Ʒeteald.⁶ Gýf he þonne⁷ æfter runnan
retlungƷe ontend býð. oððe on⁸ mıddere nıhte.
oððe on hancƷede.⁹ ne býð he nærpe nıpe Ʒeteald.¹⁰
þeah¹¹ ðe he habbe þreo Ƴ tƷentıƷ tıda. ær þan¹² ðe
he becume to þam¹³ æfene þe he on Ʒescapen¹⁴ Ʒæs.
Be þysum¹⁵ ıs ofƷ¹⁶ mýcel ýmb¹⁷ ƷƷræc. þonne þa¹⁸
læƷedan Ʒıllað habban þone¹⁹ monan be þam ðe hı hıne
Ʒeseoð. Ƴ þa ƷelæƷedan²⁰ hıne healdað be þısum ƷoƷe-
sædan²¹ Ʒesceade. Hpılon býð se mona ontend²² of ðære
sunnan. on dæg. hpılon on nıht. hpılon on æfen.
hpılon on ærpe²³ meƷıƷen.²⁴ Ƴ spa mıfƷıce.²⁵ ac he ne
býð²⁶ þeah nıpe²⁷ ær þan²⁸ ðe he þone²⁹ æfen Ʒeshıð.
ne sceal nan cƷısten mann. nan þıncƷ³⁰ be ðam monan
ƷıƷıan. Ʒýf he hıƷ³¹ deð. hıƷ ƷeleaƷa³² ne bıð naht.
Spa lenƷra dæg³³ ƷƷa býð se nıƷa³⁴ mona ufƷor³⁵ Ʒese-
pen.³⁶ Ƴ spa scýƷƷra dæg spa býð se nıƷa mona nýðer³⁷
Ʒesepen. Gýf seo sunne hıne onælð ufƷan. þonne fƷupað³⁸
he. Ʒýf heo hıne³⁹ onælð nıht⁴⁰ þƷýƷes.⁴¹ þonne⁴²
býð he emƷıce⁴³ ƷehýƷned. Ʒýf⁴⁴ heo hıne ontend.⁴⁵
neoðan.⁴⁶ þonne capað he up.⁴⁷ ƷoƷı þan⁴⁸ þe he pent
ærpe þone hpıcƷ⁴⁹ to þære sunnan Ʒearð. he býð spa
onpend⁵⁰ spa spa seo sunne⁵¹ hıne ontend.⁵² Nu cƷeðað

¹ æfen, L. ² apænt, L. ³ æfene, L. ⁴ bæpe funnan, L.
⁵ fetele unnıpe, R.; setlungƷe, P. L.; nıpe, L. ⁶ Ʒetéalð, L. ⁷ bæne, R.
⁸ on, R. omits. ⁹ hán-, L. ¹⁰ nıpe Ʒetéalð, L. ¹¹ þeh, L.
¹² þam, R. ¹³ þan, P. ¹⁴ Ʒesceapen, R. P. L. ¹⁵ þıffum, L.
¹⁶ ofƷ, M. R. L. omit. ¹⁷ ymbe, R.; emb, P. ¹⁸ þa, R. omits, fol. 68.
¹⁹ bæne, R. ²⁰ -don, L. ²¹ -dum, L. ²² ontent, L. ²³ ærpe,
R. omits. ²⁴ meƷıƷen, L. ²⁵ mıfƷıce, R. P. L. ²⁶ býþ na, R.
²⁷ nıpe, L. ²⁸ þam, R. ²⁹ bæne, R. ³⁰ ðıng, P. L. ³¹ hıƷ, L. omits.
³² ƷeleaƷa, R. ³³ dæg, L. ³⁴ nıƷa, R. omits. ³⁵ ufƷor, R.
³⁶ Ʒefapen, L. ³⁷ nýþor, R.; nıðor, L. ³⁸ fƷupað, L. ³⁹ Ƴ Ʒıf
heo hýne, R.; Ƴ, L. ⁴⁰ nıhte, L. ⁴¹ þƷýƷ, P. ⁴² bæne, L.
⁴³ ýmƷıce, M. ⁴⁴ Ƴ Ʒıf, R. ⁴⁵ ontent, R. P. L. ⁴⁶ nýþan, R.
⁴⁷ upp, R. P.; úpp, L. ⁴⁸ þam, R. ⁴⁹ hpıcƷ, L. ⁵⁰ apend, P. L.
⁵¹ heo for s. s., R. L. ⁵² ontent, R.; atent, P.; ontént, L.

ever since in evening changeth its age. If ever it be renewed by the sun before evening, it is then soon after sunset reckoned new. If further it be lighted ^{Evening new moon.} up after the sunset or at midnight or at cock crowing, it is never accounted new, though it have three and twenty hours *to pass* before it come to the evening on which it was formed. About this there is often ^{Discussions arise on this.} much discussion, when the laymen will have the moon *be* according as they see it, and the learned hold of it by the aforesaid distinction. At whiles the moon is kindled up by the sun at day time, at whiles at night, at whiles at even, at whiles at early morning, and so on, variously ; but notwithstanding it is not new till it seeth the evening. No christian man shall do any- ^{Witchery by the moon.} thing of witchery by the moon ; if he doth his belief is naught. The longer the day is the higher is the new moon visible, and the shorter the day the lower is the new moon seen. If the sun illuminates it from above, then it stoopeth ; if it illuminates it right athwart, then it is evenly horned ; if it lights it up from below, then *the moon* turneth upwards ; insomuch as ^{On the posture of the moon.} it turneth always its back toward the sun, it is so turned as the sun lighteth it up. Now some men,

sume menn .¹ þe ðis zesceað² ne cunnon . þ̅ se mona
hine pende³ be þan þe hit⁴ puberian⁵ sceal⁶ on þam
monðe . ac hine⁷ ne pent⁸ næfre naðor⁹ ne peder . ne
ūnpeder of ðam þe him¹⁰ gecýnde ys . Wenn¹¹ maȝon
spa þeah¹² þa þa¹³ fýrpytte¹⁴ beoð cepan be his bleo .
ȝ be þære sunnan . oððe þæs roderes .¹⁵ hpylc peder
topearð byð . Hit is gecýndelic þ̅ ealle eorðlice licha-
man beoð fulȝan¹⁶ on reaxendum monan þonne¹⁷ on
panȝendum.¹⁸ Eac¹⁹ þa tpeopa²⁰ þe beoð aheapene on
fullum monan beoð hearðran rið pȝrmætan²¹ ȝ lenȝ-
færpan²² þonne²³ þa ðe beoð on nȝpum monan ahea-
pene.²⁴ Seo sæ ȝ se mona ȝeþpærlæcað him betpeonan.²⁵
æfre hi²⁶ beoð ȝeferan²⁷ on pæftme . ȝ on panunȝe .
ȝ spa spa²⁸ se mona dæȝhpamlice²⁹ reoper pȝcan laton
arist .³⁰ þonne³¹ he on ðam oðrum³² dæȝe dýðe .³³ spa
eac seo sæ sȝmle³⁴ reoper pȝcan³⁵ laton flepð .

9. DE DIUERSIS STELLIS.

Sume menn cpeðað þ̅ steorpan feallað of heofenan .³⁶
ac hit ne fýnd³⁷ na fteorpan þ̅ þær feallað ac iȝ fȝr³⁸
of þam roðore³⁹ þe fprunȝð⁴⁰ of ðam tunȝlon⁴¹ spa
spa fpearcan doð of fȝre . Riðodlice spa feala⁴² steor-
pan sýnd⁴³ ȝȝt on heofenum⁴⁴ spa spa on fȝmðe pæron .
þa þa hi⁴⁵ ȝoð zesceop.⁴⁶ Ealle mæft⁴⁷ hi sýnd⁴⁸ fæfte

¹ men, P. ² zesceað, L. ³ pænðe, L. ⁴ he, R. ⁵ pederian, R. P. ;
piderian, L. ⁶ sceal, P. ⁷ hit, P. ⁸ apent, L. ⁹ naðor, R. omits.
¹⁰ hir, P. L. ; hȝr, R. ¹¹ Wen, P. ¹² þeh, L. ¹³ þa þe, R. L.
¹⁴ fȝrpytte, L. ¹⁵ róðerel, L. ¹⁶ fullpan, L. ¹⁷ bænnē, R.
¹⁸ panienðan, R. ; panienðum, L. ¹⁹ Ac, R. ²⁰ tpeop, R.
²¹ -ætam, L. ²² lang, R. L. ; ferpan, L. ²³ bænnē, R. ²⁴ ahéapene, L.
²⁵ betpȝnan, R. ²⁶ hiȝ, R. ²⁷ ȝeferan, L. ²⁸ ȝpa, once, R.
²⁹ -hpon-, P. ³⁰ aríst, L. ³¹ bænnē, R. ³² oðpan, L. ³³ æp
dýðe, L. ³⁴ fȝmle, R. ³⁵ pȝcon, R. P. L. ³⁶ heofenun, P. ;
heofonum, R. ³⁷ fȝnt, R. L. ³⁸ fȝr, L. ; on, R. ³⁹ róðore, L.
⁴⁰ fpruncð, R. P. ⁴¹ tunȝlum, R. P. L. ⁴² feala, R. L. ⁴³ fȝnt, R.
⁴⁴ heofonum, L. ⁴⁵ hiȝ, R. ⁴⁶ zesceop, L. ; zesceop, R. ⁴⁷ mæfte, L.
⁴⁸ finðon, R.

who do not understand this explanation, say, that the moon turns itself according as the weather shall be in the month; but neither good weather nor bad ever turneth it from that which is natural to it. Men, however, who are inquisitive may observe by its colour and by that of the sun or of the sky what weather is at hand. It is natural that all earthly bodies shall be fuller at the waxing of the moon than at its waning. Also the trees which be hewn at full moon are harder against wormeating and longer lasting than they which are hewn at the new moon. The sea and the moon match one another always; they are fellows in waxing and in waning; and according as the moon daily riseth four points later than it did on the previous day, so also the sea floweth four points later.

Weather prophets in error.

How to judge of weather.

Of trees hewn.

Of tides.

OF THE VARIOUS STARS.

Some men say that stars fall from heaven; but it is not stars that then fall, but it is fire from the sky, which springeth off the heavenly bodies as sparks do from fire. In fact, there are as many stars still in heaven as there were at the beginning, when God created them. They all, for the most part, are fast in

Meteors,

are not fixed stars falling.

on þam fīrmamentum. 1 ʒ þanon ne afeallað¹ þa hpile
ðe þeos populd stent.² Seo sunne ʒ fe mona.³ ʒ
æfen steorpa. ʒ dæg steorpa. ʒ oðre þrý⁴ steorpan
ne sýnd⁵ na fæste on þam fīrmamentum. æc habbað
hýpa⁶ aʒenne ʒang on fundron.⁷ Ða seorþon⁸ sýnd⁹
ʒehatene septem planetæ. ʒ ic pat þ̅ hit pile ðincan¹⁰
spýðe ungeleaffullic unʒelæpedum mannum. ʒýf pe
secʒað¹¹ ʒepiſlice be ðam fteorpan.¹² ʒ be hýpa¹³
ʒange. Arcton¹⁴ hatte an¹⁵ tunʒol¹⁶ on norð dæle.
se hæfð seorþon steorpan. ʒ is for ði oþrum naman
ʒehaten septemtrio. þone¹⁷ hatað læpede menn¹⁸ car-
les pæn. Se ne ʒæð næfre adune¹⁹ under þýssepe²⁰
eorðan. spa spa oðre tunʒlan²¹ doð. ac he pent abu-
tan. hpilon²² adune ʒ hpilon up²³ ofer dæg. ʒ ofer
niht. Oðer tunʒel is on suð dæle þýsum²⁴ ʒelic.
þone²⁵ pe ne maʒon næfre ʒeseon. Treʒen fteorpan
ftandað eac stille. an²⁶ on suð dæle. oðer on norð
dæle. þa sýnd²⁷ on leden axis ʒehatene. þone²⁸ suðpan
steorpan pe he ʒeseoð næfre. þone²⁸ norðpan pe ʒeseoð.
þone²⁸ hatað menn fciþ steorpa.²⁹ Hi sýnd³⁰ ʒehatene³¹
axis.³² þ̅ is. ex. for þam ðe se fīrmamentum pent on
ðam tram fteorpan.³³ spa spa hpeoʒel³⁴ týpnð on
eaxe.³⁵ ʒ for ði hi standað sýmle³⁶ stille. Pliaðe³⁷
sýnd³⁸ ʒehatene þa seorþon steorpan þe on hæfpeste up
aʒað³⁹ ʒ ofer⁴⁰ ealne⁴¹ pinter scinað ʒangende eaftan
peftpeapð. Ofer ealne sumor⁴² hi ʒað on nihtlice⁴³

¹ napeallað, L. ² ftænt, L. ³ móna, L. ⁴ þreo, L.
⁵ fýndon, R. ⁶ heopa, R.; hýpe, L. ⁷ fundpan, L. ⁸ seorþone, L.
⁹ rýndon, R. ¹⁰ þincean, R. L. ¹¹ recʒeaþ, R. ¹² fteorppum, R. L.
¹³ heopa, R. ¹⁴ Aphcton, M.; Aphcton, L. ¹⁵ rum, L. ¹⁶ tunʒel, R. P.
¹⁷ þæne, R. L. ¹⁸ men, P. ¹⁹ adun, L. ²⁰ þiffe, R. ²¹ tunʒla, R.
²² abutan · hpilon, M. omits; ábúton, L. ²³ hpilon upp adune, R.;
ʒ, P. L. omit, also transpose; adun, L. ²⁴ þiffum, L. ²⁵ þæne, R.
²⁶ an, L. omits. ²⁷ rýnt, R. ²⁸ þæne, R. ²⁹ fteorpa, L. ³⁰ fýnt, R.
³¹ ʒehátene, L. ³² áxis, L. ³³ fteorppum, R. ³⁴ hpeopul, R. P.;
hpeoʒul, L. ³⁵ exe, R. P. L. ³⁶ fýmble, R. ³⁷ Pliaðe, L. ³⁸ rýnt, R.
³⁹ aʒæð, L. ⁴⁰ ofor, R. ⁴¹ eallne, L. ⁴² fúmor, L. ⁴³ -licepe, R. P.

the firmament, and will not fall thence, while this world standeth. The sun and the moon, and the evening star and the day star, and three other stars, are not fast in the firmament, but they have their own career apart. These seven are hight the seven planets; and I know that it will seem very incredible to unlearned men if we speak precisely of the stars and of their course. Arctos hight a constellation in the north part, which hath *in it* seven stars, and it is by another name hight septentrio, which laymen call the churls wain. It goeth never down under this earth, as other constellations do, but it turneth at whiles down and at whiles up, during day and night. There is in the south part another constellation like this, which we are never able to see. Two stars also stand still, one in the south part, another in the north part, which in Latin are hight axis. The southern star we never see; the northern we see; men hight it the ship star. They are hight axis, that is axle, since the firmament turneth on those two stars, just as a wheel turneth on an axle, and because they always stand still. Pleiades are hight the seven stars which in harvest go up, and during all winter shine going from east westward. During all the summer they go at night time under

The planets.

Their orbits
beyond the
unlearned.

Great bear.

A similar con-
stellation in
the south.South and
north pole-
stars.

The Pleiades.

tīde under þisse þe ¹ eorðan . ȝ on ðæg bufan. ² On
 pinterlicre ³ tīde hī beoð on niht uppe . ȝ on ðæg adune.
 Cometæ fýnd ⁴ ȝehatene ða fteorpan ðe fæplice ȝ un-
 ȝepunelice æteopiað. ⁵ ȝ sýnd ȝeleomade. ⁶ Spa þ him
 ȝæð of se ⁷ leoma spylce oðer sunnbéam . hī ne beoð
 na lange hpile ȝesepene . ac spa oft spa hī ⁸ æteopiað. ⁹
 hī ¹⁰ ȝebicniað rum þing nīres topearð þære ¹¹ leode .
 þe hī ofen scinað. þeah ðe pe spīðor ȝppecon ¹² be
 heofenlicum tunȝlum . ne mæg spa þeah se unȝelæ-
 peda ¹³ leornian hýpa leohtbæpan rýne.

10. DE ELEMENTIS.

Deos lýft ðe pe on libbað ȝs an ðæpa ¹⁴ feoper ¹⁵
 ȝesceafra . þe ælc lichamlic ðing on punað. Feoper ¹⁶
 ȝesceafra sýnd. ¹⁷ þe ealle eorðlice lichaman on puniað.
 þ sýnd. ¹⁸ Aer . ȝgnif terra . aqua. ¹⁹ Aer . is lýft. ²⁰
 Ȥgnif . fȝp . Terra . eorðe. Aqua . pæter. Lýft ²⁰ is
 lichamlic ȝesceafra . fpýðe þýnne . seo ofen ȝæð ealne
 midðaneapð . ȝ up ²¹ astitð fornéan oð ðone ²² monan. ²³
 on ðam fleoð ²⁴ fuzelas . spa spa fīxas spīmmað on
 pætere. Ne mīhte heora ²⁵ nan fleon . næpe seo ²⁶
 lýft ðe hī býrð. Ne nan mann ²⁷ ne nýten næfð
 nane orðunȝe buton þurh þa lýfte. ²⁸ Nis na seo or-
 ðunȝ ðe pe utblapað ȝ mateoð ²⁹ une sapul. ³⁰ ac is seo
 lýft þe pe on libbað on ðýssum ³¹ deaðlican ³² life . spa
 spa fīxas cpelað ³³ ȝýf hī ³⁴ of pætere beoð. ³⁵ spa eac
 cpelð ³⁶ ælc eorðlic lichama . ȝýf he býð ðære lýfte
 bedæled. ³⁷ Nis nan lichamlic þing ³⁸ ðe næbbe ða feo-

¹ þiffe, R.	² bufan, P. L.	³ -licepe, R. P.	⁴ fýndon, R.
⁵ æteopiað, L.	⁶ ȝeleomode, R. P. L.	⁷ ȝf for verb, R.	⁸ hīȝ, R.
⁹ ætýpiað, L.	¹⁰ hīȝ, R.	¹¹ þape, L.	¹² ȝppecað, M.
¹³ -peðe, R.	¹⁴ þapa, L.	¹⁵ feoper, P. ; feorða, M. R., fol. 69 a, L.	
¹⁶ feopor, R.	¹⁷ fýndon, R.	¹⁸ ȝf, R. ; þ ȝ pīnd, L.	¹⁹ R. omits all
the Latin.	²⁰ lýft, L.	²¹ upp, R.	²² bæne, R. L.
²⁴ fleogað, R.	²⁵ hýpa, L.	²⁶ þ, R.	²⁷ man, P.
lyft, L.	²⁹ inn ateop, R. P.	³⁰ faul, R.	³¹ þifum, R. L.
³² -licum, R.	³³ cpellað, L.	³⁴ heo, R.	³⁵ beað, M.
R. L.	³⁷ bedæld, R.	³⁸ þingc, R.	³⁶ cpýlð,

this earth, and by day above it. At winter time they are at night up and by day down. Comets are hight Comets. the stars which appear suddenly and unusually, and are furnished with rays so that the ray goeth out of them like a sunbeam. They are not seen for long, but as often as they appear they betoken something They forebode. new at hand to the people over which they shine. Though we should speak more at full of the heavenly bodies, yet the unlearned man is not able to learn of their light bearing course.

OF THE ELEMENTS.

This air in which we live is one of the four elements Elements, four. of which every bodily thing consists, that is, aer, ignis, terra, aqua. Aer, is lyft; ignis, fire; terra, earth; aqua, water. Lyft is a very thin substance; it goeth over all the world, and mounteth up pretty near to the moon; on it fly fowls as fishes swim in water. None of them would be able to fly, were it not for the air Air. which beareth them; nor hath any man or beast any breath except through the air. The breath which we blow out and draw in is not our soul, but is the air in which we live in this mortal life; as fishes die if Necessary to life. they are out of the water, so also each earthly body dieth if it be deprived of the air. There is no bodily thing

þer ȝesceaf̃ta him mid.¹ þ̃ is lýft.² ȝ fýr . ȝ³ eorðe.
 ȝ pæter. On ælcum lichaman sýnd⁴ þas feoperi ðing.
 Nim⁵ ænne sticcan ȝ ȝnib⁶ to sumum þinge⁷ hit
 hatað þærrihte⁸ of ðam fýre þe him on lutað. For-
 bærn þone⁹ oðerne ende.¹⁰ þonne¹¹ ȝæð se pæta¹² ut
 æt ðam oþrum ende mid þam smice.¹³ Spa eac ure
 lichaman habbað æȝðer ȝe hætan ȝe pætan . eorðan .
 ȝ lýft. Seo lýft¹⁴ ðe pe ýmbe¹⁵ ȝppecað aftihð up¹⁶
 fornean¹⁷ oð¹⁸ þone¹⁹ monan . ȝ abýrð²⁰ ealle polcna²¹ ȝ
 stopmaf.²² Seo lýft þonne heo aftýned²³ is . byð²⁴ pind .
 se pind²⁵ hæfð miflice²⁶ naman on bocum. Ðanon²⁷
 þe he blæpð him byð²⁸ nama ȝesett.²⁹ Feoperi heafod
 pindas sýnd .³⁰ se fýrmesta is easterne pind³¹ ȝub-
 folanus ȝehaten . for þan³² ðe he blæpð fram³³ ðære
 sunnan upfþunȝe.³⁴ ȝ ýs³⁵ spýðe ȝemetegod. Se oðer
 heafod pind is suðerne auster ȝehaten se aftýned³⁶
 polcnu ȝ lȝettas .³⁷ ȝ miflice³⁸ cpýld blæpð³⁹ ȝeond
 ðas eorðan. Se þriðða⁴⁰ heafod pind hatte zephyrus.⁴¹
 on ȝpeciscum ȝeþeorðe . ȝ on ledenum bocum .⁴² fabo-
 nus. Se blæpð pestan ȝ þurh his blæð⁴³ acuciað ealle
 eorðlice blædu .⁴⁴ ȝ blapað . ȝ se pind⁴⁵ topȝrð .⁴⁶ ȝ
 ðapað ælcne pinter. Se feorða heafod pind hatte sep-
 temtrio . se blæpð norðan . cealde . ȝ snaplic .⁴⁷ ȝ
 pýpcð ðriȝe⁴⁸ polcnu. Ðas feoperi heafod pindas hab-
 bað betpeox⁴⁹ him on ýmb⁵⁰ hþýrȝte oðre eah̃ta⁵¹

¹ mid him, L. ² lýft ȝ, R. omits. ³ ȝ, L. P. omit. ⁴ fýnt, R.
⁵ Nime, P. M. ⁶ ȝnib, L. ⁷ ðince, P. ⁸ fone, L., for þærrihte.
⁹ þæne, R. ¹⁰ ænde, L. ¹¹ þænne, R. ¹² pæte, L. ¹³ fmice, L.
¹⁴ lýft, R. ¹⁵ embe, R. P. L. ¹⁶ upp, R. ¹⁷ fornean, L. ; -neah, R.
¹⁸ oððe, L. ¹⁹ þæne, R. ²⁰ abēyð, P. ²¹ polcnu, P. ²² toppar, L.
²³ aftýed, L. ²⁴ byþ . ýf, R. ; bið . ȝr, P. ; byð, L. omits. ²⁵ R. omits
 three words ; L. two. ²⁶ miflice, R. P. L. ²⁷ Ðonon, L.
²⁸ byð, R. omits. ²⁹ ȝeset, L. ³⁰ fýndon, R. ³¹ pind, R. transposes.
³² þam, L. ³³ for, R. ³⁴ upȝange, L. ³⁵ ýs, L. omits. ³⁶ -pað, P. ;
 aftýpað, L. ³⁷ lȝettu, P. ³⁸ miflice, R. P. L. ³⁹ blæðar, L.
⁴⁰ þriððe, L. ⁴¹ zepfirur, L. ⁴² bocum, P. M. L. omit.
⁴³ blæð, R. P. L. ⁴⁴ blæðe, R. ; blæða, P. L. ⁴⁵ pind, L. ⁴⁶ topýpp, L.
⁴⁷ fnapȝ, L. ⁴⁸ ðrie, P. L. ⁴⁹ betpux, R. P. L. ⁵⁰ emb L.
⁵¹ ehta, R. ; eah̃te, L.

which hath not with *in* it the four elements, that is, air, fire, earth, and water. In each body are these four things. Take a stick and rub it against something, it immediately gets hot by the fire which lurketh in it. Burn one end, then the wet goeth out at the other end with the smoke. So also our body hath both heat and wet, earth and air. The air of which we speak mounteth up nearly as far as the moon, and beareth up all clouds and storms. The air when it is stirred is wind. The wind hath in books various names : a name is set on it *according to the quarter* whence it bloweth. There are four chief winds : the first is the east wind, hight subsolanus, since it bloweth from the uprising of the sun, and is very temperate. The second head wind is the south, called auster ; it stirreth up clouds and lightnings, and bloweth various plagues through this earth. The third principal wind hight Ζέφυρος in the Greek language, and in Latin Favonius ; it bloweth from the west, and through it blowing all earthly herbs quicken and blow, and the wind casteth away and thaweth all wintriness. The fourth leading wind hight septemtrio ; it bloweth from the north, cold and snowy, and formeth dry clouds. These four head winds have between them in the circle *of the horizon* eight other

The elements form by compounding all known bodies.

The names of the winds, first from the cardinal points.

Then from intermediate points.

pindas æfre betryx¹ þam heafod pindum tpezen pindas. Ðæra² naman ɣ blapunge³ pe mihton fecgan⁴ ɣyƿ hit ne þuhte æþryt⁵ to apptenne.⁶ Is spa þeah⁷ hƿæðere⁸ an ðæra⁹ eahƿa pinda aquilo ɣehaten. se blæpð norðan. ɣ eaftan.¹⁰ healic. ɣ cealb. ɣ spiðe ðryge.¹¹ se is ɣehaten oðrum naman bopeas.¹² ɣ ealne ðone¹³ cƿýlb ðe se suðerna¹⁴ pind auster acænð.¹⁵ ealne he toðræfð. ɣ aƿliɣð.¹⁶ Us þincð to maniz-ƿeald.¹⁷ þ pe spiðor ýmbe þis spƿiecon.¹⁸

II. DE PLUUIA.

Renas cumað of ðære lýfte þurh ɣodes mihte. Seo lýft liccað.¹⁹ ɣ aƿýhð²⁰ ðone²¹ ƿætan of ealne eorðan. ɣ of ðære sæ. ɣ ɣeɣaðeƿað²² to scupum. ɣ þonne²³ heo²⁴ maƿe²⁵ abeƿan ne mæg. þonne²⁶ ƿeald hit adune to ƿene²⁷ alýsed. ɣ toƿorpen hƿilon þurh pindes²⁸ blæða.²⁹ hƿilon þurh³⁰ ðære sunnan hætan. Þe ƿæðað³¹ on ðære bec. þe is ɣehaten liber ƿegum. þ se ƿiteɣa helias³² abæd³³ æt ɣode. ƿor þæf folces þƿýrnyssum.³⁴ þ³⁵ nan ƿen ne com ofeƿ eorðan ƿeorðan³⁶ healƿan ɣeape. þa abæd³⁷ se ƿiteɣa eft³⁸ æt ɣode þæt he his folce miłtsian sceolde ɣ him ƿenas. ɣ eorðlice ƿæftmas³⁹ ƿorɣýran.⁴⁰ Ða aƿtah he up on⁴¹ anƿe ðune. ɣ ɣebɣgedum cneopum ɣebæd ƿor þam⁴² folce⁴³ ɣ het his⁴⁴ cnapan þa hƿile behealdan⁴⁵ to þære sæ. ɣyƿ he⁴⁶

¹ betryx, R. P. L.	² þape, L.	³ -unga, L.	⁴ fecgan, M.
⁵ æþryt, R.	⁶ ƿpittenne, M. ; apƿpittenne, L.	⁷ þeah, R. omits ; þea h ƿ, L.	⁸ hƿæðere, M. R.
⁹ þaƿa, L.	¹⁰ eaften, L.	¹¹ ðrye, P. L.	¹² bofeap, L.
¹³ þæne, R.	¹⁴ suðrena, M.	¹⁵ acenþ, R. P. L.	¹⁶ þingþ, R. L.
¹⁷ mænig-, L.	¹⁸ spƿecan, R.	¹⁹ liccað, P. ; liccað, L.	²⁰ aƿtýhð, L.
²¹ þæne, R.	²² ɣeɣaðeƿað, R.	²³ þænne, R.	²⁴ heo, M. omits.
²⁵ maƿa, L.	²⁶ þænne, R.	²⁷ to ƿene, L.	²⁸ pindaf, P. M.
²⁹ blæde, R. ; blædum, M. P.	³⁰ þape, L.	³¹ ƿæddap, R. ; ƿæðað, R.	³² ehas, M. L.
³³ abæde, P.	³⁴ -neffum, R.	³⁵ þa, L.	³⁶ ƿeorðan, L. omits.
³⁷ bæd, P. M.	³⁸ æft, L.	³⁹ eorðmæftmaƿ, R.	⁴⁰ ƿorɣeape, R. ; L. ends here.
⁴¹ upp on, R.	⁴² þ, M.	⁴³ folc, P. M.	⁴⁴ is, M.
⁴⁵ beheoldon, R.	⁴⁶ hɣ, R.		

winds, two winds always between the chief winds. Their names and blowings we might say, if it seemed not tedious to write them. One, however, of the eight winds is hight aquilo; it bloweth from the north east, ^{North east wind.} high and cold and very dry; it is hight by another name Boreas, and all the mortality which the south wind auster produces, all that it driveth away and putteth to flight. To us it seemeth too complex to speak further about this.

OF RAIN.

Rains come from the air through the power of God. ^{Rain from evaporation.} The air licketh up and draweth the wet from all the earth and from the sea, and gathereth it into showers; and when it can bear no more, then it falleth down dissolved in rain, and at whiles is dissipated by means of the winds with their blasts, at whiles through the heat of the sun. We read in the book which is hight the Liber Regum, that the prophet Elias prayed to God ^{Elijah.} for the perversenesses of the people, and that no rain came over the earth for three years and a half. Then the prophet again prayed to God that he would have mercy on his people, and give them rains and fruits of the earth. Then he went up upon a hill and with ^{Prays for rain.} bended knees prayed for the folk, and bid his knave the while look forth to the sea if he saw aught. Then

aht ȝesape.¹ Ða æt nýxtan² epæð se cnapa. þ he ȝe-
sape of³ þære sǣ arisan an lýtel polcn.⁴ ȝ þærpuhte
afpearðode seo heofen. ȝ polcnu⁴ arison. ȝ se pinð
bleop. ȝ pearð micel pēn ȝeponðen.⁶ Ðit is spa spa⁷
pe ær sædon. þ seo⁸ lýft atýhð up⁹ of ðære eor-
ðan. ȝ of þære sǣ ealne þone pætan. þe býð to pe-
num¹⁰ apenð.¹¹ þære lýfte ȝecýnð is þ heo sýcð ælcne
pætan up to hýne.¹² þis mæg sceapian se ðe pile. hu
se pǣta ȝæð up¹³ spýlce mid smice oððe mifte. ȝ ȝýf
hit sealt byð of ðære sǣ. hit býð þurh¹⁴ ðære fun-
nan¹⁵ hætan. ȝ ðurh þære lýfte bradnýsse to fer-
cum pæterum¹⁶ apenð. Soðlice ȝodes miht ȝeƿadað
ealle ȝeƿederu.¹⁷ se ðe ealle þing buton earfoðnýsse
ȝediht.¹⁸ He nære¹⁹ na ælmihtig. ȝýf him ænig ȝe-
ƿadung earfoðe pære. His nama is omnipotenf. þ ýs
ælmihtig. for þan²⁰ ðe he mæg eall²¹ þ he pile. ȝ
his miht nahpan ne spincð.²²

12. DE GRANDINE.

Ðaȝol cýmð of ðam penðropum. þonne hi²³ beoð
ȝerponene. up²⁴ on²⁵ ðære lýfte. ȝ spa fyððan²⁶
feallað.

12. DE NIVE.

Snap cýmð of ðam þýnnum²⁷ pætan. þe býð up²⁸
atozen mid²⁹ þære lýfte. ȝ býð ȝerponen ær þan³⁰
he to ðropum ȝeupnen sý. ȝ spa femtinges³¹ fýlð.

¹ ȝefapon, R. ² nextan, R. ³ on, R. ⁴ pole, R. ⁵ polcna, R.
⁶ P. transposes. ⁷ fpa, once, R. ⁸ heo, R. ⁹ upp, R.
¹⁰ pene, R. ¹¹ ȝepenð, R. ¹² he . . . ȝa, R. adds. ¹³ upp, P.
¹⁴ þurh, P. omits. ¹⁵ funn, R. ¹⁶ pætan, P. M. ¹⁷ ȝepýðepa, R.
¹⁸ P. M. transpose. ¹⁹ næppe, R. ²⁰ þam, R. ²¹ eal, P.
²² fpeð, R. ²³ hi, R. omits. ²⁴ upp, P. ²⁵ of, R. ²⁶ fýþþon, R.
²⁷ þýnnum, R. omits. ²⁸ upp, P. ²⁹ on, P. ³⁰ þam, R.
³¹ fæmtige, R. ; fæmtinge, P.

at last the knave said, that he saw arise out of the sea a little cloud, and at once the heaven became swart, and clouds arose, and the wind blew, and a mickle rain came on. It is, as we before said, that the air draweth Evaporation up from the earth and from the sea all the moisture, which is turned to rain. It is the nature of the air that it sucketh up every moisture to it. This he who visible. willeth may see, how the moisture goeth up as with smoke or mist; and if it be salt from the sea it is turned to fresh water through the heat of the sun and the broadness of the air. In fact the power of God ordereth Divine order. all weathers; he who manages all things without difficulty. He would be not almighty, if any arranging were a difficulty to him. His name is the Omnipotent, that is, almighty, because he is able to do all that he willeth, and his power nowhere is put to effort.

OF HAIL.

Hail cometh of the rain drops when they are frozen Hail is frozen rain.
up in the air and so fall afterwards.

OF SNOW.

Snow cometh of the thin moisture which is drawn up Snow is frozen vapour.
by the air and is frozen before it hath run into drops,
and so it falleth continuously.

14. DE TONITRU.

Ðunor cȳmð of hætan.¹ ȳ of pætan. Seo lȳft
 tȳhð ðone pætan to hȳne neoðan. ȳ ða hætan uȳon.²
 ȳ þonne hi ȳeȳadeþode beoð. seo hæte. ȳ se pæta
 binnon ðære³ lȳfte. þonne ȳinnað hi him betȳeo-
 nan.⁴ mið eȳeshicūm ȳȳeȳe. ȳ þ̅ ȳȳȳ abȳȳft⁵ ut ðuȳh
 liȳett.⁶ ȳ ðeȳað pæftmūm ȳȳȳ he maȳe biþ þonne ȳe
 pæta. ȳȳȳ se pæta byð maȳe ðonne⁷ þ̅ ȳȳȳ þonne⁷
 ȳȳemað hiȳ.⁸ Sȳa haȳȳȳ⁹ fūmōȳ. ȳȳa maȳa¹⁰ ðunōȳ.¹¹
 ȳ liȳet on ȳeȳe. Soðlice ða þunepas¹² ðe iohannef
 ne mofte aȳȳutan. on apocalȳpsin sȳnd ȳaȳtlice¹³ to
 undeȳftandenne. ȳ hi naht ne belȳmpað to ðam ðu-
 neȳe.¹⁴ þe on þȳsseȳe lȳfte ofȳ eȳeshlice bȳȳȳlað.¹⁵ ȳe
 bȳð hlud ȳor ðære lȳfte bȳaðnȳsse. ȳ ȳȳecenȳfull.¹⁶
 ȳor ðæs ȳȳȳes sceotunȳum. Sȳ þeos ȳeȳetnȳs.¹⁷ þus
 heȳ ȳeenðoð. ȳoð helpe minūm handūm.¹⁸

¹ ofætan, R.² uȳan, P.³ þære, R.⁴ betȳȳnan, R. P.⁵ abeȳft, P.⁶ liȳette, R. P.⁷ þænne, R.⁸ ȳ, adds R.⁹ haȳȳȳ, P.¹⁰ maȳe, P.¹¹ sinnōȳ, M.¹² þunȳȳȳ, R.¹³ ȳaȳtlice, R.¹⁴ þunȳe, R.¹⁵ bȳȳȳlað, M.¹⁶ -ȳul, P.¹⁷ ȳeȳetēðnȳf, R.¹⁸ P. R. omit four last words.

OF THUNDER.

Thunder cometh from heat and wet. The air draweth the wet to it from beneath and the heat from above, and when they are gathered in one, the heat and the wet, within the air, then they battle with one another with an awful noise, and the fire bursteth out through lightning and damageth crops if it be more than the wet. If the wet be more than the fire, then it is of advantage. The hotter the summer is, the more thunder and lightning there is in the year. The thunders, however, which Iohannes in the Apokalypse was not to write of, are to be understood in a spiritual sense, and they do not at all belong to the thunder which in this air often awfully pealeth. It is loud from the broadness of the air, and harmful from the shootings of the fire. Let this narrative be thus here ended. May God help my hands.

MS. Cott. Calig. A. xv. fol. 139 a.

Epactar þe me to þiffum trefmonðum deð butan
geðeorfe þe maðon gecyðan heora uppring . þe habbað
on tref monðum þreo hund [ð]aga 7 fīf 7 fīxtig
ðaða 7 fīx tīða . fpa þe forpel oft gecyðað habbað.
Nu iſ hit to ritanne æghwīlcum þe þīref crafteſ
gleapneſſe cunnan þencð . hu fela ðaða ma beoð æfter
funnan rīne þonne æfter þæſ monan . þæne funnan
ðaðar þe nu arriten . nu biððe ic þa þe hit cunnon 7
þīſ rædon ꝥ hit him hefelīc ne beo . 7 þa þe hit na
gýt armeaðon her æfter þenceon . Æfter þæſ monan
rīne þe habbað þreo hund ðaða 7 feoper 7 fīftig ðaða .
Nu ic wille ꝥ þu mīð æfelne fmeaunge þence . hu
manuge þæſ to lafe fīnt . oððe hu feala ðaða ma rīnt
on þæne runna rīne þanne on þæſ monan . Endleofan
ic wāt ꝥ þu wīlt cpeðan . to þam endleſan ðo endleſan .
þonne beoð þæſ tpa 7 tpenſtig . To tpa 7 tpenſtigum
ðo endleſan . þonne beoð þæſ þreo 7 þwīttig . forlæt
þa þwīttig 7 nīm þa þreo . fpa ealle þa nīgontyne gear
ðo þu . Nīm leofa fpeond nīgon teoða gearfe ꝥ þu ðo
tref to þam ehtatynum epacten . þonne hæfſt þu
þwīttig epacteſ . 7 næfſt nane . ꝥ beoð nulle on leden .
Nīſ na to forðetanne ꝥ þæne halðan laðunge lafeopar
lærdon ; ꝥ ſpa ealð ſpa fe mona biþ on . xi . kal .
april . ſpa feale epacteſ beoð þī gearne . Uerbi gratia .
fīrlce ic fpa cpeþe . þý trefſtan gearne on þam circule
þý mann het decennouenalem on leden 7 on enghlfe .
þara nīgonteoða geara ýmſīne . þu hæfſt anſe nīht
ealðne mona þæſ ðeðeſ 7 þæſ gearfe þu hæfſt anne
epactum .

fol. 139 b.

ON EPACTS AND THE LUNAR CYCLE.

We may, without harm, explain the origin of the Epacts. epacts which are reckoned for this twelvemonth. In the twelvemonth we have three hundred and sixty five days six hours, as we have before often said. Now it is to be understood by all who would learn the mysteries of this science how many more days there are in the solar year than in the lunar. The solar days we have just mentioned. Now I beg that my explanation may not be tedious to those who know the subject and read this; and that those who have not yet investigated the matter, will think of it according to the method here pursued. By the revolution of the moon we have three hundred and fifty four days in the year. Now I wish you to consider with noble inquisitiveness how many remain, or how many days there are in the solar year more than in the lunar. Eleven I know you will say. To these eleven add eleven; that makes twenty two. To twenty two add eleven, that makes thirty three: omit thirty, and take the three. So do for all the nineteen years. In the nineteenth year add twelve to the eighteen epacts, then you have thirty epacts, and so none left, in Latin nullæ. It is not to be forgotten that the doctors of the holy church have taught, that there are as many epacts in the year as the moon is days old on the eleventh day before the first of April (March 22). For example, in the twelfth year of the cycle of nineteen years, or the lunar decennovennal cycle, you have a moon one day old on that day, and the year has one epact.

The lunar year.

The lunar cycle.

CHARMS.

MS. Cott. Tiberius, A. iii., fol. 103.

MS. Cott. Julius, C. 2, fol. 97 b.¹

Textus Roffensis, p. 50.

Gýf feoh fy undeƿrangē.² Gýf hit hopf fy fing on
hif ƿeteƿan oþþe on hif bƿidele.³ Gýf hit fy oðer feoh.
fing on þ þotfƿor⁴ ƿ ontenð þneo candela . ƿ ðrýp on.
þ [h]oƿræc þ⁵ ƿex þrýpa. Ne mæg hit þe nan mann⁶
ƿorhelan. Gýf hi[τ] fy innoƿr.⁷ Sing þonne⁸ on feo-
ƿer healfe þæf hufef . ƿ æne on midðan. Crux xpī
reducæt. Crux xpī ƿer fuprtum ƿerūt inuenta est .
abraham tibi femital uiaf montef concludat iob & flu-
mina a[d] iudici[um] hɣatum ƿerducæt. Iudeaf xpī
ahengon . þ heom com to ƿite⁹ fpa ftranɣum¹⁰ ɣedý-
don him¹¹ ðæda þa ƿýrƿetan.¹² hý þ ðrofe onɣuldon¹³
hælan¹⁴ hit heom¹⁵ to heapme micclum . ƿor þam [þe]
hi hit ƿorhelan ne mihtan.¹⁶ Ðit becpæð ƿ becpæl ƿe
ðe hit ahte mid fullan folcƿiht¹⁷ rpa rpa hit hý
ýlðƿan mid feo ƿ mid feore ƿiht beɣeatan . ƿ lætan.
ƿ læfðan ðam to ɣeƿealde ðe hý ƿel uðan¹⁸ ƿ rpa
ic hit hæbbe rpa hit ƿe ƿealde ðe to rýllanne ahte
unbrýðe ƿ unƿorboden . ƿ ic aɣnían ƿille to aɣenre
ahthe ðæt ðæt ic hæbbe . ƿ næfpe ðæt ýntan ne ƿlot.
ne ƿloh . ne tƿrþ . ne toft . ne fuph . ne ƿotmæl . ne
land . ne lære . ne fepjrc . ne mefjrc . ne ƿuh ne ƿum.¹⁹

¹ A paper MS. of transcripts. ² undeƿnumen, Roff. ³ bƿidele.
Roff. ⁴ hoƿrec, Roff. ⁵ Roff. omits. ⁶ þe manna, only, Roff.
⁷ moƿr, Roff. ⁸ Roff. omits. ⁹ ƿitene, Tib. ¹⁰ ƿrangān. Tib.
¹¹ heom, Tib., Jul. ¹² ƿýrƿetan, Jul. ¹³ ƿorɣuldon, Roff.
¹⁴ hælon, Roff. ¹⁵ him, Roff. ¹⁶ ƿ heo hit na ƿorhelan ne mihton ;
Jul., Roff. Tib. goes no further. ¹⁷ folcƿiht, Jul. ¹⁸ vðan, Roff.
¹⁹ ƿuhepum, Jul.

A charm for loss of cattle.

If cattle be privately taken away; if it be a horse sing on his fetters or on his bridle; if it be other cattle, sing on the foot spoor and light three candles, and dip on the hooftrack the wax thrice. No man shall be able to conceal it. If it be indoor goods, then sing on the four sides of the house, and once in the middle: etc. The Jews hanged Christ; that resulted to them in a punishment so strong; they did to him of deeds the worst; they paid for that in trouble; they concealed it, to their own mickle harm; since conceal it they could not. He bequeathed it and died, he, *I say*, who owned it, with full folk right, as his ancestors with money and with life by right obtained it; and they let it go and left it to him to have power of it, to whom they granted it: and so I it have as he gave it, who had it to give, unclaimed and unforbidden; and I will own for my own possession that which I have, and never will impair, neither plot nor ploughland, neither turf nor toft, neither furrow nor footmeasure, neither land nor leasow, neither fresh nor marsh, neither rough^a nor room,^b of wood nor of field, of sand nor

^a Rough ground.

| ^b Space.

pudeſ ne fealdeſ . fāndeſ ne ſcpandeſ . pealteſ ne pæ-
 teſeſ . butan ðæt læſte ða¹ hpile ðe ic libbe . forðam
 [ðe] [n]iſ ſe man² on hſe ðe æfpe gehýrde ðæt
 man cwiððe oððon cpaſode hine on hundſede oððon
 ahpap on gemote on ceapſtope oþþe on cýpcpaſe ða
 hpile he hſde unſac he pæf on hſe beo on leſene ſpa
 ſpa he mote . do ſpa ic læpe beo ðu be ðinum . 7
 læt me be minum ne 7ýrne ic ðineſ ne læðeſ ne
 landeſ . ne 7ace ne focne . ne ðu mineſ ne dæpſe ne
 mynte ic ðe nan þing ;

MS. Cott. Calig., A. xv., fol. 136 a.

Se engel bpohte þiſ 7eppit of heoſonum . 7 lede hit
 on uppan fēf petruſ peoſud on rome . Se þe þiſ 7ebed
 ſingð on cýpcean . þonne forſtent hit him fealtera
 fealma . And ſe þe hit ſingð æt hiſ endeaðe þonne for-
 ſtent hit him huſel7an7 . And hit mæ7 eac wið æghpil-
 cum uncuþum 7ſele æ7ðeſ 7e fleo7endeſ 7e ſapendeſ .
 Giſ hit innon bið ſing þiſ on pæteſ fýle him ðrincean .
 ſona him bið fel . Giſ hit þonne útān fi . ſing hit on
 ſeſſce butepan . 7 ſinepe mid þ ſe . ſona him kýmð bot .
 And ſing þiſ ylce 7ebed on niht ær þu to þinum 7eſte
 7a . þonne 7eſcýlt þe 7od wið unſpeſnum þe nihteſneſſum
 on menn becomað .

Matheuf . Marcuf . Lucaſ . Iohanneſ . bonuf ſuit &
 ſobriuf religioſuf . me abdicamuf . me parionuf . me
 orgilluf . me offiuf offi dei fucanuf ſuſdiſpenſator &
 piſticuf .

M'. M'. L. I. Cum patriarchiſ fidelif . Cum ppo-
 ph&uf &erilif . Cum apoſtolif humilif . IĤU xpī & matheuf
 cum fēf de fidelibuſ adiunctuf eſt actibuſ .

¹ ðæ, Roſſ.

| ² mye tman, Roſſ., Jul.

of strand, of wold nor of water; except it last me as long as I live. Since the man is not aliye, who ever heard that any made a talk or summoned before the hundred *court*, or anywhere to a *folk* gemot, in a market place, or in a church congregation, as long as he lived. He was without litigation in life, be he on his last bed as he may be. Do as I teach; be thou with thine, and leave me with mine. I yearn not for thing of thine, neither lathe nor land, nor soke^a nor socn.^b Neither thou needest me, nor do I mind thee at all.

The angel brought this writing from heaven and laid it on the altar of St. Peter at Rome. He who sings this prayer in a church, for him it shall be equivalent to all the Psalms of the Psalter. And he who sings it at the day of his death, for him it shall be equivalent to attendance at the eucharist. And it is also valid for every strange evil, either flying, that is, atmospheric, or travelling, that is, epidemic. If the occasion arise indoors, sing this over water and give it to the sick to drink, he will soon amend. If it be out of doors, sing it on fresh butter, and smear the body with that: amendment will soon appear in him. And sing the same prayer at night before you go to bed, then God will shield you against bad dreams, which come on men at night time.

The first portion of the charm, besides the Latin, seems to contain some Hellenistic, μὴ ἄδικος, μὴ πανουργός, μὴ ὀργίλος, μὴ ἀνόσιος, where μὴ should be οὐ and οὐκ, and πιστικός.

*In the second portion, the initial letters M. M. L. I. stand for Matthew, Mark, Luke, and John. The word *eterilis* is obscure.*

^a Right of trying crimes committed on the estate.

^b Power of a lord over his villeins, with the corresponding duties.

M. M. L. I. Deum patrem . Deum filium . Deum spiritum sanctum trinum & unum & iohannem basileus fidelium damasci per suffragium sancti spiritus lucidum omnipotens uirtutibus sanctus est in sermonibus.

M. M. L. Iohannes. Panpulo dimisit & addinetum. \bar{A} & $\bar{\omega}$. per camellos abiunctionibus degestum sit pro omni dolore cum dubitu¹ obseruatione obseruator. Exultabunt scī in gloria . l&tabuntur. Exultationes dei in faucibus eorum . & gladii. Laudate deum in scīs eius . oð ende.

Gif þu pille ȝ² to þinum hlaforde oþþe to kyninge oþþe to oþrum menn oððe to ȝemote þonne bæp þu þaf stapaþ . ælc þæra³ þonne bið he þe liþe . ȝ blið.⁴ xx. h . ð . e . o . e . o . o . o . e . e . e . laf . ð . R . U . fī . ȝ . f . p . A . x . Box . Nux . In nomine patris Rex. Ω . p . x . xix . xlf . xli' . ih' . \dagger Deo . eo . deo . deeo . lafðruel . bepax . box . nux . bu . In nomine patris rex marie . ih'f . xpc dominus meus . ih'c \dagger . Confra . senioribus . H . hrinlur . her . letus contra me . hee . larrhibus excitatio pacis inter uirum & mulierem .⁵ A. B. & alfa tibi reddit uota fructu l&a . lita . tota . tauta . uel tellus ȝ ade urescit.

Fragment of a charm.

MS. Cott. Vitell., E. xviii., fol. 16 a.

þ þær fi rode tacn on . ȝ nim of ðam ȝehalȝedan hlafe þe man halȝe on hlaſmæsse ðæg feoper snæda . ȝ ȝecpyme on þa feoper hyrnan þær bepenes .

¹ debita ?

² Illegible.

³ This word is illegible.

⁴ Thus MS. for bliðe.

⁵ mulierum, MS.

In the fourth portion, Psalm cxlix. verses 5 and 6, and Psalm cl. are cited..

If you purpose to (go a begging) to your lord, or to the king, or to another man, or to a parliamentary assembly, then carry these letters on your person; every one of them will then be gentle and courteous to you.

So that there be a mark of a cross upon it, and take from the hallowed bread, which is hallowed on Lammas day, four pieces, and crumble them on the four corners of the barn.

MS. Cott. Faustina, A. x., fol. 115 b., xi. century.

Alfa.

fol. 136.

Deor eahƿealƿ mæg riþ ælceƿ cýnneƿ bƿoc on eaƿon.
 riþ ƿlean on eaƿon . ƿ riþ ƿeƿiƿ . ƿ riþ miſt . ƿ riþ tēƿ .
 ƿ riþ ƿýrmaƿ . ƿ riþ deað ƿlæƿc. Eall nīƿne cƿoccan .
 fý aſetƿ on eoƿþan oþ bƿeƿd . ƿ þaƿ ƿýrta ƿý fýþe
 ƿmæl coƿflood . ƿ ƿeððon innan þam cƿoccan . on upƿan
 þam fý ƿeððon . Gſ. oþþe ƿæta . þ hi þeaple ƿel ƿēfe beon .
 þ iſ þonne tƿeƿƿa cýnna biſceoppýrƿ . ƿ ƿlæppe . ƿ
 ƿubbe . ƿeapƿe . ƿ ƿiƿleapƿe . dægefeƿe . ƿ fýnnƿulle . ƿ
 bƿune hoƿe. Ðý fýþþan æƿen ƿæt . læfel . oþþe cēc .
 nýþeƿeƿd abyƿed . þ he eall ſcīne . beſmýƿa eall þ
 ſeinende mið huniƿ tƿapƿe leohtlice. Sete þonne on
 upƿan þone cƿoccan . þ ƿe æþem ƿlea upƿ . þonne
 binƿan þƿum daƿum . ƿæt þinne ƿinƿer mið þinum
 ƿƿatle . ƿ ƿledda þone læfel lýtlum ƿ liƿlum . ƿ nim
 þæƿ ƿode eahfealƿe.

Ðý ƿemenƿed toƿædeƿe huniƿ tƿapƿ . ƿ ƿīn . ƿ ƿuðan
 ƿeap . ƿ eƿenſela ƿeðon on cýƿeƿen ƿæt oþþe mæſtlinƿ .
 oþþe bƿæſen . nim þæƿ ƿode eahfealƿe.

In the margin in a hand of A.D. 1200.

ƿ' . ƿið þa bleinna þeſ ſe hocceſ mora ƿefodan . ƿuna .
 ƿ alð ruſel ſmoru . lea þeƿ to.

ƿ' ƿið heſð eca . þare clata mora et rap . feſtende.

Jteim . cnuca¹ betonica . ƿ ƿnið þa þunƿana ƿ on
 uſan þ heſð.

ƿ' . ƿið raucka. Nim aƿena ƿraƿan ƿ unſlið ƿ æ
 dƿene ƿod toƿeðera . ƿ leƿe þeƿto hoƿteſ hoƿneſ ƿ
 etƿiman duſt : et ƿið hera ƿnið.²

¹ cunca. MS.

| ² Read ƿið.

Leechdoms omitted in their place.

This eye salve is good for annoyance of every sort in the eyes, for pin in the eyes, and for web, and for dimness, and for wateriness, and for insects, and for dead flesh. (Take a) quite new crock; let it be set in the earth up to the brim and these worts, minced very small, be put into the crock, and on the top of these grout (?) or some liquid, that they may be thoroughly moistened; that is to say, bishopwort of two kinds, and glap, and ribwort, and yarrow, and cinqfoil, daisey, and sinfull, and brown hove. After that let a brazen vessel, a dish or bowl, be scoured in the lower part, till it quite shine; smear all the shining surface lightly with virgin honey. Then put this upon the crock, so that the vapour may strike upwards, then within three days wet thy finger with thy spittle and spatter the dish by little and little. And thence take a good eye salve.

Let virgin honey, and wine, and juice of rue be mingled together, and in equal quantities be put into a copper vessel, or a latten or a brazen one. Thence take a good eye salve.

For blains. Roots of sea mallow sodden, pound them, and add old lard grease; lay to the blains.

For head ache. Eat, when fasting, root of clote, raw.

Again, pound betony and rub the temples and the top of the head.

For breaking. Take groats of oats and sour cream and good oakdrink together, and lay thereon dust of harts horn and dust of oat bran, and eat it with the pith of the oats.

p'. contra cotidianas febres Sume de urticis manipulum . ꝥ stans flexo [genu] contra orientem dic. In nomine patris quæro te . in nomine filii inuenio te . in nomine patris ꝥ filii ꝥ spiritus sancti arripio medicinam contra febres pro ea dic pater noster ꝥ credo ix uicibus.

A charm. In the old hand as before, xi. century.

Ðiſ man ſceal ƿinȝan niȝon fýþon ƿiþ utſiht on an hƿepenbræðen æȝ . þrý ȝaȝaſ. † Ecce ȝol ne ȝic ȝudum beðe cunða bræðe cunða . elecunða ele uahȝe macte me eienum . oſþa ƿuetha la ȝa uiſ leti unda . noeuiſ ȝerſnæ dulȝeðoþ. Pateſi noſȝeſi oþ ende ; ꝥ cƿeþ ƿýmle æt þam ðrope huic . ȝ if.

Contra ƿriȝora omnibus horis ƿeſubij In carta . & cum licio ligaf ad collum eȝnoti hoſa deſiciente. In nomme domini cƿucifixi ſub pontio ƿilato . ƿeſ ſignum cƿucifixi xpi . ƿuȝite ƿebſeſ . ſeu ƿriȝora cotidiana . ſeu ȝeſtiana . uel nocturna . a ƿeſuo dei . n̄. Septuaginta xiiii milia angel ƿeſequentur noſ. † Eugeniuf . ȝtephanuf . ƿſotaciuf . ȝambuciuf . Dionijuf . Cheſiliuf . & Quiſiacuf ; Iſta nomina ſcſibe . et ſuper ſe ƿoſtat qui patitur.

Contra ƿebſeſ in nomine ſce et Indiuidue ȝrinitatis In eſſeſo ciuitate cheſde ibi ƿequeſcunt .vii. ſci . dormienter Maximianus . Malchuf . Martimianus . Io- hanner . Sepaphion . Dionisius . et Conſtantinus . deus ƿequeſcet In illis Ipſe dei ƿilius ƿit ſuper me ƿamulum (i am) tuum (i am.) N. & libeſet me de iſta eȝſtutudine & de ƿebſe . et de omni populo Inimici. Amen ;

A blessing on fruit of the field.

MS. Cott. Vitell., E. xviii., fol. 16 a.

þiſ iſ ſeo oðer bletſung.

Domine deus omnipotens qui creasti cœlum & terram.
tu benedicis fructum istum in nomine patris & filii &
spiritus sancti. Amen ꝥ pater noster.

MS. Cott. Caligula, A. xv., fol. 125.

þið ȝeðrus.

✠ In nomine domini nostri ihū xpī . tēra . tēra .
tēra . tēstif . contēra . taberna . gife . gef . mande .
leif . boif . eif . andief . mandief . moab . lib . lebef .
Dominus deus adiutor sit illi . iss . eaz . filiax . arti-
fex . amen.

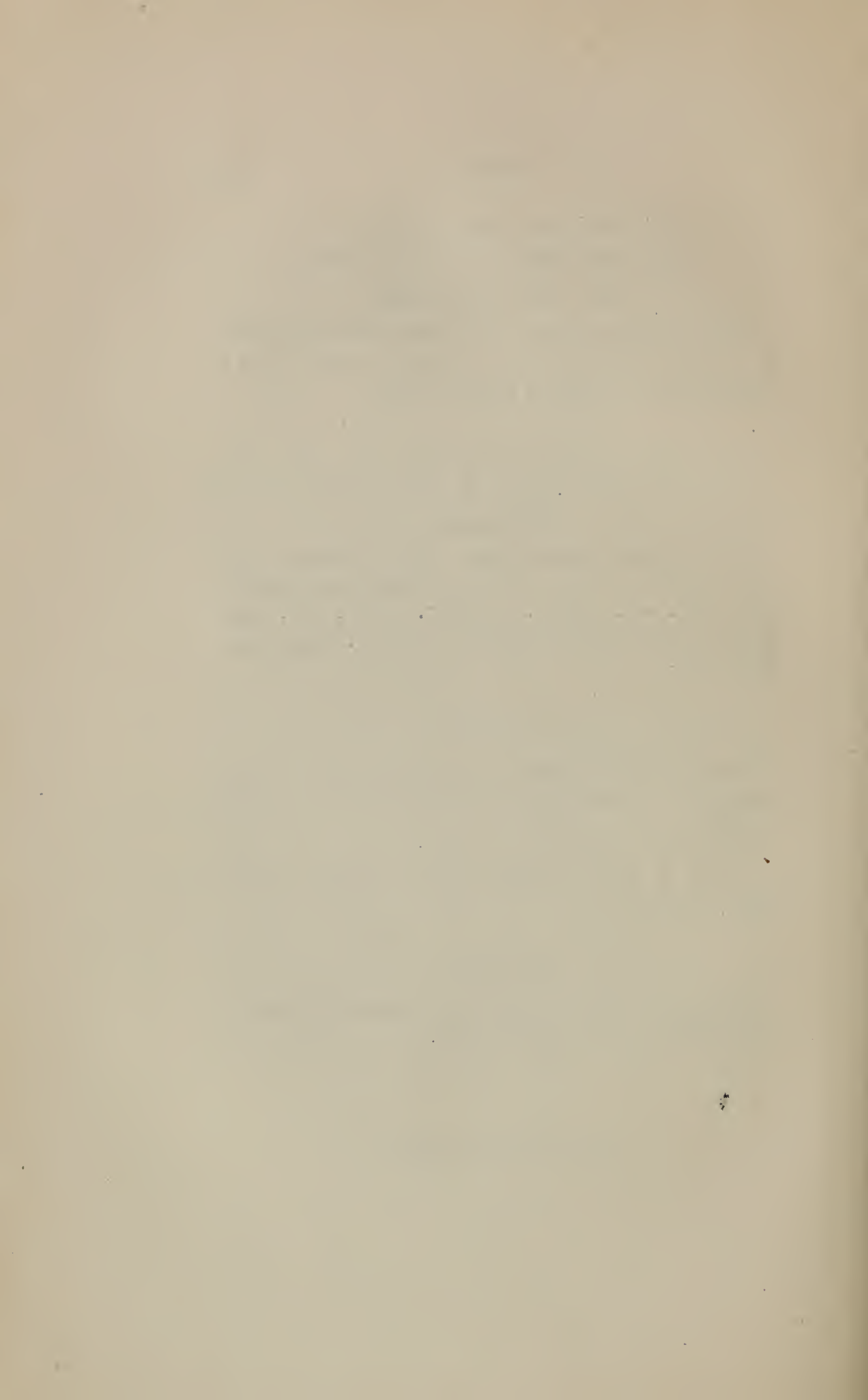
þið poccaf.

Sanctus nicasius habuit minutam uariolam & rogavit
dominum ut quicumque nomen suum secum portare
scriptum.

Sce nicasi preful & martir egregie ora pro me . N .
peccatore & ab hoc morbo tua intercessione me de-
fende. Amen.

þið ȝespell.

Domine ihū xpē deus noster per orationem serui tui
blasii festina in adiutorium meum.



A GLOSSARY OF NAMES OF PLANTS FROM THE
LIBRARY OF THE CATHEDRAL, DURHAM.

THE DURHAM GLOSSARY OF THE NAMES OF WORTS.

A.

ABSINTHIUM.¹ Vermod.
 ABROTANUM.² Sutherne Vude.
 ABSINUATICA. Smeore vȳrt.
 ABLACTA. Cravenbeam.
 ACROCERIUM. Docca.
 ACITELLIUM vel Acecula. Hrame-
 son.
 ACUCULE. Croppas.
 ACITULIUM. Geaces sure.
 ACANTALEUCA.³ Smel thistel.
 ACANTON.⁴ Beo vȳrt.
 ACHILLEA.⁵ Collocroch.
 ACONITA.⁶ Thung.
 ADRIATICA. Galluc.
 AEMUM.⁷ Hindberien.
 AFFODILLUS.⁸ Vude hofē.
 AGRIMONIA. Garcliue oththe clif
 vȳrt.

AGRIMONIA ALPHA. Eathelferthing
 vȳrt ī glofvȳrt.
 AGLAO FOTIS.⁹
 ALLIUM. Garlec.
 ALTHEA. Merc mealeve.
 ALTILIA.¹⁰ REGIA. Vude roue.
 ALGEA.¹¹ Flot vȳrt.
 ALLENUS. Veal vȳrt ī ellen vȳrt.
 AMORFOLIA. Clate.
 AMBROSIA. Hind helethe.
 AMIGDALUS.¹² Easterne nute beam.
 AMBILA.¹³ Lec.
 ANECUM.¹⁴ Dile.
 ANTA. Eoforthrote.
 ANNUOSA.¹⁵ Easc throte.
 ANCHORIUM.¹⁵ Medere.
 APIUM. Mearce.
 APIASTUM. Vude merce.
 APPARINE. Cliue.
 APPOLLIGONIUS.¹⁶ Unfortreden
 vȳrt.

¹ ἀψίνθιον.

² ἀβρότανον.

³ ἄκανθα λευκή.

⁴ ἀκάνθιον.

⁵ Ἀχίλλειον.

⁶ ἀκόνιτον.

⁷ αἰμά ? fruits of αἰμοί.

⁸ ἀσφόδελος.

⁹ ἀγλαοφωτίς. Hb. clxxi.

¹⁰ Hastula.

¹¹ Alga.

¹² ἀμύγδαλον.

¹³ ἔμυλον, frumenty ?

¹⁴ ἄνηθον.

¹⁵ ἄγχουσα.

¹⁶ πολύγονον.

APODILLIS.¹ Vude roue † bara popig.
 APIASTRUM. Beo vȳrt.
 AQUILEIA.² Argentilla.
 ARNAGLOSSA.³ Vegbrade.
 ARBORATIO. Vilde redic.
 ARTEMESIA.⁴ Mugvȳrt.
 ARISTOLOCHIA. Smerevȳrt.
 ARTIMESIA.⁴ Hilde.
 ARTENESIA MONOCLOS.⁵ Clif thunge.
 ARCHANGELICA. Blinde nettle.
 ARTEMESIA TANGENTES. Thet is
 othres cȳnnes mugvȳrt.
 ASCALONIA. Ynne leac † cipe.
 ASTULA REGIA. Vude roue † bare
 popig.
 ATRILLA. Attorlathe.
 AUADONIA. Feld vȳrt.
 AURIS LEPORIS † AURISFOLIA. Half
 vȳrt.

B.

BACINIA.⁶ Blace bergan.
 BRASSICA. Cavlic.
 BASILISCA. Neder vȳrt.
 BALSEMITA. Balsemite.
 BATROCUM.⁷ Cluf vȳrt.
 BETONICA. Se leasse bisceop vȳrt.
 BETUNUS. Heope.⁸
 BETA. Bene dicta.
 BERBENACES. Easc vȳrt.

BERBESCUM. Gescad vȳrt.
 BROGUS. Head.⁹
 BOROTIUM † BORATIUM. Eoforthrote.
 BOTRATION. Cluf thunge † thung.
 BOBONACA. Hrate.
 BRONIA. Hȳmelyc.
 BRICIUM. Cerse.
 BRITTANNICA. Viht meres vȳrt †
 heaven hindele.
 BUGLOSSE. Foxes gloue.
 BUCSTALMUM. Hvit megethe.
 BUGLOSSAN.¹⁰ Glof vȳrt † hundes
 tunga.
 BULBUS.¹¹ Belene.
 BULBI SCILLICI.¹² Gledene.

C.

CALAMUS. Hreod.
 CALESTA¹³ † CALCESTA.¹³ Hvit
 cleaure.
 CALTA¹³ SILUATICA. Vude cleaure.
 CALCICULIUM.¹⁴ Geacessure.
 CALISTRICUS¹⁵ † CALITRICEM. Eali-
 fer † veter vȳrt.
 CAMICULA. Argella.
 CAMELEON¹⁶ † CAMEDRIS.¹⁷ Vulues-
 comb.
 CAMEMILEON¹⁶ ALBA † CAMEMELON
 sebrade. Vulues teals.
 CAMESETE.¹⁸ Ellen vȳrt.
 CAMELON.¹⁶ Eorth crop.

¹ ἀσφόδελος.² Aquilegia.³ ἀρνόγλωσσα.⁴ Ἀρτεμισία.⁵ μονόκλωνος.⁶ Vaccinia.⁷ βατράχιον, *ranunculus*.⁸ *hip*.⁹ *heað*.¹⁰ βούγλωσσον.¹¹ βολβός. Hb. clxxxiv.¹² σκιλλητικός, *of squilla*.¹³ *Caltha*.¹⁴ *Acitulum*, now *Acetosella*.¹⁵ καλλίτριχον.¹⁶ χαμαιλέον.¹⁷ χαμαιδρύς.¹⁸ χαμαιαικτή.

CHAMEDAFNE.¹ Leoth vȳrt f breafnes fot.

CAMEPITUM.² Eacrop.

CAMERION. Mete thistel.

CAMEMELON. Magethe.

CAMEPITHIS.² Henep.

CANNA. Hreod.

CANIS LINGUA. Hundes tunga.

CANDUELIS. Linde f vigne.³

CANIS CAPUT. Hundes heauod.

CAPRIFOLIUM. Vudebinde.

CAPE.⁴ Henep.

CAPPARIS. Vude bend.

CARDUUS. Thistel.

CARIX. Seeg.

CARISCUS. Fic beam.

CARIOTA. Valch mora.

CARISCUS. Cvicbeam.

CAROCASIA.⁵ Haremint.

CARDUUS SILVATICUS. Vude thistel.

CASTANEA. Cistelbeam,

CATHARTICUM.⁶ Lybb corn.

CAULA. Caul.

CELIDONIA. Celitheme.

CENTAURIA. Eorth gella f hyrd vȳrt f curmelle.

CENOCEPHALEON.⁷ Heort cleaure.

CENTENODIA.⁸ Unfortreden vȳrt.

CEPA. Henne leac.⁹

CERVILLUM. Fille.

CEREFOLIUM. Cerfille f hȳnne leac.

CRESO.¹⁰ Cerse.

CIMINUM.¹¹ Cȳmen.

CINAMONIUM f CIMINI. Sutherne rind.

CICATA.¹² Heomlic f vude vistle.

CICER. Sum bean cȳnn.

CYCLAMINOS. Eortheppel f slite f attorlathe.

CYNOGLOSSA. Ribbe.

CIRROS.¹³ Clȳfe.

CRISTO. Cleaure.

CITOCATIA.¹⁴ Libb corn.

CLITON. Clate.

CITTASANA. Fanu.

COLITUS¹⁵ f COLOCUS.¹⁵ Eoforthrote.

COLIANDRA. Cellendre.

COLATIDIS. Singrene.

CONSOLIDA. Ban vȳrt.

CONFIRMA. Galluc.

CORNUS. Cavel.

CORIMBUS.¹⁶ Ificropp.

COSTA f COSTIS. Cost.

COTILEDON.¹⁷ Umbilicus Veneris.

COTULE. Bolle.¹⁸

COXA.¹⁹ Thung.

CULUNA.²⁰ Megethe.

CUCUMERIS. Hservhete f Verhvete.

CULMUS. Healm.

CAMERION. Mete thistel.

¹ χαμαιδάφη.

² χαμαίπιτος.

³ A bird, the linnet, see Gl. R. 38.

⁴ κάνναβις.

⁵ κολοκάσια.

⁶ καθαρτικόν, purgative.

⁷ κυνοκεφάλιον. Hb. lxxxviii.

⁸ Centumnodia.

⁹ enneleac, a compound of unio, onion, and leek.

¹⁰ Out of the English.

¹¹ κύμινου.

¹² cicuta.

¹³ κίρπος.

¹⁴ κολοκάσια.

¹⁵ cardo (Fr. chardon) λευκός.

¹⁶ κόρυμβος.

¹⁷ κοτυληδών.

¹⁸ κοτύλη, a cup.

¹⁹ Toxicum.

²⁰ Calmia, calamine.

CANAFEL¹ SILUATICA. .1. Camepithis
henep.

CHARTAMO.² Lýbb corn.

CARDAMON. Cearse.

D.

DRACANTEA. Dracentia.

DELFIMON. Fugeles vise.

DILLA. Docc.

E.

EBULE ꝛ EOBULUM.³ Veal vȳrt ꝛ
ellenvȳrt.

ELEOTRUM. Eleotre.

ELLEBORUS. Vede berige ꝛ thung.

ELLEBORUS ALBUS. Tunsing vȳrt.

ELIOTROPHUS. Sigel hveorfa.

ELIOTROPION. Solago minor.

ECIOS.⁴ Haransveccel.

ELIOTROPIA. Sigelhverpha.

EMIGRANI.⁵ Von vȳrt.

EPTAFILON. Gelod vȳrt .1. vii. folia.

EPICOSIUM.⁶ Half vȳrt.

ERIFEON. Lith vȳrt.

ERUCI.⁷ Sinapis.

ERASTI.⁸ Bremel.

ERITHIUS.⁹ Brad thistle.

ERMIGIO. Hind berge.

F.

FAFIDA. Leomoc.

FRAGA. Stravberian vel mersc
mealeve.

FEBREFUGIA. Fever fugie.

FETILLINA¹⁰ ARBORATICA. Eofer
fearn.

FEBRIFUGIA. Smero vȳrt.

FEL TERRE. Eorth gealla.

FENICULUM. Flonel ꝛ finul.

FENE GRECIO. Vȳle cerse.

FENIFUGA.¹¹ Attorlathe.

FERUTELA vel FERULA. Easc throte.

FICUS. Fic beam.

FILA AUROSA. Ban vȳrt.

FILEX.¹² Fearn.

FULLERUTA. Rude.

FUMICLUM. Finul.

FUNGUS. Svam.

FUFUR.¹³ Sifetha.

G.

GALBA.¹⁴ Galloc.

GAGANTES.¹⁵ Mug vȳrt.

GALLI CRUS. Attorlathe.

GALLITRICUS. Veter vȳrt.

GLADIOLUM. Gladene.

GRASSULA.¹⁶ Hleomuc.

GRAMEN. Cvice.

GENTIANA. Eorth nutu ꝛ feldvȳrt.

¹ κάναβις.

² κάρδαμον.

³ Ebulum.

⁴ ἔχιον.

⁵ ἡμικρανία, megrim.

⁶ Epicurium.

⁷ Eruca, rocket.

⁸ Ruscus.

⁹ ἐρείκη ?

¹⁰ Filicina, female filix.

¹¹ Venenifuga.

¹² Filix.

¹³ Furfures.

¹⁴ Galla, gallnut.

¹⁵ Dracunculus, Hb. xii.

¹⁶ Crassula.

GENESTA. Brom.
GIGARTIA.¹ Eorth galla.
GINGERALE. Heunebel.
GRISSA GARINA. Vorthig cearse.
GRYAS. Medere.
GOTUNA. Cammuc.

H.

HEDERA. Ifig.
HEDERA NIGRA. Eorth ifig.
HERBESCUM.² Gescad vÿrt.
HIBISCUS. Merse maleve.
HINNULA CAMPANA. Spere vÿrt.
HIERIBULBUM. Greate vÿrt.
HIEREBULBUM. Cusloppe.
HYPERICON. Corion.
CLITUM. Clate ī clif vÿrt.

I.

IDROGIAS.³ Grundes svilige.
IEROBOTANVM. Easc throte.
IUNCUS. Risce.
IUSQUIAMUS ī SIMPHONIACA. Hennebal.
INCUMUS.⁴ Popig.
INTULA.⁵ Val vÿrt.
IPPIRUS.⁶ Equisieia ī toscanleac.

L.

LINGUARIUM. Vude binde.
LACTIRIAS ī LACTIRIDA. Gyth corn
ī lib corn.
LACTUCA SILUATICA. Vude lectric.
LACTUCA LEPORINA. Lactuca.
LAGENA.⁷ Crocc.
LAPPA. Clate.
LAPATIUM.⁸ Vude docce.
LAUENDULA. Lauendre.
LEPTOFILOS.⁹ Mug vÿrt.
LEPORIS PES. Haran hig.
LEONTAPODIUM. Leonfet.
LILIUM. Lilie.
LINGUA BOBULE. Oxan tunge.
LINGUA BUBILLA.
LYCHANIS¹⁰ STEPHANICE. Lece vÿrt.
LOLIUM. Coccoel ī ate.
LUBESTICA. Luuestice.

M.

MALUA. Hoc leaf.
MALUA CRISPA. Smerig vÿrt.
MALUA ERRATICA. Hoc leaf ī
Geormen leaf.
MALUM TERRE. Galluc ī elechtre.
MALACHIN AGRIA.¹¹ Vude rofe.
MAGDALIS.¹² Gyth corn.
MAGUDARIUS.¹³ Caul.
MARRUBIUM. Harhune.
MASTIX.¹⁴ Hvit cuda.

¹ γίγαρτα, grape seeds.² Verbascum.³ ἡριγέρων.⁴ μήκων.⁵ Intubus.⁶ ἱππουρίς.⁷ a jug.⁸ λάπαθον.⁹ Hb. xiii.¹⁰ Hb. cxxxiii.¹¹ μαλάχη ἀγρία.¹² ἀμυγδαλή.¹³ μαγύδαρις.¹⁴ μαστίχη.

MELLAUNA. Meode vȳrt.
 MENTA. Minte.
 MERCURIALIS. Cedele ꝥ merce.
 METORIA.¹ Hvit popig.
 MILLEFOLIUM. Gearve.
 MODERA. Cicene mete.
 MORA. Heort berige.
 MOSILCUM. Ragu.
 MULA.² Horsheleuc.
 MUSCUS. Mose.
 MALAGMA.³ Sealfa.

N.

NAPIS. Nep.
 NARCISSUS. Hals vȳrt.
 NASTURCIUM. Vilde cerse.
 NEPITAMON. Nepte.
 NERETA. Sea minte.
 NIMPHAEA. Collon croh ꝥ sigel
 hveorua.
 NIMPHIA. Fleathor vȳrt.

O.

OBTALMON. Magethe.
 OCIMUS. Mistel.
 OLEOTROPIUS. Oxnalib ꝥ cothe
 vȳrt.
 OPIUM. Popig.
 ORIEBANUM. Horshelene.
 ORBICULOSA. Slite.
 ORGANUM.⁴ Organe.
 ORIGANUM.⁴ Curmelle ꝥ elene.
 OSTRAGO.⁵ Stic vȳrt.
 OSTRICIUM. Vude rofe.

OSTRIAGO. Lith vȳrt.
 OXILAPATIUM. Eorth vealle ꝥ
 scearpe docce.

P.

PAPAVER. Popig.
 PAPAMO. Meode vȳrt.
 PASTINACA. Mora.
 PASTINACA SILUATICA. Feld moru.
 PENTAPHILON. Refnes fot.
 PENTILUPL. Vulues comb.
 PERSONACIA. Bete.
 PERDICALIS. Dolhrune.
 PERISTERION. Berbeana.
 PEUCEDANUM. Cammoc.
 PIPINELLA. Pipi neale.
 POLIPODIUM. Eofer fearn.
 POLLEGIA. Hȳll vȳrt ꝥ dveorge
 dveosle.
 POLION. Peonia.
 POLLOTEN.⁶ Crave lec.
 PROSERPINATA. Unfortreden.

Q.

QUINQUE FOLIA. Fif leaf.
 QUINQUE NERVIA. Ribbe.

R.

RAPHANUM. Redic.
 RAMUSCIUM. Hrameson.
 RAMNUS. Thȳfe thorn.
 RAPA.
 RADIOLUM. Eofer fearn ꝥ brun
 vȳrt.

¹ *μηκωνία* for *μήκων*.

² *Inula*.

³ *μάλαγμα*.

⁴ *ὀρείγανον*.

⁵ *Hb. xxix.*; Pref. p. lv.

⁶ *βαλλώτη*.

BESINA. Sutherne rinde.
 ROSA. Rose.
 ROSMARINUM. Sun deav † bothen †
 feld medere.
 RUTA. Rude.
 RUDA SILUATICA. Hinnele.
 RUSCUS cneopholen.

S.

SALVIA. Saluie.
 SAXIFRIGIA. Sund corn.
 SANDIX. Vad.
 SANICULA. Sylfhele.
 SANGUINARIA. Unfortreden.
 SATYRION. Hrefnes lec.
 SARTA MONTANA. Rude.
 SCASA † SCAPA † SISCA.¹ Eofor throte.
 SCALONIA. Cype leac.
 SENEIO. Grunde svilige.
 SERPILLUS. Organe † brade lec.
 SEMPERUIMUS. Sinfulle.
 SPLEMON. Brun vÿrt.
 SIMPHONIA † OTA. Beolene.
 SCILLA. Gledene.
 SOLSEQUIA. Sigel hveorna.
 SOLATA. Solesege.
 SOLAGO MINOR, id est Eliotropion.
 SCOLIMBOS. Se unbrade thistel.
 SUMPHITUM. Galluc.
 SPARAGIA GRESTIS. Vude cearfille.
 SPARAGO. Nefle.
 SAMSUCHON.² Ellen † cinges vÿrt.
 SCCELERATA. Clufthunge.
 SISIMBRIUS. Broc minte.

T.

TANACETUM † TANACETA. Helde.
 TEMULUM.³ Vingre.
 TEMOLUS † TITEMALLOS. Singrene.
 TIDOLOSA.⁴ Crave lec.
 TRIFOLIUM SILUATICUM. Eaces sure.
 TRIFOLIUM RUBRUM. Reade cleaure.
 TITUMALOSCA CALATIDES,⁵ id est
 Lacteridas. Libcorn.
 TRIBULUS. Gorst.⁶
 TRYCNOSMANICOS.⁷ Foxes gloua.

W.

WALUPIA. Electre.

U. & V.

VACCINIUM. Brun vÿrt.
 VERVENA. Berbena.
 UENERIA. Smero vÿrt.
 VERBASCUM. Felt vÿrt.
 VINCA. Peruince.
 VIOLA. Cleafre † ban vÿrt.
 VIBURNA. Vudebinda.
 UISCUS. Mistelta.
 UMINUM. Fugeles lec.
 VICA PERUICA. Tvileafa.
 UIPERINA. Neder vÿrt.
 UICTORIALE, id est cneopholen.

X. & Z.

XIFION. Foxes fot.
 ZIZANIA. Coccoel.

¹ Sisca, scasa, is *chisel*. *rcaya* is *shaver*,
plane.

² *σάμψυχον*. Hb. cxlviii.

³ *τὸ μᾶλιν*, a *garlic*.

⁴ *Hermodactylus*.

⁵ Hb. cx.

⁶ Hb. cxlii.

⁷ Hb. cxliv.

SAXON NAMES OF PLANTS COLLECTED.

SAXON NAMES OF WORTS AND TREES.

In the following collection of names of herbs from all the sources which were within my reach, I have endeavoured to pick my way safely among the contradictions and impossible doctrines of the authorities. To have given only the results at which glossaries arrive would have been to leave the whole subject in the confusion in which it has been so long involved; and, if our knowledge is to be advanced at all, it must be permitted to reject absurd and foolish statements, even though robed in the venerable garb of some sort of antiquity. In collecting the passages in which the various names of plants occur out of the genuine and trustworthy books edited in this series, it has been ever present to my memory, watchfully to test the lists of worts as they are prescribed, knowing that the appearance in the same list of two names supposed to belong to the same plant, would necessarily throw suspicion upon one of them. And I rejoice to be able to say that this test has never proved the glossary already given to be in error, while the reconsideration of every separate article has resulted only in reaching, for a few names, a more clear and definite conclusion. The failure of the glossaries lies in misinterpreting Latin words, or what came to them in a Latin form, and it can be no matter of surprise that their failures are many. The plants Vergilius mentions are not yet satisfactorily identified.

The errors of the glossaries themselves are so numerous, and the further errors of the editors so senseless, as to make these authorities wholly useless without close and toilsome examination. I have already observed that *Anchusa*, ἀγχύσα, became in the hands of the penmen *Annuosa*; so one finds *Gni sacer* placed under *G*, for *Ignis sacer*; *Bena* under *B*, for *Avena*; *Mula* under *M*, for *Inula*; with hundreds of others which are riddles. A preposterous editorial blunder is pointed out under Ἐθνος, and these errors, where the MSS. have been compared, are too numerous to be worth more than this passing notice: *lappa* becomes under such treatment *lawza*; *Paranymphus*, δpyhtzuma, *the best man*, or *groomsmen*, becomes bpyδzuma, *the bridegroom*, as if social and holy rites were not understood in early days; *Maythen*, written mīþe, becomes *miwe*; and whole lines are omitted and transposed. In very early writing *p* and *n* are scarcely distinguishable, and have been sometimes misread, as in gl. MM, first column, "*abilina*, hpuþu," the meaning of which is *Avellana*, hpuþu.

It is much to be desired that all recoverable English names of plants could be registered; for myself I have been collecting for some years, and should be glad to communicate with as many as possible on the subject.

SAXON NAMES OF WORTS AND TREES FROM VARIOUS SOURCES, WITH SOME VEGETABLE PRODUCTS.

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Such as are printed in modern letters are taken from Manuscripts later than  
the Conquest.  
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A.

Ac, Æc, gen. -e, fem., *oak, quercus robur*. Gl. vol. II.; Lb. I. xxiii. xxxvi. xxxviii.; II. lxi. 2; III. viii. xiv. 1. xxvi. Δρὺς.

“Acleac, *quernum*. Gl. R. 45,” where we must read Acleay, *folium quernum*.

Acmistel, *oak mistletoe*. See Mistel.

Acrimð, gen. -e, fem., *oakrind, cortex quernus*. Lacn. 12.

Ache, *apium*. Gl. MS. Vitell. c. iii. fol. 10 b. Σέλιον.

Adrelwort, *feverfue*. Gl. Harl. 978.

Adremint, *parthenium*. Lex. Somner.

These seem to be errors for Adderwort.

See Næðerppyr.

Æbs, *abies*. Æ.G. p. 4, line 44, p. 11, line 18. Glossaries. A Latinism. Ἐλάτη?

Æcepspanca, *ilex*. Æ.G. p. 13, line 47.

Unsupported.

Æjerðe, gen. -an, fem.? Probably, by contraction, the same as Æðeljerðingpyr, which see. Lb. I. xxxviii. 6, xlv. lxviii.; Book II. li. 4; Book III. xlviii.; Lacn. 12, 18.

Ægyrpt, *dandelion, leontodon taraxacum*. Gl. vol. II.

Ælepe, “*origanum*.” Gl. Brux. 42 a.

Ælfðone, gen. -an, fem.? *enchanters nightshade, Circea lutetiana*. Gl. vol. II.; Lb. I. xxxii. 4; II. liii.; III. xxvi. xlvii. lxii. = p. 346. lxiv. lxviii.

Æppel; for the compounds see Appel, Appul. The plural æppla. Lb. II. xvi. xxii. xxiii. xxxvi.; II. iv.; ÆG. p. 48, line 18; P.A. fol. 19 b. Ða æffericaniscan æppla, *mala Punica*. Gl. Clor. fol. 62 c. Many sorts, Lb. II. ii. 2. supe æppla, *sour apples, mala acidiora*, distinguished from puðu æppla, *wood apples, wild apples, mala agrestia, mala acerba*. Lb. II. xii. Μηλον, Μᾶλον.

Æpse, gen. -an, fem.? Also Æspe, gen. -an, fem.? *aspen, populus tremula*. Lb. I. xxxvi. Æspan. Lb. I. xlvii. 1.; Glossaries. By loss of final vowel Æps. Æpsrind, *aspenrind, cortex eiusdem arboris*. Lb. III. xxxix.

Æpisc. See Risce.

Æsc, gen. -es, masc., *ash, fraxinus excelsior*. Gl. vol. II.; Lb. I. xxiii. xxxii. 3, 4, xxxviii. 11, xlvii. 1; III. xxxix. 1, xlviii.; Lacn. 12. Μελία.

Ceaster æsc, *black hellebore, helleborus niger*. Gl. vol. II.; Lb. III. xxx.; Lacn. 39, 43, 80.

Æschpōtu, gen. -an, fem. The equivalent is not certain. See Gl. vol II.; Lb. I. ii. 22, xxxiii. xxxviii. 1¹, xlvii. 3, lxxxviii.; II. liii.; III. xii. lxi. lxvi. lxxii. 1; Lacn. 12, 38; Hb. iv. ci. 3.

Æte, pl. Ætan, gen. pl. ætena, *Oat, avena sativa*. Lb. I. xxxv; vol. III. p. 292.

Æte, Gl. M. 321 a. Ἐρόμος.

Æþelferþingþyrre, gen. -e, fem., *stichwort, stellaria holostea*. Gl. vol. II.; Hb. lxiii. 7, lxxviii. 1.; Lb. xxxiii. 1, xxxviii. 5, lxxxviii.; Lacn. 4, 29, 39, 53; Gl. R. 44. *Stellaria holostea* was reckoned "good against stiches and pains in the side," and was therefore called *Stichwort* (Bailey).

Ægrimonia, -an; *Agrimony, Agrimonia eupatorium*. A Latinism. Lb. I. ii. 22, xxxi. 7, xxxii. 2, 4, xxxiii. 1, xxxviii. 10, xlv. 3, lxix; II. viii; III. xiv. 1, xxvi. xxxiii. 2, xlvii. lxvii; Lacn. 27, 29, 36, 39, 40; acp. 111. The native name was *garclhre*.

Alexandria, -ðre, gen. -an, *Alexanders, Smyrnium olusatrum; Macedonian parsley*. Lb. I. xxxii. 4, xlvii. 3, lxii. 2, lxiv. lxvi. lxx.; II. lxv. 3; III. viii. xii. 2, lxvii; Lacn. 12, 29, 111. Ἰπποσέλινον.

Alop, Alp, gen. alepes, alpes, masc.; *alder, alnus glutinosa*. Lb. I. ii. 15, xxxvi. xl.; II. xxxix. li. 3, lii. 1.; C.D. 376, 1065, 1083, 1246; Gl. Cleop. Alæp. Gl. M.M. 153 b.

Alpe, Alpan, Alepan, Alupan, *Aloes, succus inspissatus aloes arboris*. Lb. II. lxiv. contents; II. ii. 1=p. 173; II. iii. xiv. xvi. 1, xxvii. xxx. lii. 1, 2, lix. 4, lxv. 5; Lacn. 1, 114; Διδ. 23, 34, 63. Ἀλόη.

Ammi, Ami, gen. Ameos, *ammi maius, Ἀμμι*. Lb. II. xiv., where its foreign origin is attested by the epithet Southern. It more frequently occurs as Bishopwort, and was, doubtless, naturalised. Hb. clxiv. *Milium solis, sun millet*, a frequent synonym. It seems to have come from Egypt.

Amygdalás, gen. sing. -es, *Almonds, fruit of the Amygdalus communis; nuces amygdalinæ*. Hb. xiii. 2, xxxiii. 1; Διδ. 63. Ἀμύγδαλα.

Anan, Διδ. 44, for hunan? or for Aron?

Ananbeam, *spindle tree, euonymus europæus*. Gl. vol. II.

Andætre, *capparis*. Somner Lex. from an MS.

Antre, gen. -an. Lb. II. ii. 1. *Radish?* See Ontre.

Appelþup, Appelþor, Apulþor, *Apple tree, pirus malus*. Bot. Lb. I. xxvi. xxxvi. xxxviii. 11. -þund, III. xlvii.; Lacn. 12; Gl. M.M. 159 a, etc. But Apulþre, fem. Æ.G. p. 5, foot.

Wlsc apulþr, *sweet apple tree, malus hortulana*. Gl. M.M. 159 a; Quadr. viii. 6.

[Appelleare, gen. -an, *violet, viola odorata, and V. canina*.] "Appellef, *viola*." Gl. MS. Vitell. c. iii. fol. 10 b. "Appelleaf *viola*." Gl. Harl. 978.

Approtane, gen. -an, *southernwood, artemisia abrotanum, Ἀβρότανον*. Lb. I. xvi. 2, xviii. xxxiii; II. xxii. liv; Lacn. 29. Ambrocena, Διδ. 15.

Arage, *oruche, atriplex*. Gl. M. See Melðe.

Armelu, *peganum harmala*. Lb. I. lxiv. Πήγανον ἄγριον.

Apod. Gl. vol. II.

Arsesmart. See Caprmerre.

Asapu, *Asarabacca, Asarum Europæum, Ἀσαρον*. Gl. vol. II.

Æte. See Æte, *oat*. Gl. M. 321 a.

Ætrum, Ættrum, *smyrnium olusatrum*. A Latinism. Lb. I. ii. 21, 23; III. ii. 4, 6; Διδ. 21. Ἰπποσέλινον.

Ættoplabe, gen. -an, fem., *Panicum crus galli*; an interpretation somewhat confirmed by the treatise Περὶ Διδάξεων, which, not naming atterloðe, does name panic, and thrice. Hb. xlv.; Lb. I. ii. 23; I. xii. xxxi. 7, xxxviii. 3, 11, xxxix. 3, xl. xlv. 2, xlvii. lx. 4, lxii. 1,

Αττοπλαθε—*cont.*

2, lxiii; II. xxxiv. 2, li. 4, liii.; III. viii. xii, xli, lxiii; Lacn. 24, 29, 78.

Seo smale αττοπλαθε. Lb. I. xlv. 1, 6, *seturia viridis*.

B.

Bæp̃lic, *barley, hordeum distichon*. Chron. 1124, p. 376. Κριθή.

Bæst, *bast, phillyra, tiliae cortex interior*. Gl. M.M. 163 b.

Baldmoney, *gentian*. MS. Bodl. 536.

Balewurt, *white poppy, papaver somniferum*. MS. Bodl. 130. fol. 73, from Bealo, *bale, mischief*. Μήκων.

Balsmeðe, gen. -an, fem., *bergamot mint, mentha odorata*. The Balsaminta of Gl. M. glossed horsmynte. So gl. Rawl. c. 607. Hence correct Διδ. 15.

Balzaman, -me, (oblique cases), *Balsam, βάλαμον, ὀποβάλαμον*, the gum of the Amyris Gileadensis. Lb. II. lxiv. contents and text.

Banpyr̃, gen. -e, fem., *wallflower, cheiranthus cheiri*; a derivative of Bana, a *man-slayer*, from the bloodstained colour of the petals; whence the plant is sometimes now called Bloody Warriors. Thus Hb. clxv. Then also cpoppan, bunches of flowers, are assigned to it, Lb. II. li. 2. This is Sio spreate banpyr̃, Lb. III. viii. Occ. also Hb. clii. 1; Lb. I. i. 15, xxv. 1, 2, xxxi. 7, xxxvi. lix. lxiii.; Lacn. 14.

[Sio læsse banpyr̃] *daisy, bellis perennis*; the petals being tinged with red. Gl. vol. II.

Beallocpyr̃, *orchis*. "Beallocwert," MS. Bodl. 130. Ballock grasse, Lyte. p. 249. Herba priapisci, .i. beallocwirt, MS. Bodl. 130. fol. 74. Ὀρχις.

Bean, pl. Beana, *bean, faba domestica*, Hb. lvii. 2; Gl. Laud. 567. fol. 73 a.; Lb. I. xxxi. 1; II. xxiv. xxx.; Lacn. 116; Διδ. 4, where it is black beans. Διδ. 26, 39, 41; ÆG. p. 16, line 10. Κύαμος.

[Beaḡbeam̃,] Beaḡbeam, gen. -es, masc., *the Bay, laurus*, derives its name from Beaḡ, a crown, a diadem, a στέφανος or garland; and Roman associations. In Beaḡ the ḡ could receive the sound of y; as in some dialects of Germany it still does. The glossarial mulberry is against tradition. Δόφνη.

Belene, Beolene, Beolone, Belune, gen. -an, fem., *henbane, hyoscyamus niger*, used also for *H. albus*. Hb. v.; Lb. I. ii. 23, iii. 11, vi. 3, xxviii. xxxi. 1, xxxii. 4, lxiii.; III. iii. 1, iv. xxxvii. l. lxi.; Lacn. 12, 18, 111; Gl. Vol. II.

Benedicte, *herb Bennet, Avens, geum urbanum*, Lacn. 29. Herba Benedicta.

Beopyr̃, gen. -e, fem., *sweet flag, acorus calamus*. Apiago, Gl. R. p. 39. Apiastrum biouuyr̃, an archaic spelling. Gl. M.M. 153 a. Gl. vol. II.; Hb. vii.; Lb. I. xxvi.; II. li. 2.

Beḡbine, *verbena*. Lb. I. lxii. 1. Beḡbena, Lacn. 29. Διδ. 21.

Bepe, gen. -es, masc., *bere, horaeum hexastichon*. Hb. clii. 1; Lb. I. xxxv. xxxix.; Lacn. 37. Bepar̃, ordea, ÆG. p. 16, line 10 (two MSS.). Bepe þ hé úr forḡear, M. H. fol. 17 a, *bere that he gave us*. Also called *big*. In Ld. Vol. I. p. 402, bepe seems to be made feminine.

Beḡpinde, *Bearbind, convolvulus*. "Um-bilicus, Gl. M. 322 a.

Beḡe, gen. -an, fem., *Beet, Beta maritima*, otherwise *vulgaris*. Hb. xxxvii.; Ld. vol. I. p. 380; Lb. I. i. 3, xxxix. 3; II. xxv. xxx. 1, 2, xxxiii. lix. 14; Lacn. 1, 5, 12, 26, 28, 58, 107; Διδ. 48. Τεῦτλον, Τευτλίον.

Beḡonice, gen. -an, fem., *Betony, Betonica officinalis*. Hb. i. cxxxv. 3; Vol. I. p. 378, 9. 10, p. 380, twice; Lb. I. xvi. 2, xx. xxi. xxiii. xxv. 1, xxvii. 1, xxix.

Betomice—*cont.*

xxxii. 2, xxxvi. xxxix. 3, xli. xliii. xlv. 1, xlvii. 3, xlviii. 2, lxii. 1, lxiii. lxiv. lxvi. lxvii. 2, lxviii. lxix. lxxviii. lxix. lxxx; II. xxxix. 1. li. 1, 3, liii. lv. 1, 2; III. xii. 1, xiv. 1, 2, xxvi. xxviii. xxxiii. 2, xli. xlvii. xlix. lxiv. lxv. lxvi.; Lacn. 4, 12, 14, 23, 24, 26, 29, 36, 38, 39, 49, 59, 64, 65, 67, 111; *Διδ.* 8, 60, 63; vol. III. p. 292.

Bindweed, *convolvulus*.

Binspyrτ, *iuncus* seu *carex*. Gl. vol. II.

Birdes tongue, *stellaria*, from the leaves. "*Avis lingua*," Gl. Harl. 3388.

Bypce, Bypce, Bepce, Bypc, Berc, gen. -ean, fem., *Birch*, *betula alba*, Gl. R. 46, 47; Lb. I. xxxvi. Bepcynδ, Lb. III. xxxix. 1. In Gl. M.M. 154 b., read *betula* for *beta*.

Bypγ, *the mulberry tree*, *morus*. Lb. II. liii., where the translation wants correction. Spellmans Psalms, lxxvii. 52. The derivation is from Bypγe, Bepγe, *a berry*, of excellence; and in late Latin all berries were expressed by *mora* rather than by *baccæ*. *Μορέα*.

Bypγbepγe, gen. -an, ean, *the berry*, *morum*. Gl. vol. II.; Lb. II. xxx. 2.

Bepγδpenc, *a mulberry drink*. Gl. vol. II.

Birceoppyrτ, gen. -e, fem., *bishops weed*, *ammi maius*, Gl. vol. II. Of southern origin, Lb. II. liv., and not *betony* in Lb. I. xxiii. xxxix. 3, xlvii. 3, xii. 1, lxvi. lxvii. 2; II. liii. 2, lv. 2; III. xli. lxiv. lxvi. Of two sorts, vol. III. p. 292. From which passages, all others in the Leechbook where the word is put without qualification, must be referred to the same interpretation. Lb. I. ii. 23, ix. xv. 2, xix. xxxi. 7, xxxii. 2, xxxviii. 11, xxxix. 3, xl. xli. xlv. 1. 2, xlvii. 3, lviii. 2, lxii. 2, lxiii. lxiv. lxxxiii.; II. li. 3, 4, liii. lxv. 5; III. ii. 1, 6, xiii. liv. lxi. lxii. twice, lxvii. lxviii.

This argument applies also to the passages in Lacnunga, for *betony* and *bishopwort* are mentioned together in

Birceoppyrτ—*cont.*

art. 4, p. 7, art. 23, 29, 111. Hence *ammi* is meant in 23, 35, 38, 62, 82, 89, 112.

Seo bpaðe birceoppyrτ, —? Lacn. 4. 59.

Seo læsse bisceoppyrτ, *Betony*, *Betonica officinalis*. Gl. vol. II.

Byterwort, *dandelion*, *leontodon taraxacum*. Gl. Harl. 3388. fol. 78 b.

Blodwerte, 1. *Panic*, *digitaria sanguinalis*, MS. Bodl. 130; 2. *Shepherds purse*, *capsella bursa pastoris*, Gl. Harl. 978; 3. *Knotgrass*, *polygonum aviculare*; 4. *cingfoil*, *potentilla tormentilla*, or *tomentilla officinalis*; 5. *dwarf elder*, *sambucus ebulus*; MS. Harl. 5294. fol. 36 a.; Lyte. *Bloody dock*. Gerarde.

Bluebells, *Agrafis nutans*.

Blue popi, *cornflower*, *centaurea cyanus*. "Crescit inter frumenta et alia blada." Gl. Harl. 3388 under *Iacintus*.

Boc, Bocτpeop, Bocæ, Bece, with gen. -an (as *Bikan*, C.D. vol. vi. p. 231), *the Beech*, *fagus silvatica*. Boc, Gl. R. 45. Bocτpeop, MS. St. Johns, Oxon. 154; *Æ.G.* p. 7, line 45. Boecæ, Gl. M. M. 156 b. Bece, *Lex. Somneir*. Gl. Cleop. The persistent asseverations that *fagus* is not *beech* depend upon a supposition of Sprengels for which no sufficient ground appears; the Spanish and Italian derivatives of *fagus* still name the *beech*. *Fagus silvatica* is, however, merely technical. Φηγός.

Bogen. See Boðen, another form of the same word. Lb. I. xxi. lxii. 1, lxxxviii.; III. iv. p. 310, note, xxvi. xxx. In Lancashire *g* and *þ* are both pronounced with so guttural an utterance that they are indistinguishable. Hence the archbishops name *Æpelnoð* is frequently written *Ægelnoð*, as C.D. 773. Final *þ* also becomes *g*, as here on page 166, &c. Rekefille, *April*, in the rimed *Genesis* and *Exodus* (published by the Early English Text Society), is a compound of *Reka* for *Reða*, a Saxon idol to which

Bogen--cont.

they sacrificed in the Redmonað, *March*, and pilleð, *plenilunium, full moon* (Beda de Temp); and the full moon of the March new moon fell in April. October was pinterpilleð. The readings of Bedas text are from a good MS.

Bolwes, *loggerheads, centaurea nigra*. "Iacea nigra," Laud. 553. Bolwes is *balls*, the hard round heads of the wort. Loggerheads is a name I have often heard in Oxfordshire.

[Boretree,] *the elder, sambucus nigra*, "Boartree" (Lyte).

Box, *the Box, Buxus sempervirens*: from the Latin and Hellenic. Gl. R. 47; Æ.G. p. 5, foot; Gl. St. Johns, Oxford, p. 79 b. Æt̃ ðam boxe and of ðam boxe, *At the box tree; from the box tree*, C.D. 1102, p. 195; which makes the word not feminine. Πύξος.

Boðen, gen. -es, *wild thyme, thymus serpyllum*. Gl. vol. II; Θύμυς; Hb. cxlix. 1. White boðen, "*great daisie* (Gerarde)." But on the contrary, "Con-
"solida minor .i. daisie or bris wort or
"bow wort (*bone wort*). Consolid-
"media .i. white bothon or white goldes.
"pis herbe hath leues þt biith som del
"euelonge ꝥ hii biith endented ahtes
"withoute ꝥ he hath a white flour þt
"is som del lich to daisie, bote his
"more þan the flour of daisie ꝥ pis
"herbe growth in medes and leses." MS. Laud. 553, fol. 9. This seems to be *chrysanthemum leucanthemum*. Bothum, Bothum, in Dorset and the Isle of Wight, is *chrysanthemum segetum* (Barnes), which has yellow rays.

Bpacce, gen. -an, *Bracken, pteris aquilina*. C.D. 1142; H.A.B. vol. I. p. 115. "Wylde brake," MS. Bodl. 130, in hand of xii. century. "Brakan, filix," Gl. Rawl. c. 607. In the current bracken the termination is that of the oblique cases, by Saxon grammar. Πτερίς. Bpæssica, a Latinism, *cabbage*. Lb. II. xxx.

Breep, Bpæp, Bpep, acc bpep, pl. bþæpe, *Briar, rubus fruticosus*. Lb. I. xxxviii. 10; Gl. M.M. 154 a; Gl. C.; Gl. C. 62 a. Connected with Bpopp, *a prickle*. Βάτος.

Þindbpep, *raspberry plant, rubus idæus*. Lacn. 29; Gl. Brocket, Carr, Dickinson, Hunter, etc. etc. Þindbepien, *raspberries*. Lb. II. li. 2, 3; Gl. Dun.; Gl. Brux. 40 b; Gl. M.M. 154 a.

Bpemel, Bpembep, Bpembel, Bpeðel, gen. -es, masc., *a Bramble, rubus fruticosus*, and *rubus* in general; also *dog rose, rosa canina*. Bpemel, Hb. lxxxix; Gen. xxii. 13; Lb. II. li. 3. Bpembepþuðu, *a bramble wood*, C.D. 985, 1036, 1108. Bpembel, Lb. II. lxxv. 1, where the propagation marks the *R. fr.*; II. lxxv. 5. Bpembel æppel, III. xli., where æppel is the berry; III. xlvi.; Lacn. 54. Bpembelas; Hom. I. 18; I. 432; Æ.G. p. 16, line 15. Bpeðel; Leechd. vol. I. p. 384. Bpemelbepian, *bramble berries*, Lacn. 8. Bpemelþypne, fem., *a bramble thorn bush*. Exod. iii. 4.

Heopbpemel, literally, *hip bramble, dog rose, rosa canina*. Gl. R. 47. Also two sorts of brambles are mentioned in Lb. II. li. 3. Heope, gen. -an, *the hip*, is Latinised "*putunus*," that is, button, French, bouton, *knob*. Κυνὸς βάτος, is taken for *rosa sempervirens* by Sibthorpe, Smith, and Professor Daubeney, but Schneider keeps to *rosa canina*.

Briddes nest, *wild carrot, daucus cariota*. "*Daucus asininus*," Gl. Laud. 553. From the form assumed by the umbel when the seed is ripe. Gerarde, p. 873. This erbe habiþ levys ylike to hemlok. Gl. Sloane, 5, in *Daucus asininus*. Botanical books pretend from Νεοτρία that it is *orchis bifolia*, which seems to be one of their adaptations and a foreign fashion. Δαῦκος.

Briddes tunge, *stellaria holostea*. Gl. Harl. 978, says *pimpinella*, against common consent. See Æþelþepðinggyr, in Gl. vol. II.

Bpyrēpyrτ, gen. -e, fem., *confrey*, *symphytum officinale*. So Gl. Harl. 3388. "Michel brisewort, *consolida maior*," Gl. Sloane, 5, and that is *confrey*. So that the majority goes this way. Id. vol. I. p. 374, 3.

Briswort (the lesser), *daisey*, *bellis perennis*. Gl. vol. II.

Broclempe, properly Broclemke, *Brooklime*, or rather *brooklem*, *veronica beccabunga*. MS. Bodl. 536.

Bpocminte, *mentha hirsuta*. Gl. vol. II ; Laen. 4.

Brochung, *water hemlock*, *cowbane*, *cicuta virosa*. Gl. Laud. 576, makes it equivalent to Tipus, which the moderns by the derivation must deny.

Bpoom, gen. -es, *Broom*, *cytissus scoparius* (Hooker). Lb. I. ii. 14, xxxii. 4, iv. "Genesta," Gl. Iul. fol. 126 a, and St. Johns. Bpoom, Gl. M.M. 157 a. Σπάριον.

Bpūnpyrτ, gen. -e, fem., also Bpūne pyrτ, *water betony*, *scrofularia aquatica*. Id. vol. I. p. 374, 3 ; Lb. I. xxv. 1, xxxviii. 11, xxxix. 2, xlvii. 3, xlviii. 2, lxi ; II. li. 3, 4 ; Laen. 4, 14, 39, 50, 57 ; Gl. vol. II.

2. *Scrofularia nodosa*. Lb. I. xxxviii. 4.

3. *Ceterach officinarum*. Gl. vol. II. Thus, "splenion ·i· brune pyrτ cerf-
"lengue," Gl. Laud. 567, makes it a fern, but harts tongue.

Buckrams, *allium ursinum* (Bailey).

Bucks horns, *coronopus ruellii*. "Bukes
"hornes or els swynes grese (grass), and
"has leues slaterde as an hertys horne · ʒ
"hit groyes gropyng be the erthe. And
"hit has a litell whit floure, and groyes
"in the ways." MS. Bodl. 536.

Buckwheat, *polygonum fugopyrum*.

Bulentre. Gl. vol. II.

Bulgago. Δδ. 62. *Asarum Europæum*.
See Vulgago.

Bulrush, *scirpus*. Wright's Gl. p. 265 a.

Bulot. Gl. vol. II.

Burr, pl. burres, *burr*, *burrs*, *arctium lappa*.

Gl. Rawl. c. 607 ; Gl. Sloane, 5.

Butterburr, *petasites vulgaris*.

C.

Cæpre, Cypre, Cpressæ, gen. -an, fem.,
water cress, *nasturtium officinale*. Hb.
xxi. cxxvii. 1, cxxxvii. 3 ; Lb. I. xxvi.
xxxi. 7, lviii. 2 ; II. iv. viii. ; III. liii ;
Laen. 89 ; Gl. M.M. 162 b.

Cæcpe, *watercress*, *nasturtium off.*
Lb. I. xxxviii. 5.

Fencæpre, Fencypre, as Cæpre. Lb.
I. lxi. 1 ; Laen. 1.

Seo hole cæpse. See H.

Lambes cæpre, as Cæpre. Lb. I. i.
17 ; Laen. 12.

Tun cæpre, *garden cress*, *lepidium sativum*. Lb. I. viii. 1, xxxvii. 2. "Nas-
turtium domesticum." Gl. Rawl. c. 506 ;
Gl. Harl. 3388.

ʒylle cæpre, as Cæpre. Δδ. 63.
Substituted for Fœnum Græcum. Hb.
xxxix. 3.

Caþþypτ, *colewort*, *brassica napus*. Gl.
R. 43. It is now grown largely as win-
ter food for sheep.

Calcetreppe, *caltrap*, *centaurea calcitrapa*.
MS. Bod. 130. From calcem *heel*, and
the Latin form of trap. See Saxon
Chron. 992.

Calfs snoute, *antirrhinum orontium* (Lyte).
Cf. Hb. lxxxviii.

Camecon. Gl. vol. II.

Camnoc, Commuc, gen. -es, *harestrang*,
peucedanum officinale. Gl. vol. II. ;
Hb. xevi ; Lb. II. lii. 1 ; III. xxx. ;
Laen. 40, 77.

Camnoc Whin, *anonis*. Gl. vol. II.
"Anonis in Cambrýgeshyre a whyne"
(Turner, black letter, no date).

Candelpyrτ, *hedgetaper*, *verbascum thapsus*. See Molezn. "Fromos vel lucer-
" naris vel insana vel lucubros, candel-
" pyrτ." Gl. R. 44. Read Flomos, Φλόμος, which, in Dioskorides, iv. 104, all agree is *Verbascum*. Καὶ τρίτη φλομῖς, ἡ καλουμένη λυχνίτις, ὑπὸ δέ τινων, θρυαλλίς, φύλλα γ' ἢ δ' ἢ καὶ πλείονα ἔχουσα, παχέα, λιπαρὰ, δασέα, εἰς ἐλλύχνια χρησίμη. Called *lucernaria* or *wick plant*, useful for wicks of lamps. Ibid. In north Somerset this herb is now called Candlewick.

Capwort, *daucus cariota*. Gl. Harl. 3388, under D.

Cassia. Lb. I. lxvi. *Cassia lignea*, the bark of *Cinnamomum cassia*, from China.

Carruc, gen. -es, masc., *Hassock*, *aira cespitosa*. Lb. I. lxii. 2, lxiii.; III. lxii. lxiii. lxiv. lxvii; Laen. 29, 59, 79, 89.

Kattesmint, Cattysmint, *nepeta cattaria*. Gl. Harl. 3388; Gl. Harl. 978.

Capel, Caul, gen. -es, masc., *colewort brassica napus*. Hb. xiv. 2, cxxx.; Lb. I. xlvi. 2; II. xxiv. lvi. 4; III. xii. 1, 2, xlv.; Laen. 54, 111; Διδ. 31 (cole-stalk).

Se bpadα capel, *cabbage*, *brassica oleracea*. The cultivation of this was Roman taught. Lb. I. xxxiii. 1. Κράμβη.

Caplic, Laen. 29, an error of the penman for capl, or for cyplic.

Cearτερ ærc. See Ærc.

Cearτερpyrτ, *black hellebore*, *helleborus niger*. Lb. I. xxxix. 3.

Cedelc, *mercurialis perennis*. Hb. lxxxiv. Gl. Cleop. fol. 65 b.; Gl. M. 320 b; Gl. Dun.

Cedepbeam, gen. -es, masc., *the cedar*, *pinus cedrus*. Æ.G. p. 7, line 45. Cedepτρεop, G.D. f. 155 a. Κέδρος.

Celenδpe, Colanδpe, gen. -an, fem., *Coriander*, *Coriandrum sativum*. Also celen-δep, -δpes, neuter, Lb. I. xxxi. 3; celen-δpe, I. xxxv. and fem.; II. xxxiii. xxxix. xlviii.; III. iii. 1. xlvii. lxii. 2; Laen. 77. 111; colanδpane. Διδ. 48; Hb.

Celenδpe—cont.

lii. 2, cxxv. See Hb. civ. clxix. 1, on which see Index. Κορίανναν, Κοριον.

Celeβenie, Celeβonie, Cyleβenie, gen. -an, fem. Ld. vol. I. p. 380; Hb. lxxv.; Lb. I. ii. 2, 21, 23, xxxii. 4, xxxix. 3, xlv. 2, xlviii. 2; III. ii. 1, 5, 6, xli. xlii. lx. Cylδenige, Laen. 12; celδ-, Laen. 19; cell-, Laen. 23; cyl-, Laen. 29, 51; Διδ. 23, 51. Here the fruit is called an apple: it is a pod. The botanists seem to have no suspicion that the chelidonium is a Roman importation, which its name and its growth near villages sufficiently testify. The Roman tradition and the Dioskoridean description, combined with its medicinal properties, are sufficient argument that no other plant is meant by chelidonia. The juice (out of the root) "has been used successfully in opacities "of the cornea." (Bentley, *Manual of Botany*.) Ποιεῖ πρὸς ὀξυδορκίαν. Dioskorides.

Celidonia. Διδ. 23; Hb. cxxxi. 2. See Celeβenie.

Kenning worte, *aristolochia*. Gl. Sloane, 5, fol 44 d.

Centaupman, *erythraea centaureum*. Lb. II. viii. xxxix.

Cepulle, Cypulle, Ceapulle, Cepulle, gen. -an, fem., *garden chervil*, *anthriscus cerefolium*. Hb. cvi.; Ld. vol. I. p. 382; Lb. I. xxxi. 2, xxxiii. 2, lxii. 2, lxxxiii.; II. lii. 3, liii. lxv. 2; Laen. 4, 12, 62, 80; Διδ. 12, 37. A Roman importation, Χαίρέφυλλον.

Γυδucepulle, *wild chervil*, *anthriscus silvestris*. Lb. I. ii. xxii. lxxxiii.; II. li. 4. pudupulle, Lb. III. viii. xlviii.; Laen. 4, 29, 62.

Seo peade pudu pille *asparagus acutifolius*, Laen. 53, 68; and pudu cepulle, red being neglected, Hb. lxxxvi.

Ceplic, gen. -es, *Charlock*, *sinapi arvensis*. Lb. II. xxxiv. Cf. Gl. M.

Chirchewort, *pennyroyal*, *mentha pulegium*. "Pulegium regale; MS. Bodl. 536; G. Laud. 553.

Cicena mete, gen. -es, masc., *Chickweed*, *stellaria media*. Lb. III. viii; Lacn. 4; Διδ. 51, 52, 53, 57, 63; Gl. vol. II. Small birds are very fond of the seeds.

Cylepyrτ, "orilapatum" MS. in Somner. That means oxylapathum, sorrel; but the gloss is unsupported.

Cymeδ, *cuminum cyminum*. Gl. vol. II.; Lb. I. xv. 6, xvi. 1, xxxix. 3.

Cymen, gen. -es, neut., *Cuminum cyminum*, *Κύμινον*. Lb. I. ii. 21; I. xxii. 3, xlviii.; II. ii. 2, vi. xii. xv. xxii. xxiv. xxx. xxxviii. xxxix. xlv.; III. xii. 2, xxiii.; Lacn. 4, 29, 37, 111; Διδ. 36, 63; Hb. xciv. 2, clii. clv.; Ld. vol. I. p. 376, 4.

Kince, Qmce, Gl. vol. II., errors of the scribes for Kuce, Quice, the same as cipe. The glossaries are equally in error, having misread their originals.

Cyningespyrτ, *marjoram*, *origanum maiorana*. MS. B. 130 in Σάμψυχος; Gl. Mone. 322 b., amended; Gl. Dun.

Cipe, Clepe, gen. -an, fem.? Cipeleac, gen. -es, neut., *onion*, *allium cape*. Lb. I. iii. 2, 4, xxxix. 3, lxix.; Lexx.

Cypressan, obl. case, *Cypress*, *cupressus*. Διδ. 51, 54.

Cypreτ, Cypreæt, for Cyprete, gen. -an, fem.?, *gourd*, *cucurbita*. Ld. vol. III. p. 200, line 16; Gl. R. 39, 43.; Διδ. 31, 62. By removing from the Latin word its reduplication, the close equivalence to the ancient and modern English is apparent.

Ʒilde cypreτ, *wild gourd*, *citrullus*, or *cucumis colocynthis*. Κολόκυνθις, Gl. R. 39. As a medicine, *colocynth*, a purgative, drastic.

Cyrstpeop, Cypstpeop, *Cherry tree*, *Cerasus*, Κέρασος. Gl. R. 46.; Somner Lex.

Ciferæppla, caricarum; Gl. Cleop. fol. 19 a. Read Ciferæppla, cerasorum, or so fathom the writers error.

Cystel, Cystbeam, Cistenbeam, *the Chestnut*, *castanea vulgaris*. A Latinism and importation. Gl. R. 46; Gl. C.; Καρύα Εὐβοϊκή.

Clæppe, gen. -an, fem., *Clover*, *trifolium*. Lb. II. xxiv. xl.; Gl. Cleop. fol. 92 c, fol. 80 a.

Hrτ clæppe, *white clover*, *T. repens*. Lb. I. xxi.; III. xxxiii. 1.; Gl. Laud. 567, under Caltha.

Reað clæppe, *red clover*, *T. pratense*. Lb. III. viii.; Gl. Laud. 567, under Calesta.

Sio smæle clæpperyrτ, *haresfoot clover*, *T. arvense*, Lb. xxxix. 3.

Clænsing gras, *spurge*, *euforbia*. Gl. Sloane, 5.

Clate, gen. -an, fem., the greater, *the burdock*, *arctium lappa*. Gl. vol. II.; Lb. I. xii. xxxi. 7, xxxix. 3, xl. xlv. 1, l. 1; II. xxxvii. liii.; III. xxxvii. lvi. lxviii. Lacn. 4, 12, 35, 44.; vol. III. p. 292. Cloote, MS. Lambeth, 306. "Ἀρκτιον.

Seo smæle clate, *Clivers*, *galium aparine*. Gl. R.; Lb. I. xxxix. 3; Hb. clxxiv.; MS. O.

Clate seo be spimman pille, *water lily*, *nymphaea* and *nuphar*. In Dorset clote is the yellow water lily (Barnes). See Eadocce. Νυμφαία.

Clibe, an old way of writing clife, which see. Somner.

Clife, gen. -an, fem., the greater, *Burdock*, *arctium lappa*. Gl. C.; Gl. Cleop. 55 b; Lb. I. lxvii. 2.

Seosmæleclife, *Clivers*, *galium aparine*. Lb. I. l. 2; Gl. Cleop. 45 b; Gl. Dun. Γάλλιον, Γαλλέριον, Ἀπαρίνη.

Foxes clife, *burdock*, *arctium lappa*. Gl. vol. II.; Lb. I. xv. 2.; Lacn. 113.

Clifpyrτ, as Clife. Lb. I. xv. 3. Lappa clate oððe clifpyrτ. Gl. Iul. A. 11. fol. 125 b.; Gl. vol. II.

Clte, gen. -an, fem., *Cleet*, *tussilago vulgaris*. "Cleet, butter burr." Carrs Cra-ven Gl. þa lancge cliton, Lacn. 26. With Sir J. E. Smith, E.B. pl. 430, 431, *tussilago hybrida* was long stalked butter burr: people now make this a variety instead of a species. Βήχιον?

Clrðpyrτ. Lacn. 69, the same as Clrpyrτ and Clrjt. Glossed *Rubea minor*; the galiums being grouped with the madders. Glitilia, Gl. Cleop. Glatteons, Fr.

Cloudberries, *bacca rubi chamemori*. All. Probably from cluð, a *cliff*. Found on Pendle and Ingleborough.

Clurþunǵ, gen. -e, fem. Clurþunǵe, gen. -an, fem., *crowfoot*, *ranunculus sceleratus*. Hb. ix. cx. 3.; Gl. Lb. I. i. 7., xxiv. xxviii. xlvii. 3.; III. viii.; Lacn. 12, 77. From clur, *clove*, here the tuber, and þunǵ, *poison*, here the acrid principle of the juices. Βατράχιον.

Clurpyrτ, gen. -e, fem., *buttercup*, *ranunculus acris*. Distinguished from clurþunǵ, in Hb. ix. x.; Lb. III. viii. Βατράχιον.

Cneopholen, masc., *butchers broom*, *ruscus aculeatus*, from holen, *holly*, which in its evergreen prickly leaves it resembles, and from its growing no higher than the knee. Lb. I. xxviii. xxxiii. 1, xxxvi. xxxix. 3, xlvii. 3, on which see Gl. vol. II.; II. li. 3; Lacn. 4, 43. Cniopholæn an archaic spelling, Gl. M.M. 162 a. It is better to explain the grammar of Tpa (see Preface, vol. II. p. xxxvi.) as by attraction neuter, since cneop is neuter. The frequent gloss *Victoriola* alludes to its binding, as has been otherwise inferred, the temples of victors. Μυστήν ἀγρία.

Knopweed, *loggerheads*, *centaurea nigra*. "Iasia (Iacea) nigra," MS. Laud. 553.

Knotting grass, *polygonum aviculare*. Gl. Sloane, 5.

Coccel, gen. -es, masc., *Cockle*, *agrostemma githago*. *Zizania transcendunt frumenta*. Coccelas orepfτiǵað hpæte, Sc. 46 b. Se soða ðema hæτ his englas ǵaðpian þone coccel byrþen mælum. Hom. I. 526. *The faithful doomer will bid his angels gather the cockle by man loads*. Sometimes our forefathers understood *Lolium* to be cockle, Gl. M.; Gl. Douce, 290; Gl. Bodl. 178. The botanic *Lolium temulentum* is wholly different.

Coke pintel, *Cuckoo pint*, *arum maculatum*. Bodl. 536. From ǵeac, *cuckoo*, *gowk*, and

Coke pintel—*cont.*

pintel, a coarse word, descriptive of the spathe: the cuckoo and the plant appear in spring together; the modern pint is only a pintel abbreviated, verpus. In Essex now, *Cuckoo cock*. Lords and ladies, Bulls and cows, are terms best unexplained; *Maxima debetur nostris reverentia*—lectoribus. Lyte, 372. Iarus aaron, gauk pyntill; Gl. Rawl. C. 506; ǵek pintel, Gl. Sloane, 5; gokko pintell, Harl. 3388; 'Απορ.

Cockesfot, *columbine*, *aquilegia vulgaris*. Laud. 553; Florio, p. 380; Gerarde; Gl. Sloane, 135.

Cocks hedys, *melilotus officinalis*. *Herba pratalis a þre levyd grasse*. (*Herba melilotus et corona regia*.) Harl. 3388, under *Herba*; and similarly under *Melilotum*. The florets cluster into a crested form.

Cod æppel, a *Codling*, *malum maiusculum*, *coquinarium*. But by these words Gl. Cleop. interprets *malum cydonium* sive *malum cotonium*, fol. 44 a.

Codweed, *loggerheads*, *centaurea nigra*, from the head like a pudding bag; Cod, a *bag*. Iacea, Gl. Rawl. C. 506. *Centaurea* = *matfellow* (ibid).

Cohandþe. See Celenðpe.

Cologpærǵ or Coleǵpærǵ (Junius gives both), *Coltsfoot*, *tussilago farfara*. "Caballo podia vel ungula caballi," Gl. Harl. 44.

Colloncroh, *yellow water lily*, *nufar lutea*. Cpol is *crocus*, *saffron*. *Nymfæa*, Gl. Dun.; Gl. Mone, 321 b.

Coltsfoot, *tussilago farfara*. MS. Bodl. 536. Water coltsfoot, *yellow water lily*. "Pees pully aquaticus, i. water coltys fot it is [lyke] to water lyly ƿ hit haþ a ȝolow floure ƿ when þe floure is fallen it berys lytyl potts ƿ þerin is sede." MS. Bodl. 536.

Consolde, *consolida*, a mediæval term for 1. maior, *symphytum officinale*; 2. media, *spiræa ulmaria*; 3. minor, *bellis perennis*. Lb. III. lxiii.

Copn, nent., *Corn, frumentum* collectively.

He bestong ȝȝ on þ ilce copn. G.D. fol. 239 b. *He poked fire into that housed corn.*

Copnȝeop, *the cornel tree, cornus.* Gl. R. 46; Gl. Cleop. fol. 24 a. *Κραία.*

Corȝ, gen. -es, *costmary, tanacetum balsamita.* Lb. I. xvii. 3, xxiii. xxxxi. 3, xlvii. 3, lxiii.; II. xxiv. xxxiv. 2, xxxix. lii. 2, lv. 1, 2; Lacn. 4, 107, 111; Διδ. 63. *Κόστος* is taken as *costus arabicus*; it may have been an imported drug.

Ænglisc *cost, tansy, tanacetum vulgare*; it is tonic and anthelmintic (Bentley), and fragrant, and is still collected for distillation, as at Worcester. Lacn. 29.

Cottuc, gen. -es, masc., *mallow, malva.* Lb. I. xxxii. 4, lvi. lx. 4, masc., lxxiii.; Gl. Cleop. fol. 61 c.

Cowrattle. "*Cauliensis agrestis = glande* "or cowratle (*cowrattle* margin) þis "herbe hath leues liche to plantayne but hii biith nouȝt so moche ȝ he hath a stalk to þe lengeth of a cubyte ȝ he hath whit floures ȝ he groweth in whete." MS. Laud. 553.

Crab, *pomum mali silvestris.* "*Mala maciana wode crabbis.*" Gl. Harl. 3388.

Cranes bill, *geranium*, Lyte, also *Erodium.*

Crapenbeam, *Κροδπανbeam*, "*ablacta*," Gl. Dun.; Gl. Sloane, 146. I can only guess from *kranboum, kranawitu*, in Graff, and the like in *Nemnich*, that this is our native name for the *Juniper*. The glossaries are capable of turning *ἄρκευθος* into *ablacta*.

Crapleac. *See* Leac.

Cristallan, acc. *Crystallium*, the same as *psyllium*, determined as *plantago psyllium*. Plin. xxv. 90; Lacn, 11.

Cristes ladre, *christs ladder, chlora perfoliata.* "*Centaurea maior*," Gl. Sloane, 5. MS. Laud. 553 makes it *C. minor, erythraea centaureum.* The two are similar.

Croh, *saffron, the dried stigmata of crocus sativus.* Hb. cxviii. 2; Lb. II. xxxvii.; Διδ. 22; Quadr. v. 4.

Cronesanke, *cranes shank, polygonum persicaria.* Gl. Harl. 978.

Crosswort, *galium cruciatum.* MS. Bodl. 536.

Crow foot, *ranunculus.* Lyte.

Crowe pil, *erodium moschatum*; "*acus muscata minor*," Gl. Sloane, 5. Pil for bill.

Crowsope, Crowsoap, *latherwort, saponaria officinalis.* MS. Bodl. 536, which makes two, the greater and the less.

Crow toes, *vaccinium myrtilus.* Lyte, p. 234.

Cuckoo flower, *cardamine pratensis.* Lyte.

Cuckoos mete, *Cuckoos meat, oxalis acetosella.* Lyte, p. 579.

Cucupbitan, obl. case, *gourd, cucurbita.* Lb. II. xxxvii.

Kuferwort *brionia*, Gl. Sloane, 146.

Culver foot, *geranium molle.* "*Pes columbae*," MS. Bodl. 536. *Geranium columbina*, Lyte.

Cuneglærre, *hounds tongue, Cynoglossum officinale.* Lb. I. xlv. 2.

Cunelle, gen. -an, fem., *thyme? thymus vulgaris?* Lb. I. xxxi. 7. "*Timbre, sa-turegia*," Gl. Hoffm. col. 22.

ȝuðu cunelle, *wild thyme, thymus serpyllum.* Lb. I. xxxviii. 11; III. 22.

The German gl. in Hoffm. p. 6, "*welt quenela, crassinela*," makes it one of the smaller sedums or stonecrops: another, at col. 25, *maidenhair*.

Cunthæpe (gen. -an, fem.), *rampant fumitory, fumaria capreolata*; Gl. Harl. 973; Lex. Somner. *See* Gl. Mone. 283 b. The footstems of the leaves and the flowerstalks curl and twist, and in hot climates more than in England. Summer prints *cunthæpe*; the correction is obvious. The spelling, -hoare, of Gl. Harl. is paralleled in "*Alliterative Poems*," ed. Morris, and *Launcelot* of the Laik. ed. Skeat. *Καννος.*

Cupmelle seo mape, *Cupmealle, Cupmille.* gen. -an, fem., *the greater churmel, chlora perfoliata.* Gl. vol. II.; Hb. xxxv.; Lb. xxxii. 2, where again the greater is

Cupmelle—*cont.*

named, xxxii. 4, xxxiv. ; III. iii. 2, xxii. xxvi. xxx. xxxviii. 1 ; Lacn. 10, 19, 40, 50, 86.

Cupmelle seo læsse, *the lesser churmel*. Hb. xxxvi. A more frequent plant than the preceding : gentianaceous ; well-known to the cottagers learned in rustic lore, who call it centaury.

Curlyppe ?, gen. -an, fem., *cowslip, primula veris*. Lb. xxx. xxxi. ; Lacn. 42, 61 ; Gl. vol. II. Curloppe, Gl. R. p. 42.

Cpelcan, *berries of wayfaring tree*. See Dundes cpelcan. This may be confidently inferred from the Dansk, Qvalke, Viburnum opulus.

Cpicbeam, gen. -es, masc., *the aspen, populus tremula*. Preface vol. I. p. lxxxvi. p. 398. Under Syppe it will be shewn that the Rowan tree had in early times, that its true name, and was, therefore, probably not called by this name. The Iuniperus, though common in parts of England, as on Mickleham downs, has no certainly known name in English, and as it keeps its leaves through winter, though the aspect is noways suggestive of vitality, implied in epic—, as moreover it may be confused, in a closet study of herbs, with gorse, γορτζ, called Iuniperus, Lb. I. xxxi. 3, and Prompt. Parv., it may by some have been taken for the quickbeam. Lb. I. xxiii. xxxii. 3, 4, xxxvi. Cpicτpeop, Gl. R. 47 ; cpicpυnδ, Lb. I. xxxii. 3, xlvii. 1, at beginning ; III. xxxix. lxii. 1 ; Lacn. 37. The note on p. 78, vol. II., must be revoked.

Cpice, gen. -an, fem., *Quitch, Quicken grass, triticum repens*. Hb. lxxix. ; Lb. II. li. 3 ; Lacn. 12, 14 ; Gl. R. 42. From cpucu, *alive* : its irrepressible vitality rendering it a plague to the farmer and gardener. One joint of it will live, and it sends its roots two feet deep. Qince, Lacn. 4., read quice. "Αγρωστis.

Qunquefoliam, *cinqfoil, potentilla*. Lb. I. xlv. 2 ; Lacn. 4. Πεντάφυλλον.

VOL. III.

D.

Dæges ege, gen. -an, neut. ? *daisey, bellis perennis*, vol. III. p. 292. "Consolda," Gl. R. 42, and that is daisey. The flower shuts itself up at sunset.

Danewort, *sambucus ebulus*. MS. Bodl. 130.

Darnel, *lolium temulentum*. "Attonita der-
"nel," Gl. M. Cf. Lyte. Αἶπα.

Datzulus for Hermodactylus, Ld. vol. I. p. 376, 4.

Dedich glosses Verminacia in MS. Bodl. 130. Verminacia is verbenaca (*see* Hb. iv.), and that is verbenia even in the same MS. The hand is of the xii. century.

Dewberry, *rubus cæsius*. Lyte and all.

Dichefern, *osmunda*. Gl. Sloane 5. fol. 40 b. *regalis*, it grows by swampy spots.

Dile, gen. -es, masc., *dill, anethum graveolens*. Hb. cxxii. ; Ld. vol. I. p. 374 ; Lb. I. i. 8, xxix. xxxii. 2 ; II. ii. 1, vii. viii. x. xi. xii. xv. xviii. xxii. xxiv. xxviii. xxx. xxxiii. xxxiv. xlvii. ; III. xii. 2, xxvi. lxii. lxiii. lxxii. 2 ; Lacn. 2, 3, 29, 59, 111 ; Διδ. 63.

Hæpen dile, Gl. vol. II. Ld. vol. I. p. 374.

Dilnote, *earth nut, buniū*, from its umbellate stalks and tuber. "Cidamum corpenote" (read eorþnote) or dillnote or slyte " (no Hb. xviii.) or halywort. Pis herbe "hath leues ylich to fenel & whyte floures " & a small stalk & he groweth in wodes " & medes." MS. Laud. 553.

Dijman. Lacn. 11. Swed. Desmansgräs is *tanacetum vulgare*, but the word seems not connected with the English, of which the nom. may be dijme.

Dyphomaj. Lb. I. xli. Glossed papyrus, Dufhamoj, Gl. R. 43. But as we have Hamopsecg, we may suppose that papyrus, a water plant, was interpreted by the name of another water plant known in England. It may be lawful to suggest that Homaj is related to Κόμαρος, the

Dýphomap—*cont.*

Arbutus, and that among water plants the *marsh cingfoil*, whose leaflets are like those of the arbutus, might be the plant. Linné calls it *comarus palustris*, but from his own account of his nomenclature the coincidence seems accidental. Hemera, in Gl. Hoffm., should be gratiana not "gentiana." "Hemera, fem., "elleborum, gratiana, melampodium," Graff. IV. 954, that is, black hellebore, the leaves of which are like those of *marsh cingfoil*, and the leaflets like the leaves of the arbutus. See Hamoprecg.

Docce, gen. -an, fem., *Dock, rumex*. Hb. xiv.; Lb. I. xxxiii. 1, xxxviii. 9, l. 1, liv. lxxvi.; II. xxv.; III. lxiii. lxxi.; Gl. R. 40. Δάπαθον.

Eaðocce, *water lily, nymphæa* and *nuphar*. Gl. vol. II.; Lacn. 6, 111. "Nymphæa eaðocce," Gl. R. p. 43. "Lilium aquaticum se docke," Gl. Rawl. C. 607, under L. Read Lb. I. l. 1, as dock that will swim, clote that will swim, and see Clæte.

Alfedocke, *inula campana*, Grete Herball (1561).

Seo jealpe docce, *fallow dock, rumex maritimus*, and *R. palustris*. Lb. I. xlix.

Seo peade docce, *the red dock, rumex sanguineus*. Lb. I. xlix. l. 2; Gl. Harl. 3388.

Seo sceappe docce, *Sorrel, rumex acetosa*, Gl. Dun., from the sharpness of its acid. "Oxylapatium," Gl. Cleop. fol. 71 c.

Supðocce, *Sorrel, rumex acetosa*. Gl. vol. II.

Ʒuðu docce, *Sorrel, rumex acetosa*. Hb. xxxiv.

Docce seo þe spimman pille, *water lily, nymphæa* and *nuphar*. From our view it might be polygonum amphibium; but the gloss on Nymphæa as Eaðocce, the passage, Lb. I. l. 1, where it seems dock and clote are indifferent names for the herb that will swim, and the Dorset sense of clote, recently published, form a weight

Docce—*cont.*

of testimony against conjecture. Lb. I. xxxvi.; II. lxv. 1.

Dok mete, *duckmeat, lemna*. "Lentigo aquatica," Gl. Harl. 3388. Somner in his lexicon, under dooc, seems to have mixed up Anatem with Notum. On ðucan seaðe, C.D. 538, seems to be *to the duck pool*.

Doððer, *Dodder, cuscuta europæa*. Gl. Mone. 287 a (corrected); Gl. Harl. 3388; Gl. Harl. 978. Ὀροβάγχη of Θεόφραστος, but not of Dioskorides.

Dogberrie tree, *cornel tree, cornus*. (Lyte.) Saxon Eng., Docga, a dog, not in Lexx.

Dogfennel, *anthemis cotula*. "Amarusca," Gl. Harl. 3388. *Peukedenum officinale*, MS. Bodl. 130.

Dognettle, *urtica urens*. "Docnettle ortie griesche," Gl. Harl. 978.

Dogwood, *cornus*. (Bot.)

Dolhpune, gen. -an, fem.? *pellitory, parietaria officinalis*. Ld. vol. I. p. 374; Hb. lxxxiii.; Lb. I. xxv. 1, xxxiii. xxxviii. 9, xlvii. 3; II. li. 3, 4; III. lxv.; Lacn. 2, 14, 50. Dulhpune, Lb. III. viii.

Dpacanse, Dpacentse, gen. -an, fem.?, *Dragons, arum dracunculus*. Hb. xv.; Lacn. 29. Dpacantān, Lb. III. lxii. Dpacantān, Διδ. 47; Gl. vol. II.

Drawk, *avena fatua*, Gerarde. "Lolium "perenne" (Forby). "Like darnel" (Moore). "Zizania, darnell," Grete Herball (1561). Αἰγίλωψ.

Dropeworte, *spiræa filipendula*. "Filipendula," MS. Bodl. 536; Gl. Laud. 553. *Dropwort, Bot.*

Dwale, *any narcotic*, especially *atropa belladonna*, in which last all agree. "Opium "dwele drenc," Gl. Rawl. C. 506. As Dpol. Στρυχνος μανικός.

Dpeorþe dpoþte, also dpeorþe and dpoþe, gen. dpeorþe dpoþtan, fem.?, *pennyroyal, mentha pulegium*. Hb. xciv. cvi. 2; Lb. I. xv. 2, xvi. 1, xxxix. 3, xlvii. 3, xlviii. lxii. 1; II. vi. 2, viii. xxx. xxxii. liii. lxv. 2;

Dpeor̄ge dpōr̄te—*cont.*

III. i.; Lacn. 4, 5, 112; Διδ. 30, 51;

Ld. vol. I. p. 380; Gl. Dun.; Gl. vol.

II. Βληχῶ, Γλήχων.

E.

Eacep̄se. *See* Cæp̄se.

Εᾱγ̄ρ̄ῡτ̄, gen. -e, fem., *eyebright, eufrasia officinalis*. Lb. III. xxx.; Gl. vol. II.

Εᾱλ̄ρ̄ε̄ν, probably, *liverwort, Eupatorium cannabinum*, since it is a compound of Εα, *river*, and Λ̄ρ̄ε̄ν, *liver*, the Hepatica of some authors, as Lyte, p. 66. It grows on watery margins, and is abundant in the Oxford meadows. Hence I would overrule Gerardes statement, which seems to rely on similarity of sound, ealiver, alliar̄ia. Occ. Lb. I. xxii. 2.; II. xxvi. end.

Εᾱλλ̄αν, for Ε̄llen, *elder*. Ld. vol. I. p. 380.

Εᾱλλ̄αν̄ρ̄ῡτ̄. Διδ. 62, for Ε̄llen̄ρ̄ῡτ̄.

Εᾱρ̄β̄αν, *tares, ervum*. Gl. vol. II.

Εᾱρ̄ῑσε. *See* Ρ̄ῑσε.

[Εᾱρ̄ῑσε̄ρ̄τε], *arse smart, polygonum persicaria*, or rather *hydropiper*. "Culrage" "vocatur persicaria. Item vocatur hers-
"mert. þis herbe has lewis like to
"withi." MS. Douce, 290. "Arse-
"smart" is described and named as *P. persicaria*, Lyte p. 729. Bailey calls it persicaria, but also water pepper, which is the more pungent, *P. hydropiper*. Water pepper also in Cotgrave, under Curage, culrage. It derives its name from its use in that practical education of simple Cimons, which village jokers enjoy to impart. Cow itch, a corruption of culrage (culi rabies), is one of its names. Water pepper also in Gerarde.

Εᾱρ̄ῡτ̄, gen. -e, fem., *burdock, arctium lappa*. *See* Clate. Lb. I. xv. 3, lxxxviii.; Lacn. 113. Against authority it is not safe to say *butter burr, petasites vulgaris* a water plant, a burr, and as coarse as burdock.

[Ε̄ε̄ε̄αν̄ρ̄ε̄ο̄ρ̄. C.D. 987. It comes five times. Also 570. Perhaps edgetree, arbor limitanea, for there were boundaries to the ends, or manors.]

Edderwort, *adderwort*, 1. *Arum maculatum*. 2. *Polygonum bistorta*. 3. *Ofioglossum vulgatum*. "Colubrina · dragans · edder-
"wort," Gl. Harl. 3388.

[Ε̄δ̄ρ̄ο̄c in two glossaries translates Rumex, and a very ingenious gentleman has on this gloss founded a derivation of Dock from Ε̄δ̄ρ̄ο̄c. But Ε̄δ̄ is the usual Saxon for *Again*, the Latin Red-, Ret-, and Re-; while Roc is *belch*, Ε-ρε̄ύγ-εσθαί, Ε-ruc-tare, and Ε̄δ̄ρ̄ο̄c is *food thrown up from the first stomach of graminivorous animals for rumination*; in Latin, Rumen (for ruc-men). Thus *ruminatio* is Ε̄δ̄ρ̄ο̄c, Gl. R. p. 99. Rumen is Ε̄δ̄ρ̄ο̄c, Gl. R. p. 72. We must, therefore, make bold to correct "Rumex, ε̄δ̄ρ̄ῑc," Gl. C. fol. 54 b., and "rumex, ε̄δ̄ρ̄ο̄c," Gl. M.M. p. 162 a., to Rumen. Somners Lexicon in Ε̄δ̄ρ̄ε̄ε̄δ̄ρ̄ο̄c wants separating into Ε̄δ̄ρ̄ε̄c, Ε̄δ̄ρ̄ο̄c, and the sense is *Cud*, not "Deawlap," but Ε̄δ̄ρ̄ο̄c is *food brought up to be chewed*, Cud, cudu, is the same when chewed.]

Ε̄ρ̄ε̄λᾱστε, gen. -an, fem., *everlasting, gnaphalium*. Also *cudweed*. Lb. I. i. 7, xxxii. 4, xlvii. 3; II. lvi. 2, lxxv. 1; Lacn. 1.

Ε̄ρ̄ῑc, neut., *ivy*, for Ῑρ̄ῑς, Lacn. 18, or *marshwort, heliosciadium nodiflorum*, the German Eppich; *Sium nodiflorum* of Linné. (Eder Icones Plantarum, vol. 2.

Ε̄ρ̄ο̄ρ̄ῑρε̄αρ̄ν, Ε̄ο̄ρ̄ο̄ρ̄ῑρε̄αρ̄ν, neut., *polypody, polypodium vulgare*. Hb. lxxxvi.; C.D. 1235; Lb. I. xii. xv. 2, xvii. 3, xxxviii. 10, lix. lx. 4, lxiii. lxxxvii.; II. li. 3, 4; III. xlvii.; Lacn. 18, 81, 112, 115.

Ε̄ρ̄ε̄ο̄λο̄βε, Η̄ε̄ᾱρ̄ε̄ο̄λο̄βε, gen. -an, fem.?, *elecampane, inula helenium*. Gl. vol. II.

Ε̄λε̄βε̄αν, gen. -es, masc., *olive tree, olea Europæa*. Gl. R. p. 47; Lb. I. xxxvi. xxxviii. 1. It is remarkable that this tree, which is cultivated only on the Mediterranean shores with Spain and

Elebeam—*cont.*

Portugal, is not rarely named as a boundary tree in Saxon records. To alter to Ellenbeam seems scarcely admissible. "On þone elebeam ftyb." MS. Cott. Aug. ii. 44; H.A.B. p. 146; C.D. 427; vol. III. p. 430. The MS. appears a cotemporary deed. "Up to "ðam ealban elebeame of ðam ele-beame," C.D. 1102. "To ðam ele-beame," C.D. 1151. "On ænne ele-beam of ðan elebeam," C.D. 1198. Ἐλάδα.

Elehtre, Eluhetre, Ealehtre, gen. an, *lupin*, *lupinus albus*. Hb. xlv. 3, cii. 3; Lb. I. xxxi. 7, xxxii. 4, xxxiii. 2, xli. xlv. 1, lxii. 1, 2, lxiii. lxiv. lxvi. lxvii. 1, 2; II. xxxiv. 2, liii. lxv. 5; III. xiv. 2, xxii. xxxix. 2, xli. liv. lxi. lxii. lxiii. lxiv. lxvii. lxviii.; Lacn. 12, 13, 29, 43, 49, 53, 80, 81, 82; Gl. vol. II. Also "Electrum vel lupinus," Gl. Laud. 567, fol. 69 c. Θέρμος.

Elelear, gen. -es, neut., *oleaster*? Lacn. 19.

Ellebopus, *hellebore*. Διδ. 28. Greek.

Ellen, gen. -es, neuter; *the Elder*, *sambucus nigra*. Our modern form comes from the more ancient through an intermediate Ellern, C.D. 460. Eldreyn, MS. Bodl. 536. Eldren, Lyte, p. 802. Hb. xiii. in error, confusing *Sambucus* and Σαμψυχον; cxlviii.; Lb. I. xxvii. 3, xxxii. 3, xxxvi. xxxviii. 1, liv. lviii. 2; II. xxx. 1. Elnes, xxx. 2, lii. 1, 3, lvi. 2, lix. 14; III. xxvi. xli. xlvii. li. lxiii.; Lacn. 9. Ellenpund, 19, 80; Διδ. 12. Neuter. On ðæt ænlype ellyn, C.D. 1214, *to the single elder*, or *standing by itself*, H.A.B. p. 250. In C.D. 987, ðane is a late and corrupt spelling of the dative ðan. Ἀκτῆ.

Ellen, adj., *elder*, *sambucus*; Lb. I. xxxix. 3; III. xlvii. For ellenen, as Tin for tinen.

Ellenpyrt, gen. -e, fem., *dwarf elder*, *sambucus ebulus*. Hb. xciii.; C.D. 571; Διδ. 62. Χαμαϊάκτη.

Elm, gen. es, masc., *Elm*, *ulmus campestris*.

Lb. I. vi. 8, xxv. 2, xxxii. 3, xxxviii.

11, xlvii. 1, lvi.; III. xxxix. Πτελέα.

Enneleac, Ænneleac, *onion*, *allium caepe*.

Gl. R. p. 40.; Gl. Enne represents unio. and the word is half Latin.

Eorolan, Lacn. 40.

Eororþrozu, Erefþrozu, also -te, gen.

-an, fem., *carline thistle*, *carlina acaulis*.

Gl. vol. II.; Lb. I. xxiii. xxxi. 7,

xxxviii. 10, 11, xlv. 1, 2, xlviii. 2, lxii.

1, 2; II. liii.; III. viii. xii. 2, xiv. 2,

xxvi. xlviii. lxiii. lxvii.; Lacn. 4, 12,

29, 89, 111. The name "boarthroat,"

describes the bristles of the plant. Cnicus

acaulis might serve as a substitute. So

bear cheek, brankursine (Gl. Harl. 3388)

is the Italian *acanthus mollis*, and it has

a bastard brother, *heracleum spondy-*

lilium.

Eolhxsecg, gen. -es, masc., *sea holly*, *eryn-*

gium maritimum. This plant, frequent

on our shores, is distinctly described by

the words of the runelay (Hickes Gram.

p. 135, somewhat amended by Grein,

Bibliothek der Angelsächsischen Poesie,

vol. 2. p. 352).

Eolhxsecg eapð hærf

orþur on fenne.

pexeð on paþupe.

pundaþ gþumme.

blode þpenneð

beopna gehpýlcne.

ðe hm ænigne

onfen gedeð.

Hollysedge hath its dwelling oftenest in a

marsh, it waxeth in water, woundeth fear-

fully, burneth with blood, that is, draws

blood and pains, everyone of men, who to it

offers any handling. With the *eryngium*

campestre I have no personal acquaint-

ance; it is said to be extinct in some

places where it was once found; whether

it is to be included, therefore, I know not.

"Carices eepkxrrecþ," Gl. Pend. p.

149 a., that is, *ecokxrrecar*, somebody's

error for *eolxrsecar*. "Papilius eolug-

"fecg," Gl. Cleop. fol. 74 b. *Papilius*

Colhxseeg—cont.

is unintelligible, Diefenbach takes it to be papyrus; and if so, the translator gave the name of a water plant only. "Papilius ilugregg," Gl. M.M. p. 161 a. Papillus .i. illucseg, Gl. Laud. 567. In the former part of the compound I recognise the ancient holeg, still extant as holly, (Ld. vol. II. pref. p. xviii.), which describes the prickly aspect of the plant.

Ῥρόγγιον.

Colone, Elene, gen. -an, fem., *elecampane*, *inula helenium*. Ld. vol. I. p. 382; Lb. I. xv. 6, xxiii. xxvii. xxxi. 7, xxxii. 2, 3, xxxvi. xxxix. 3, xl. liv. lvi. 2, lviii. 2; II. li. 1, 3, lii. 1, liii. lv. lxv. 3; III. xiv. 2, xxvi. xlvi. lxii. lxiii. lxiv. lxviii. lxxii. 1, 2; Lacn. 12, 23, 24, 25, 28, 50, 59, 89, 111; Διδ. 63. Ἐλέμιον.

Copmeleap. Διδ. 54, 63, for γεορμενleap; which see.

Copðæppel, a cucumber, *cucumis*. Num. xi. 5. Fruit of the mandragoras, Gl. R. 44.

Copðgealla, gen. -an, masc., "earthgall," *centaury*, *erythraea centaureum*. Gl. vol. II.; Hb. xxxv.; Lb. I. xix. xxv. 1, xxxii. 2, xxxvi. lxxx.; II. viii. xx. xxii. xxxix. xli.; Lacn. 59, 90. Κενταύριον.

Copðhnutu, gen. -e, fem., *bunium*. C.D. vol. III. p. 399; MS. Laud. 563, as in Dilnote; and common usage.

Copðyng, gen. -es, neut., *ground ivy*, *glechoma hederacea*. Gl. vol. II.; Hb. c.; Lb. I. ii. 11; xxxix.; Lacn. 64. Copðiu, Διδ. 9.

Copðluuz, camimelos vel cannulea. Gl. Laud. 567. Is it lousewort, *pedicularis*?

Copðmistel, masc., *basil*, *clinopodium vulgare*. Lb. I. xxxvi. See Mistel, Gl. vol. II.

Copðnarola, gen. -an, masc., *earth navel*, *asparagus officinalis*. Hb. xcvii. 1, cxxvi. 2; Lacn. 4, 18, 54. Ἀσφάραγος.

Copðruma. Gl. vol. II.; Lb. III. xli. *Dodder* perhaps is the better. See Groundsoap.

Copðvealle, oxylapatium, Gl. Dun., *sorrel*.

Cop, gen. -es, masc., *yew*, *taxus baccata*, Gl. vol. II., where read "knew."

Copohumele, gen. -an, fem., *the female hop plant*, *humulus lupulus femina*. Lb. III. lxi.

Euforbia, *spurge*. Διδ. 54. Greek.

F.

Fane, Fone, Uane, Fanu, *flower de luce*, *iris florentina*. Lb. lxiii.; III. lxiii.; Lacn. 12, 29, 89. Ireos in the glossaries is the seed. Bodl. 536.

Fabes, Feapes, Feaberries, *gooseberries*, from *ribes grossularia*. Forby, Gerarde.

Feapn, neut., *fern*, *filix*. (Lat.) Hb. lxxviii.; Lb. I. xxiii.; Boet. p. 48, line 31. Πτερίς.

Fenfeapn must be *osmunda regalis*. It delights in banks among marshes. "Salvia fenfeapn," Gl. R. 42. *Salvia* being sage.

þæt micle feapn, *the big fern*, *aspidium filix*. Lb. I. lvi.; Ld. vol. I. p. 380.

Fefepruge, gen. -ean, -ian, fem.?, *feverfue*, *erythraea centaureum*. The word is a Latinism, and applied now to a different plant, *pyrethrum parthenium*. Hb. xxxvi.; Leechd. vol. I. p. 374, 1; Lb. I. xxxiii. xlvii. 3, lxii. 2; II. lxv. 2; III. lxii.; Lacn. 2, 12, 29, 39, 50, 59, 75, 89, 111. Κενταύριον.

Felðmoþu, gen. -an, fem., *carrot*, *daucus cariota*. Gl. vol. II.; Lb. I. xl. 1, xlviii. 2, lxvi.; II. liii.; III. xii. 2, xiv. 2, xxxii.; Lacn. 26, 111. Δαῦκος.

Feldrude, "field rue," *thalictrum minus*. "Ruta montana," Gl. Laud. 567. *Velde rude*, Gl. Harl. 978.

Felðpyr, gen. -e, fem., *gentiana*. Hb. xvii.; MS. Bodl. 536; Gl. Laud. 553; Some gl. *Filago*, from the initial letters.

Feldnuop, "field hop," *gentian*. Bradigalo feldhoppe, Graff. iv. 832. See Gl. vol. II. in *feldpyrte*. A substitute for hop. Gl. M.M. 154 b; Gl. C. Feldspop Bradigaco (Lye).

Feldpyrma. See *ȝurma*.

Fel terræ, *chlora perfoliata* and *erythræa centaureum*. Lb. I. lv.; II. viii.; III. xiv. 1, xxx. lxiii. Same as Earthgall, Lacn. 39, 40, 111. These plants are akin to *gentian*.

Feltpyrte, gen. -e, fem., *mullein*, *verbascum thapsus*. See Molegn, and Gl. vol. II. "Anadonia feltpyrte," MS. St. Johns, "Oxon., 154. "Pamfiligos · flosmus "tapsis barbatus · idem · Gallice · mo- "leigne · Anglice feltwort," Gl. Sloane, 5, fol. 8 b, where *Flosmus* is *φλόμος*, this herb, and *thapsus barbatus* is the usual mediæval Latin name. Gl. vol. II.; Hb. lxxiii.

Fenberry, *vaccinium*. Lyte.

Ffendis bitt, *scabiosa succisa*. "Morsus "diaboli," Gl. Bodl. 178.

Fenogpecum, *fenugreek*, *trigonella fenum græcum*. Lb. II. ii. 1, xxii. *fenum specum*, II. xxiv. xxxii. *Βουκέρας*.

Fepðpyrte, an error for *Feldpyrte*. Lb. I. lxxxvii.

Fefepþorpn, an error for *þefeporpn*. Benson's Vocab.

Fica peþrica, *Periwinkle*, *vinca*. In the middle ages *vinca pervinca*. See Uica. Lb. III. viii.

Ficbeam, *Fictræop*, *figtree*, *figus*. Gl. R. p. 46; Æ.G. p. 7, line 48. *Συκή*.

Fipleaje, gen. -an, fem., *cinqufoil*, *potentilla reptans*. Hb. iii.; Gl. R. p. 43; Lb. I. xlv. 1; II. xxxviii. li. 3; III. xxii.; Lacn. 9, 29, 52; *Διδ.* 29; vol. III. p. 292. *Πεντάφυλλον*.

Fipþingre, gen. -an, fem.?, *five fingers*, *potentilla reptans*. Nemnich; Culpeper. *Διδ.* 52.

Fille, gen. -an, fem., *chervil*, *anthriscus cerefolium*. Gl. vol. II.; Lacn. 45.

ȝuðu fille. See *Ceapfille*.

Finger ferne, *ceterach officinarum* (Turner).

Finul, Finol, gen. -es, masc.; also *finule*, *finuglan*, as if fem.; *Fennel*, *Feniculum dulce*. The name makes it a Roman importation, and, by presumption, before Saxon times. Whether we call the plant *feniculum vulgare* or *anethum feniculum*, it still seems an importation. The Romans had many posts in Norfolk. Hb. xcvii. 1, cxxvi.; Leechd. vol. I. p. 380, twice; Lb. I. vi. 2, xxvii. 1, xxxii. 2, xxxvii. 1, xxxix. 3. *finuglan*, xxxix. 3, xlv. 1, lx. 2, lxiii. lxv. *finuglan*, lxvi.; II. i. 1=p. 178; II. vi. 1, xi. xii. xiv. xvi. 1. þone ȝ. *ibid.* xxviii. xxx. xxxiii. xxxiv. 2, liii. lv. lxv. 5; III. viii. xii. 2, xxvi. xxviii. lxi. lxii. lxiv. lxv. lxvi. lxvii.; Lacn. 4, 12, 23, 29, 35, 36, 38. *finule*, 45, ix. 46, 59, 64, 79, 80, 89, 111; *Διδ.* 66.

Fypis, gen. -es, pl. -as, masc., *Furze*, *ulex Europæus*. þa þornar · ȝ þa ȝypȝar · ȝ þ ȝearpn · þ ealle þa peoð þe he ȝerio. Boet. p. 48, cap. xxii. *The thorns and the furzes and the fern and all the weeds, which he can see.* *Διδ.* 7; Gl. Mone. 323 b. The compound *Fypsleah*, *Furzeley* in C.D. 1117. *Pasture overrun with furze.* In Gl. Brux. 43 b, understand 'Αρκευθίδες ȝypȝes þerian, where 'Αρκευθίδες are juniper berries. *Furze* produces no berries.

Flags, *iris* and *gladiolus*. Gl. M.

Fleabane, *pulicaria dysenterica*. Translation of *ψύλλιον*, and assigned to the wrong plant.

Fleax, neut., *Flax*, *linum usitatissimum*. Of ðæpe eopðan cymeð ðæt fleax ðæt bið hƿiteȝ hƿeȝ. P.A. fol. 18 b. Related to *Πλέκειν*, *braid*. *Δίνον*.

Fleotpyrte. Gl. vol. II. "Fleapȝrte parirrus." Gl. Cleop. fol. 84, for papyrus. With Gerarde Fleadocke is *Petasites vulgaris*, *Butterburr*.

Fly fo, seems to be *catchfly*, *silene Anglica*, but confused with *Fleabane* in Gl. See *Ragworte*.

Foal foot, *tussilago farfara*. "ffolfote = "coltys fote." MS. Bodl. 536. From the leaf.

Foam dock, *saponaria officinalis*. "Fome "dok." Gl. Harl. 3388; Gl. vol. II. p. 379 a.

Forbitt, *scabiosa succisa*, Mors[us] diaboli, MS. Bodl. 536, which erroneously assigns it a yellow flower. The flower is a blue purple.

Fopnetey folm. Gl. vol. II.

"Foules tayle cauda pulli." Gl. Laud. 553.

Foxes claze, *arctium lappa*. Gl. vol. II.

Foxes rot, *sparganium simplex*. Gl. vol. II.

Foxes gloja, *fox glove*, *digitalis purpurea*. Hb. cxliv. All. By the gloss Foxes gloue vel wantelee in Gl. Laud. 567, fol. 72 b, compared with Cotgrave in Gantelée, it appears that the same plant was understood by Foxglove in the xii. century as now. In Gl. Rawl. c. 607, *Cirotecaria* from *χειροθήκη*, *glove*.

Foxtail grass, *alopecurus*. Lyte. Our folk.

Frencissen hnutu, *walnut*. Διδ. 53.

Fugeles bean, *vetch*, *vicia cracca*. Gl. M.M. 164 b; Gl. C. 63 d; Gl. Laud. 567. Germ. Vogelwicke, Vogelheu, Dansk Fuglevikker.

Fugeles leac, "viumum." Gl. Mone. 322 a.

Fugeles pise, *larkspur*, *delfinium*. Gl. Dun.; Gl. Mone. 321 a. corrected. From the spur.

Fulbeam, Fulanbeam, *the black alder*, *rhamnus frangula*. Gl. vol. II. "Alneum "julæ tpea." Gl. M.M. 153 b; tpeo?

Fuph pudu, *firwood*. "Pinus." Gl. C. fol. 48 d.

G.

Gagel, gageles. Lb. I. xxxvi.; Lacn. 4, 27. Gagelle, Gagille, Gagolle (so MS.), gen. -an, fem., *sweet gale*, *myrica gale*. Gl. vol. II.

Galbanum, gen. -es, *galbanum*, *gum of the bubon galbanum*, an African shrub. Lb. II. lxiv. contents; Διδ. 11, 44, 54, 63. Γάλβανον.

Gallenzan, *Galingale*, *cyperus*. Lacn. 12. Κύπειρος.

Galluc, masc., *comfrey*, *symphytum officinale*. Lb. I. xv. 7, xxvii. 1, xxxi. 7, xxxii. 4, xxxviii. 4; III. lxxiii.; Lacn. 4, 59; vol. I. p. 374, 3. Glossaries from similarity of syllables often give "Galla, "galluc," making it Gallnut: that this is false appears by Lacn. 4, which mentions its roots. Σύμφυτον.

Gapchye, gen. -an, *Agrimony*, *Agrimonia eupatoria*. Hb. xxxii.; Lb. II. li. 2, 3; III. viii. xxx.; Lacn. 4, 14, 107, 111. Identified again with *Agrimony*, Lacn. 107, and vol. III. p. 198, line 25; Gl. vol. II.

Gatetpeop, *cornel*, *cornus sanguinea*: a comparison of Gateðyþne (under ðyþne) makes the reading not doubtful. Lb. I. xxxvi. Kpavía.

Gauk pyntill, *arum maculatum*. Gl. Rawl. c. 506. From geac, *a cuckoo*. It has been maintained with more confidence than research, that Cuckoo pint is named "not from any reference to the bird "called cuckoo." The bird and herb come and go together.

Geaces supe, gen. -an, fem., *Cuckoo sorrel*, *oxalis acetosella*. Lb. I. ii. 13, 23, xxxviii. 10; Lacn. 12. Iaces sure, Gl. Goukesures, Alleluia, payn cucu. Gl. Rawl. c. 607.

[Geaggan tpeop. C.D. 650. Read gealzan tpeop, *gallows tree*.]

Geappe, Geapupe, Gæpupe, Gappe, Gappe, gen. -an, fem., *Yarrow*, *Achillea millefolium*. Hb. xc.; Lb. I. ii. 22, xv. 5, xxxiii. 1, xxxviii. 5, 9, 11, xl. xlviii. 3, lv. lx. 2, 3, lxiii.; II. xxxiii. liii. lvi. 1; III. viii. xxx. xxxii. xli. xlv. lxv.; Lacn. 12, 18, 26, 40, 42, 54; vol. III. p. 292.

Seo peade gappe, *red yarrow*, *Achillea tomentosa*. Lb. III. lxv; Lacn. 29. By a gentleman who has tested these names

Geapre—*cont.*

of plants, I have been favoured with a suggestion that Red yarrow is the ordinary yarrow when of a pink tinge.

Gelodpypꝛ, gen. -e, fem., *silverweed*, *potentilla anserina*. Lb. I. xxxii. 3, xxxviii. 4, 6, 7, 11, lxi. "vii. folia Eptaflon," Gl. Laud. 567. "Eptaflon," Gl. Mone, 321 a; Gl. Cleop. fol. 33 a; Eptasillon (*so*), Gl. C.

Geopman leaƿ. Gl. vol. II. Add Lb. I. xlii. 2, lxxii.; Δδ. 63, vol. I. p. 380. Possibly Geojunen is the prefix Copmen, *illustrious*.

Gescadpypꝛ, Gesceadpypꝛ. Gl. vol. II. "Verbascum," Bodl. 130. As the ancient interpreters were not at one as regards this herb, we may be allowed a conjecture. The word signifies *discrimination wort*. Now in later times there was a Skirewit, or *clearwits*, which commonly glosses *Eruca*, *rocket*, a pungent plant belonging to the mustards, and it may be meant. *Eruca sativa*.

Getepypꝛ. The following gloss is contradictory, "Geribulbum .i. getepurt. parrance." Gl. Laud. 567. Read Hieribulbum; warance is madder and the like.

Gngiƿep, Gngiƿep, gen. -ƿpan, *ginger*, the roots of *amonum zingiber*. Lb. I. xiv. xviii. xxiii.; Δδ. 16, 63. Ζιγγίβερι.

Gyp, Gypƿeop, the *spruce fir*, *abies*. Gl. Cleop. fol. 81 d; Gl. R. p. 46.

Gipƿe, Gyðhƿe, Gihƿe, gen. -an, fem., *cockle*, *agrostemma githago*. Lb. I. i. 5, xii. xvi. 1, xvii. 2, 3, xxx. xxxviii. 1, twice, xxxviii. 4, 5, 6, 7, 8, 11, xxxix. 3, xl. lxii. 1, lxiii. lxvi.; II. liii.; III. xii. 1, xxvii. xli. liii. lxi. lxx. lxxvii.; Lacn. 1, 18, 24, 115.

Gith, the *gith* of the Romans, Μελάνθιον, an African plant, from some resemblance to which cockle got the name githago. Called suƿepne ƿƿƿ, foreign, and from Italy. Lb. II. xxxix.

Gið, properly the Roman gith, applied to *cockle*, as MS. Lambeth, 306.

Giðcopn, the berries of *dafne laureola* or *gnidia*; the equivalent in Apuleius of Hb. cxlii.; Gl. vol. II.; Lb. I. xlviii. 2; II. lix. 3; III. viii. lxx. 3. The purgative character leads to the gloss "Spurgia .i. spurge .i. guðcorn," Gl. Harl. 978, fol. 24 c.

2. *Cockle*, *agrostemma githago*, Lb. II. lxx., the black seeds of which made it pass for *gith*.

Glædene, gen. -an, *Gladden*, *iris pseudacorus*, for gladiolus, its leaves being swordshaped. Lb. I. lix.; II. vii. lii. 1; III. xli. lxxvii.; Lacn. 10, 20; ghdan, 82; Δδ. 52, 63; Hb. xliii. lxxx. "Akopos.

Glæs, Lb. I. lxiii., for Cyneglæsse. See Næglæs.

Glappe. Gl. vol. II.; vol. III. p. 292

Gloƿpypꝛ, gen. -e, fem., *lily of the valley*, *convallaria maiialis*. Hb. xli.; Gl. vol. II.; Lb. I. xl. "Apollinaris gloƿpypꝛ," Gl. Mone. 319 b. Apollinaris was otherwise Hyoseyamus, with its capsules for bells; but that was given in Hb. v.

Golbe, *marygold*, *calendula officinalis*. "Solsequia," Gl. Brux. 42 b. Similarly Gl. Rawl. c. 506, under C. See Ymbglidegold.

Goose grass, *galium aparine*. (Turner, black letter.)

Gops, Gops, *Gorse*, *ulex Europæus*. Hb. cxlii. for Tribulus. As Iuniperus, Lb. I. xxxi. 3. "Uoluma," Gl. C. fol. 64 b. "Iuniperii," Gl. Harl. 978, fol. 25 a. As Hb. Gl. Laud. 567. We may rely on our folk lore.

"Gotis tung, *lingua hircina*." Gl. Harl. 3388.

Gotƿe, gen. -an, *goatweed*, *Ægopodium podagraria*. The Latin name taken from its ancient designation contains two false etymologies, one that Got stands for goat, the other that it means gout; hence we have a good probability that the true name is before us. Lb. I. xxxi. 7, xxxviii. 3, 5, 9, lxiii. lxxxviii.; II. lii. 1, liii.

Gpæde, pl. -as, masc., *grass*, *gramen*.
 "Ulva," Gl. R. p. 42; Gl. Cleop. p. 44 d. "Ulva .i. greðen," Gl. Laud. 567, fol. 72 f. That it is mere *grass*, not *ulva* appears as follows:—Gang nu godeþ man of þære gpædan dune. M.H. 86 b. *Go now, thou man of God, off that grassy hill.* Andlang gpeððan leaḡæ. C.D. 624. *Along the grassy ley, pasture.*

Gpeate pypc. Gl. vol. II.; Lb. xlvii. 2. Βολβδς μέγας occurs in some copies of Dioskorides II. 203.

Grundþopa, *ground soap*, *saponaria officinalis*. "Cartilago," Gl. C.

Grundespylge, -spelge, -spilge, gen. -an, fem., *Groundsel*, *senecio vulgaris*. Lb. I. ii. 13, xxii. xxvii. 1, xxxi. 7, xxxiii. 4, xxxviii. 3, 5, 6, li. lxix. lxxxiii.; II. lxv. 3; III. viii.; Lacn. 1, 4, 23, 29, 54, 62, 69, 78; Hb. lxxvii. Emend gl. M.M. 163 a; Ld. vol. I., p. 374, 3.

H.

Hæḡþorn, Hæḡuþorn, gen. -es, masc., *Hawthorn*, *crategus oxyacantha*. Hb. xxxvii. 6. Alba spina, Gl. R. p. 48; Gl. M.M. 153 a; Gl. C. fol. 57 d; Lb. I. viii. 2, xxxvi. Ὀξύκανθα.

Þænep, Þenep, *hemp*, *cannabis sativa*. Lacn. 29.; Hb. xxvi., where it mistranslates χαμαίπιτυς *chamæpitys*, from similarity of names, and the want of tyrannical custom in spelling. The male plant is called *carl hemp*. Κάναβις.

Wild hemepe, perhaps *urtica cannabina*, perhaps *eupatoria cannabina*. "Cannabis agria," MS. Bodl. 536.

Water hemp, *Eupatorium cannabinum*. Cotgrave and others.

Hænebelle, gen. -an, fem., *Henbane*, *hyoscyamus*. Lacn. 90; MS. Bodl. 536.

Hænnepol, neut. and masc., *henbane*, *hyoscyamus*. MS. Ashmole, 1431.

Hæsel, Hæsel, gen. -es, -les, masc. Gl. vol. II.; MS. St. Johns, Oxon. 154; Lacn. 4, 12, 14.

Hwæt hæsel, *Wich hazel*, *ulmus montana*. "Saginus." Gl. R. p. 45; E.B. 1887.

Hæselþypc, gen. -e, fem., *asarabacca*, *asarum Europæum*. Lyte. *Ortus sanitatis*. "Azarunda hasel wortele." Gemma Gemmarum. Therefore "Hefelwert" "viola purpurea," MS. Ashmole, 1431, must be rejected. Ἀσαρον.

Hæpen hnyðele, hyðele, gen. -an. Gl. vol. II. add.; Lacn. 29. "Herba britanica .i. blinde nettle," MS. Bod. 130. *henephyðele*, Gl. Laud. 567. For *hemp nettle*?

Hæð, dat. in -e, *Heath*, *erica*. Quadr. vi. 20. "Merica vel brogus," Gl. R. p. 46. Ἐρείκη δένδρον ἐστὶ θαμνώδες ὁμοιον μυρίκη, Dioskor. I. 117. *Brogus* is another form of *bruscus*, *brushwood*. "Merica, Heyde, Unde, Nos volumus" "bibere nam cara merica movet se." Gemma Gemmarum. "Brogus hæð," Gl. Sloane, 146. "Thymus," Gl. M.M. 163 b.

Hæþþeḡean þyre, gen. -an, fem., *Heath-berry plant*. Gl. vol. II.

[Hæð þremel], *Heath bramble*, *rubus cæsius*. (Cotgrave in Catherine).

Hawcþypc, gen. -e, fem., *Hawkweed*, *hieracium*. Gl. vol. II. Ἱεράκιον?

[Halywort (see Dilnote). *Haliwort cyclamen* (MS. Bodl. 536). *Aristoglia* (*Aristolochia rotunda*) *Hoelwortele* (Gemma gemmarum). These are errors; translations of *Radix cava*, *fumaria bulbosa*.]

Hampypc, gen. -e, fem., *Homewort*, *sempervivum tectorum*. Lb. I. i. 4, xl. 1; III. xli.; Lacn. 19. Planted on a roof it was supposed to protect from thunder, In MS. Harl. 4986, fol. 28 b, is drawn a fair likeness of *sempervivum tectorum*, named *heimwure* for *heimwurc*. Akin to Ἀεὶζων.

Hamopyrt, gen. -e, fem., *black hellebore*, *helleborus niger*. Hamop which occurs in Dyþhamop can only be an herb; and as in Gl. vol. II. the gll. are wrong, (add. Gl. Mone. 322 a,) we must suppose the three German separate glosses in Graff. iv. 954, Hemera, *elleborum*, *gratiana*, *melampodium*, to give us the true key. *Melampodium* is *black hellebore* (Dief.), and *gratiana* may refer to its acceptableness as the *Christmas rose*. "Hemera gentiana," in Gl. Hoffin. 6, should be read *gratiana*.

Hamop, Omeþ, Amope, which is the German and Dutch -ammer, in compounds, the English hammer in yellow hammer, and emberiza, a bird, the bunting, is the gloss in Saxon gll. of Scorellus, squirrel. Such are the errors of our old dictionaries.

Hapan hyge, *Haresfoot trefoil*, *trifolium arvense*. Gl. vol. II.

Hapanspecel, -sppecel, *viper's bugloss*, *echium vulgare*. Gl. vol. II.; Lb. xxxii. 2, 4, xxxviii. 4, 11, lxiv. lxxxvii.; II. lxxv. 5; III. xli. lxi.; Lacn. 29, 82. Hardly ἔχιον.

Hare ballockes, *orchids*. "Satyrion," Grete Herball. (1561).

Harefoot, *avens*, *genum urbanum*. "Pes leporis, auence," Gl. M. So Bot. "Sanamunda avence is an herb that som men calliþ harefote. he berþ a yelowē floure." Gl. Sloane, 5.

Hapanpyrt, Hapepyrt, *lepidium latifolium?* Lb. III. lxi.

Sio lytele hapepyrt, *lepidium sativum?* Lb. I. lxi. 1. Read þa lytlan hapanpyrt in Lb. I. lxxxviii. Read sio lytele hapepyrt in Lb. II. lxxv. 5. It oftenest waxeth in a garden, it hath white blossoms. Lb. I. lxi. 1. *Lepidium* may well be a contraction of *leporidium*. "Collocasia hapepynta," Gl. R. p. 42; Read hapepynta. The *lepidium* with its pods like mustard would convey a notion of the Egyptian bean. "Harminte co-

Hapanpyrt—cont.

"losia," Gl. Laud. 567; the same, corrupt.

Þarðbeam, *acer pseudoplatanus*. Gl. vol. II.

Hapehune, *Horehound*. Hb. xlv. See Þune.

Hares lettuce, *prenanthes muralis*, Gl. vol. II. "Lactuca leporina, Anglice, "hare thystyll: lyke sow thystyll but "not endentyd wt out as sow thystyll þ "ybroke dropyth mylk," Gl. Sloane, 135.

Hart rewe "cicorea," Gl. Sloane, 5. *Hypericum*, Nemnich.

Haskewort, *campanula trachelium*. Lyte, Gerarde. From Þar. See Þealspyrt.

Þeahhealeþe, Þeahholþe, *elecampane*, *inula helenium*. Lb. I. xxxix. 3, lxiii.; II. liii.; Gl. vol. II. See Horsellen.

Þealþuþu, gen. -es, masc., *Halfwood*, *calamintha nepeta*. Gl. vol. II.

Þealspyrt, *throatwort*, *campanula trachelium*. Þelespyrt *epigurium*. MS. Johns, Oxon. 154; Lacn. 4, 29. See Halspyrt, Gl. vol. II., and Haskewort above.

Þegeclife, gen. -an, fem., *Hey clivers*, *galium aparine*. Lb. I. ix.; III. viii.; Lacn. 4, 12, 89. Γάλλιον.

Þegehymele. See Hymele.

Þegeþyre, gen. -an, fem., *Heyriffe*, *galium aparine*. Lb. I. xxxii. 4, xxiv. xxxii. 2, lxiv.; III. liv. lxi.; Lacn. 15, 50, 82.

Þegðorn, gen. -es, masc., *Hawthorn*, *crataegus oxyacantha*. See Hægþorn. C.D. 107, 1094.

Þelþe, gen. -an, fem., *tansy*, *tanacetum vulgare*. Lb. I. xxxvi. xli.; Lacn. 4, 89; Διδ. 58; Gl. vol. II.

"Helfringwort *consolida media*," Gl. Sloane, 5. The gll. are not agreed as to what is *consolida media*. It is *bugle*, *aiuga reptans* in Cotgrave, Florio, MS. Bodley, 178. But *meadowort*, *spiraea ulmaria*, in MS. M. Gl. Rawl. c. 607, with a description which does not match the plant. Helfringwort seems to be *Æþelpyrdingpyrt*.

Delelear. See Elelear.

Demlic, gen. -es, masc., also Dymlice, gen. -an, fem. ? *Hemlock, conium maculatum*; -lic, Lb. I. xxxi. 6, xxxii. 3, lxxvii.; III. 1.; Lacn. 28, 71, 72; Gl. R. p. 43; dat. -lice, Lb. I. lviii. 1; masc. Lacn. 71; Dymblicæ, Gl. M.M. 155 b; Hymlice cicuta, Gl. C.; -hean, Lb. I. i. 6. *Κάνελον*.

Water hemlock, *cicuta virosa*. Gl. vol. II.

Hemlock is also, Bodl. 536, Grassula.

Henbane, *hyoscyamus*. Gl. Harl. 978; Douce, 290; Rawl. C. 907.

Hennebelle, Hænebelle, *Henbane, hyoscyamus*. Hb. v.; Gl. R. p. 40; Lacn. 111. 'Υδς κύαμος.

Heope, a *Hip, Hep* (Cotgr.), *seedvessel of rosa canina*; in French English, *a button*. "Butunus," Gl. R. p. 40. "Butunus · gallice butun · anglice heuppe," Gl. Sloane, 146.

Heopbemel, gen. -les, masc., *rosa canina*, Lb. II. li. 2. See Bpemel.

Heopðan, *hards of flax, lini fila utiliora*. "Stuppa," Gl. C. 58 b. "Naptarum · heopðena," Gl. Cleop. 65 c. On account of their inflammability.

Heopotþeþge, gen. -an, *berries of the buckthorn, baccæ rhamni*. Gl. Cleop. 42 b. "Fragos," a mistake.

Heopotþembel, gen. -les, masc., *buckthorn, rhamnus cathartica*. Gl. vol. II; Lb. III. xxxix. 1.

Heopotcepop. Gl. vol. II.

Heoptclæppe, gen. -an, fem., *Hartclover, medicago maculata*. Gl. vol. II. "Quercula .i. germaundre or herte cloure · his erbe . . . hab a seed lyk to a peny." MS. Bodl. 536. That is, like a silver peny, and as round as a peny: which is descriptive of *M. maculata*. Camedris .i. heort [c]leure. Gl. Laud. 567; Hb. xxvi.

Herdys purse, *shepherds purse, capsella bursa pastoris*. Gl. Sloane, 5, fol. 52 d.

Hiepeþenu. Lb. II. lxxv. 2. Perhaps a corruption of *ἱερὰ βοτάνη*.

Higtaper, *Hedgetaper, verbascum thapsus*. Still called *Taper and torches*. See Candelpyppe and Molegn.

Dilpypp, gen. -e, fem., *teucrium polium*. Gl. vol. II.; Lacn. 12, 107.

Dymele, Dumele, gen. -an, *the hop plant, humulus lupulus*. Gl. vol. II.; Hb. lxviii.; Lacn. 12.

Eopohumele, *the female hop plant, humulus femina*. Lb. III. lx.

Degehymele, *hedge hop plant, idem sponte natus*. Gl. Mone. 323 b; Lacn. 4. Volubilis maior in the German gll. is Hopfe. See Dief.

Dymele, gen. -an, *Hop trefoil, trifolium procumbens*. Hb. lii. Gl. vol. II.

Dindþepien. See Brep.

Dindþrep, *raspberry plant*. See Brep.

Dindhæleþe, -heoleþe, gen. -an, fem. ?, *water agrimony, Eupatorium cannabinum*. Gl. vol. II. To cure a deer; Hb. lxiii. 7; Lb. I. xv. 2, xxxii. 2, xxxiii. 1, xlvii. 1, lxvi. lxx.; II. li. 2, 4, liii.; III. viii. xiv. 2, xxvi. xxvii. lxiv. lxvii. lxviii.; Lacn. 1, 29, 69, 112. Since Ambrosia is a source of much confusion, see as follows:—

"De Eupatorio adulterino. Num hæc herba veteribus Græcis et Latinis cognita fuerit, et quo nomine ab iisdem appellata sit, mihi nondum constare ingenue fateor. Officinæ tamen fere omnes pro Eupatorio vero (cum tamen non sit), haud sine magno errore utuntur. Hinc cum nomen aliud non esset quo illam appellaremus, Eupatorium adulterinum nominare placuit, Germanice *Kunigundkraut* vocatur et *Wasserdost*; Gallice *Eupatoire* *bastard* ou *aquatic* ou *Eupatoire des Arabes*, ab origani similitudine et quod iuxta aquas proveniat. Aliis *Hirtzenklee* (hartlover) quod vulnerati cervi sibi hac medeantur herba." Fuchsius de Historia stirpium, p. 266. *Eupatoire bastard*, *bastard agrimony*, *water agrimony*, *water hemp*. Côtgrave.

Ðræþeppyr, gen. -e, fem.; 1. The greater, *chlora perfoliata*. 2. The lesser, *Erythraea centaureum*. Lb. I. ii. 11; II. viii. xviii. xx. xxxix., and especially xl.

Ðlæðþeppyr, gen. -e, fem., *Jacobs ladder?* *Polemonium caruleum*. Lacn. 9, as Germ. Himmelsleiter. But Skinner makes it *Convallaria polygonatum*.

Ðlenopreape glosses *Hyssopo* in the Lambeth Psalter, l. 8. Since reape is *destillation*, this must be an error.

Ðleomoce, Ðleomoc, gen. -an, fem., *Brookline* (Brooklem), *veronica beccabunga*. Lb. I. ii. 22, xxxviii. 4; III. xxi. xxix. xxxvii. xxxviii. 1; Lacn. 47, 59; Gl. vol. II.

Ðlin, a sort of maple, *acer platanoides*. C.E. p. 437, line 17. Germ. die Lenne, Linbaum; Dan. Løn; Swed. Lönn; Westgoth, Lunn (Nemnich). Mr. Thorpe takes it for Lnd, the linden, which may be right; there is only this one word for a guide.

Ðnutbeam, gen. -es, masc., *Nut tree, corylus avellana*. Lb. III. viii.; Lacn. 4; Gl. R. p. 47; Gl. M.M. 159 b.

Easterne nutebeam, *almond tree, amygdalus communis*. Gl. Dun. 'Αμυγδαλή.

Ðoc, gen. hocces, *mallow, malva silvestris*. Lb. III. xxxvii. xli. xliii.; Lacn. 25. "Sea hock;" vol. III. p. 292. Native to England, as appears by Ðociht; "on "ða hocihcan dic," C.D. 723, to the *mallowy ditch*; and by comparison of leaves with the hollihock it will be the *common mallow*. Correct translation, Lacn. 25.

Ðocleay, *mallow, malva*. Hocleay interprets *Malva erratica*, Hb. xli.; and this embraces two kinds, the dwarf mallow, *malva rotundifolia* (Bot.), and the common mallow, *malva silvestris* (Bot.). Fuschius, p. 493. Hocley, MS. St. Johns, Oxon. 154, glossing malua. Lb. III. viii.; Lacn. 65; Gl. Cleop. fol. 61 c.

[Ðalhoc?], *hollihock, althea rosea*. "Althæa malua · holihoce vel uuimaue," MS. Cott. Vitell. C. iii. fol. 10 b; Gl. Harl. 3388. Wymaue holihoke, Gl. Rawl.

Ðoc—cont.

c. 506. "Althea · ymaue · holihoce," Gl. Harl. 978. The Guimauve of the French is meant by these glosses. "Latoria habet folia quam malua et altius crescit," Gl. Rawl. C. 607, under B.

Ðoƿe, gen. -an, fem., *alehoof, glechoma hederacea*. Lb. I. i. 7, xv. 5, xxxii. 4, xxxviii. 10, 11, xli. lv. lxiii.; II. lii. 1, 3; III. viii.; Lacn. 29.

Bpune ƿoƿe, the same. Vol. III. p. 292.

Seo ƿeade ƿoƿe, the same, its redness being accidental. Lb. I. ii. 19, xxxiii. 1, xlvii. 3; II. li. 3, 4; Lacn. 12.

Meƿse ƿoƿe. Lb. I. xxxviii. 5.

Tunƿoƿe. Lb. III. lx. The same cultivated.

Hogfennel, *peukedantum officinale*. Ortus sanitatis, etc.

Seo Ðole cæpse, gen. -an, *field gentian, gentiana campestris*. Lb. I. ii. 17, xxxii. 4, lxiii.; Gl. vol. II.

Ðoleƿ, *Holly*. See Ðolen. This form remains in our Holly, in the adjectival Holeƿn and in Iluƿrecƿ.

Ðolen, Ðoleƿn, masc., *Holly, ilex aquifolius*; masc. Se ƿealpa holen, C.E. p. 437, line 19; *fallow* when cut down; Lb. I. xxxii. 4, xxxviii. 8, 11; II. li. 3; III. xxxix. 2, lxix. 1; Lacn. 63. "Acri-folius," Gl. R. 47. "Vlcea," Gl. St. Joh. Oxon. 154, otherwise Hulcea, a word which with Hulciturum seems formed from Holeƿ. "Acrifolus Holeƿn," Gl. M.M. Κήλαστρον.

Holigold, "*calendula*" *officinalis*, Gl. Harl. 3388.

Holi roppe, *Eupatorium cannabinum*. "Cannabis agria · hit is lyke hemepe ƿ hit growes in watry places." MS. Bodl. 536.

Ðomoprecƿ. See Secƿ. Lb. I. lvi. 2.

Hone sokel, *Honey suckle*: any plant from which honey may be sucked. 1. *Melilotus*, MS. Bodl. 536. 2. *Trifolium pratense*, Laud. 553, and still in use. 3. *Lonicera periclymenum*.

Hopu "lygustra." Gl. Cleop. fol. 57 a; probably *hops*.

Horestrong, *peucedanum officinale*, Gerard.
Horwort, *Hoarwort*, *filago*. Gl. Arundel,
42. Three species are known in Eng-
land. Hoary.

Hopselene, gen. -an, fem., *elecampane*,
inula helenium; the same as Eh-, or
þeah -elene. Lacn. 111. "Enula i.
"horfelne vel enele," MS. Cott. Vitell.
C. iii. fol. 10 b; Gl. Laud. 567; Gl. R.
44; Gl. Harl. 978. Gl. St. John, Oxon.
154, p. 79 b. "Lechis call it helenium,"
Gl. Douce. 290. The declension hop-
sellenes, Leech. vol. I. p. 378 is faulty.

"Horsegalle," *Erythræa centaureum*.
"Centaurea minor," Gl. Sloane, 5;
perhaps a mispronunciation of Earthgall.

Horsetail, *hippuris* and *equisetum*. (Bot.).
"Ἱππουρίς.

Horspistel, *cichoreum intybus*. "Endyua
"or endyve," MS. Bodl. 536. "Endive
"is an herbe þat som men callet hors-
"pistel," Gl. Douce, 290. Similarly
MS. Laud. 553, fol. 10.

Horworte, *Hoary wort*, *filago*," MS. Bodley,
536; and *Filago* answers the description,
"cottony with a pretty silvery aspect,"
E.B. 2369.

Hounds berry, *solanum nigrum*. "Morella
"medica Nyghtshade oþer pety morell
"oþer hound berry," Gl. Sloane, 5, fol.
38 c. To similar effect MS. Bodl. 536 in
Morella. "Morella media Anglice morel
"or houndberie in leuys lyke to dwale
"but not so myche," Gl. Sloane, 135.

Þræþnes fot, Þræþnes fot, Þræþnes fot,
masc., *Ravensfoot*, *ranunculus gramineus*.
Gl. vol. II; Lb. I. ii. 23; III. xxx. xxxi.;
Lacn. 4, 12, 41; vol. I. p. 382; Hb. xxvi.
See Ramnes fot and Lodewort, which
defines it as a *Ranunculus* with a tuber,
not many tubers; but Hb. x. had already
named a tubered crowfoot, which pro-
duces some difficulty. By "Polipedium
"hþemmes fot," in Gl. Iul. 125 a, and
Johns, is meant pulli pedium, *pullets foot*.
Þræþnes leac, *orchis*. "Satyrion," Hb.
xvi. *Satyrion* = *Habenaria*, if you will.

Þrætele, Þrætelþýrt, *Rattlewort*, *mede-
ratylle*, *rhinanthus crista galli* (yellow),
and *pedicularis palustris* (red). Lyte,
p. 595. "Hierobotane," Gl. Mone,
322 b. "Bobonica hþatele," Gl. Mone,
319 b. "Bobonaca hrate," Gl. Dun.
Meddygon Myddfai have Boboniwm, and
make it a starwort. The name is derived
from the rattling of the seeds in the
capsules. (Germandrea, Gl. Sloane, 5;
MS. Bodl. 536; Gl. Sloane, 1571, that
is, *Teucrium chamædrys*, a plant of the
same aspect as *Pedicularis*.)

Þramgealla, *Ramgall*, *menyanthes trifoliata*.
Lb. I. lxxv. 1; Hþomgealla, II. liii. See
Ramgealla.

Þramsas, pl, *Ramsons*, *allium ursinum*.
"Acitelum hþamfan cþop," Gl. Cleop.
fol. 7 c.; Gl. M.M. 153 b; Ramefan,
Gl. R. p. 40; Gl. Rawl. c. 506;
Bailey. Σκόροδα.

Þreod, gen. -es, neut.?, *Reed*, *arundo*.
Lb. II. li. 3. Ὑρρηνδε þroþnys
hþeodes 7 þisca, Beda. 554, 23. The
Mæsogoðic Raus is neuter; so is the
German Rohr; the Islandic Hreyr is
neut. or masc. Κάλαμος. Δόναξ.

[Þriðeþtunge,] *bugloss*, *lycopsis ar-
vensis*. "Buglossa reþerne tounge," Gl.
Sloane, 5. Βούγλωσσον.

Hundes cþelcan, *berries of the wayfaring
tree*, *bacca de viburno opulo*. "Colo-
"cinthidæ," Gl. Cleop. fol. 17 d. "Jarus
"amarus .i. hundes quelke," Gl. Harl.
3388. See Cþelcan.

Þundes heafoð, *snapdragon*, *antirrhinum
orontium*. Gl. vol. II. So also calfs
snoute. Κυνοκεφάλιον? Ἀντίρρινον.

Þundes miege, gen. -ean, fem., *Hounds mie*,
cynoglossum officinale, on authority of
Gerarde, p. 659; Lacn. 79. The plant
said to be like it seems *atropa bella-
donna*.

Þundes tunge, gen. -an, fem., *Hounds-
tongue*, *cynoglossum officinale*. Gl. vol.
II.; Lb. I. xxii. 2, lxii. 2; III. lx.
Κυνόγλωσσον.

Þune, Þaphune, gen. -an, fem., *Horehound*, *marrubium vulgare*. The syllable Þap, *hore*, *hoar*, *hoary*, describing the aspect; so that "black horehound" shows how we have forgotten our own language. In Laen. 65 the words are separated, þa hapān hunan. In Hb. ci. 3, hæpe hunan. Lb. I. iii. 11, xiv. xvi. 2, xxvii. 2, xxviii. xxxi. 1, 7, xli. xlv. 3, xlvii. 3; II. viii. xxix. xlvii. li. 1, 3, liii.; Laen. 23, 38, 65, 113; Διδ. 51; Hb. xlv. Þpīte hæpe hunan, *white horehound*, Leechd. vol. I. p. 374, an indication thus early of a black horehound, *ballota nigra*; to which also þa hapān hunan refers, Laen. 65. (See Dioskorid. on Βαλλωτῆ or Μέλαν πρόσιον.) Πρόσιον.

A red stalked horehound, vol. I. p. 378, 11, is merely an accidental specimen.

Þunifuge, Þunisuce. See Honeysuckle. "Ligustrum," Gl. R. p. 47; Gl. Brux. 41 b.

Hpatend, "Iris illyrica," Gl. Cleop. fol. 55 a; Gl. Mone. 320.

Hpeppe. Gl. vol. II.; Lb. II. lii. 1.

Sigilhpeppe, *heliotropium*. Gl. Ashmole. 1431.

Þpephpette, Þpæphpætte, gen. -an, *cucumber*, *cucumis*. Hb. cxv.; Gl. R. 40; Lb. I. xxiii.; II. lxxv. 2; III. viii. xli. xlvii.; Laen. 21, 52; vol. III. p. 200, line 16; Gl. Brux. 40 b. Σίκνον.

[Þpīrbeam], *White beam*. See Þpīrīng-τpeop.

Þpīteuðu, Þpītepeoðu, -cþuða, gen. hpītes cpeodopes, cþuðuey, *white cud*, *mastich*, the gum of the pistacia lentiscus, chewed for its fragrance, and expensive. Lb. I. viii. 2, xiii. xxiii. xlvii. 2; II. ii. 1, iii. iv. xiv. xxii. lii. 1; III. ii. 6; Laen. 111; Διδ. 55, 57, 63. Μαστίχη. Clemens Alexandrinus cites a poet, Καὶ μαστίχην τρώγοντες, of the dandies of his day. Pæd. III. 15.

Þpīrīng τpeop, *Whitten tree*, *pirus aria*. "Variculus," Gl. R. p. 47. Whitten tree is called by Bailey *Sorbus silvestris*. The *pirus aria* has the under surface of

Þpīrīng τpeop—cont.

the leaves white, and in the wind they easily shew themselves; it bears service pears. Lyte, p. 890, with hesitation, *viburnum*.

I.

Iappe. See Geappe.

Ipīg, gen. Ipīges, Ipīes, neut., *Ivy*, *hedera helix*, (Bot.). Lb. I. iii. 7, xxiii. xxxii. 4, xxxvi.; II. xxxix. xl. li.; III. xxxi. xlvii. Iue, Laen. 9, 12, 42. The mention of black ivy, Lb. II. li. is because *hedera nigra* was the usual name. Κισσός?

Ipīgtaþo, *ivy tar*, *succus hederae coctus*. Gl. vol. II. Add Lb. I. lxxvi.

Þugsecg. See Colhxsecg.

Ymbglidegold, *calendula officinalis*. "Cim-balaria," Gl. Sloane, 146. *Cimbalaria* is cotyledon umbilicus from the form of its leaves; and Ymbglidegold means a golden flower that follows the sun, *the marigold*. The MS. is too early for the introduction of the sunflower. "Calendula solsequium, sponsa solis. "solsecle. goldewort. idem. ruddis. "holygold," Gl. Harl. 3388, in two hands.

Yne, *onion*, *allium cepæ*. Yna tūnef tacen if þ þu sette þinne (so) sƿyþpan hand þpa[ð]lunga ofep þinne innoð. Monast. Indic. fol. 98 b. *The token for the garden of onions is to set the right hand broadway upon the belly*; (if the monk wants to get some onions or to go a gardening). See Enneleac.

Isenheapðe, gen. -an, fem.?, *Ironhard*, *centaurea nigra*. "Yrneharde Iasia" (*Iacea*) *nigra*," Gl. Laud. 553; Gerarde; Laen. 4, 29. Many glossaries make the ironhard verbena; but the meaning of the word and the occurrence of both in Laen. 29, negative that. In the course of my own inquiries into the existing names of plants, I met near

Isenheapde—*cont.*

Tunbridge with "Hiselhorn" (i long) applied to *centaurea nigra*; a relic of the ancient appellation. Knapweed, (Gerarde). An old work partly printed in the *Archæologia*, vol. xxx. p. 409, has "Hyne hard = Bolleweed = *Jasia nigra*;" and that is *Centaurea Jacea* with *C. nigra*.

Ysopo, -pe, gen. -an, *hyssop*, *hyssopus*. Hb. lvii. 2, cxxxvii. 3; Exod. xii. 22; Lb. II. xxxvii.; Lacn. 14, 28; vol. I. p. 374, 3, 378, 11; Διδ. 54. "Υσσωπος.

Iuniperus, the *juniper*, *iuniperus communis*. Lb. I. xxxi. 3. The native name is lost.

See, however, Cpapenbeam. "Αρκευθος.

Ip, *Yew*. See Eop. MS. St. Johns, Oxon. 154; C.E. p. 437, line 18.

L.

Lactuca, *lettuce*. Latin. Διδ. 48. Pl. -as, Lb. II. xvi. xxiii. -an, II. xxxvii. Οριδαξ.

Ladsap, *laserwort*, *laserpitium*. Διδ. 11.

Læcepyr, *Ribwort*, *plantago lanceolata*. Also Gl. vol. II.; Lb. I. xxxii. 3, xxxviii. 9.

Lærep, gen. -e, fem., a *bulrush*, *scirpus*. Ld. vol. I. p. 382. "Pirus (read Papyrus), "gladiolus, lærep," Gl. R. p. 47. "Scirpus," Gl. Mone. p. 322 b, corrected. "Scirpus Leuer," Gl. Laud. 567. Læppe, accus. fem., Ld. vol. I. p. 382.

Larkesfote, *Larkspur*, *delfinium*. "Pes "alaudæ," Gl. Harl. 3388.

Laup, Laupbeam, Laprepbeam, gen. -es, masc., the *bay*, *dafne nobilis*. Æ.G. p. 4, line 42, p. 7, line 48; Gl. R. p. 45; MS. St. Johns, Oxon. 154. Laupes, gen., Lb. I. i. 10; II. ii. xx. xxiv. xxviii. xxx. 2, xxxix. xlvii.; Lacn. 6, 12, 16; laubepge, Lacn. 4; Διδ. 35, 52, 63; vol. I. p. 376, 4; -τρεορ, Hb. lxxii. 2; Διδ. 9. Δάφνη.

Lapep, *laver*. Gl. vol. II.

Leac, gen. -es, neut., 1. a *wort*, *olus*, *herba*.

2. an *alliaceous plant*, *bulbus quivis*. 1. Gl. vol. II.; 2. the compounds.

3. *Leek*, *allium porrum*. Lb. I. xxxii. 3, xxxix. 3; II. xxxii. = p. 234, line 21; Lacn. 14; Διδ. 32, neut., 34, neut., 38, 50; Ld. vol. I. p. 376. Πράσον.

Bpabeleac, probably *leek*, *allium porrum*, Gl. vol. II. "Serpillum bpabæ "leac," Gl. M.M. 162 a. "Sarpulum," Gl. Mone. 322 a. Serpyllus is described by Dioskorides III. 46, and smells like marjoram.

Cpapeleac, *crow garlic*, *allium ursinum*. Gl. vol. II.

Cpopleac, *garden garlic*, *allium sativum*. Lb. I. ii. 14, 16, iii. 11, xxxix. 3, lviii. 1, 2, lxiii. lxiv.; II. liii.; III. xli. liv. lx. lxi. lxii. lxiv. lxvii. lxviii.; Lacn. 23, 24, 37. Σκόροδον κηπευτόν.

Enneleac, Ænneleac, Ynneleac, *Onion*, *allium cæpe*. See Yne. Διδ. 13; Gl. Mone. 322 a; Gl. M.M. 154 a. Κρόμμυον.

Gapleac, *Garlic*, *allium oleraceum*? Lb. I. ii. 16, xxxi. 1, xlvii. 2, 3, lviii. 1, lxiii. lxiv.; II. xxxii. lvi. 1.; III. xli. lx. lxi. lxii.; Lacn. 12, 23, 52, 89; Διδ. 6, 17; vol. I. p. 382. Σκόροδον.

Holleac, *fumaria bulbosa*. Gl. vol. II. "Duricorium," Gl. Cleop. fol. 30 a. Duricorium, *hardskin*, is in Macrobius a fig.

Houseleek, *sempervivum tectorum*. Gl. Rawl. C. 607.

Hytleac, *onion*, *allium cæpe*. "Pole-tis," Gl. R. 41. So "Poloten cpapan-leac," Gl. Mone. 322 b. "Alba cepa ptleac," Gl. Laud. 567. Κρόμμυον.

Popleac, *leek*, *allium porrum*. Lacn. 9. Secgleac, *chive garlic*, *allium schænoprasum*. Gl. vol. II.

Sotelec, *sweet leek*, *allium porrum*. But glosses Scordion in MS. Bodl. 130, mistaking it for Σκόροδον, and approximating to that.

Leacepse, gen. -an, fem., *erysimum alliarum*. Gl. vol. II.; Lb. III. xv. xix.

Leahtrūc, pl. -as, masc., *Lettuce, lactuca sativa*. Lb. II. xvi.; III. viii.; Gl. Cleop. 56 a. "corimbus leactpocas," Gl. M.M. 156 a, an error. Similarly Gl. Cleop. fol. 18 a. þa ȝeƿeah heo ænne leahtrūc · þa lyrte hi þær ȝ hne ȝenam · ȝ ȝopȝeat þ heo hne mið cƿyrter ȝode tacne ȝebletȝode · ac heo hne ȝƿeclice baȝ, G.D. 11 a. *Then she saw a lettuce, and took a fancy to it, and laid hold of it; and forgot to bless it with the sign of the cross, but greedily bit at it.*

ȝubu lectrūc, *lactuca scariola*, Hb. xxxi. Many of the glossators considered *sonchus oleraceus*, *sowthistle*, as a lettuce.

Leaþorȝƿyrȝ, gen. -e, fem., *Latherwort, sa-ponaria officinalis*. Gl. vol. II.

[Leloðpe, *lapathum*, Gl. C.; *lappadium*, Gl. Cleop. fol. 59 d.; *Radinope*, Gl. M.M. 162 a.; *rodinope*, Gl. C. again. Errors for Leloðpe, *potentilla anserina*.]

Lemre veneria, Gl. Bodl. 130, with a drawing as of Gladden. "Venearium genus "herbæ in locis humidis," Dief. Probably lemke, *brooklem*; neglecting the picture.

Leonmuc. See ȝleomoce.

Leonȝot, masc., *ladies mantle, alchemilla vulgaris*, Gl. vol. II. Cf. *Cpuba leomam*. *Alchemilla vulgaris*, O'Reilly's Irish Dictionary, where *cpuba* is *paw*. Not λεοντοπόδιον.

Libania, *frankincense*. Lb. II. lxv. 5.

Lībcopn, *purgative seeds*. Gl. vol. II.; Lb. I. ii. 23, lxiii.; II. lii. 1, 2, 3; III. xli. xlii. xlvii.; Lacn. 18, 19, 21, 22.

Lychewort, *pellitory, parietaria officinalis*. "Peritoria .i. peritory or lychewort þis "erbe haȝ leues lyke to vyolet but þe "leue of þis erbe byn more scherpe at þe "ende ȝ wyl growe on stony walls." MS. Bodl. 536. *Qu. sanguisorba*? overruling this.

Līhe, gen. -an, *Lily, lilium*. Hb. cix.; Ld. vol. I. p. 374; III. p. 144; Lb. I. xxxvii. 1, l. lx. 2; II. xxxiv. 2; III. xxix. lxiii.; Lacn. 2, 9, 29, 64. Δείριον.

Līnð, gen. -e, fem., also Līnðe, gen. -an, fem., *the linden, tilia Europæa*. "Seno vel tilia," Gl. R. 45; *tilia*, Gl. Cleop. fol. 92 c.; Gl. M.M. 163 b.; Gl. C. fol. 60 d.; C.D. 570. Acc. Līnðe, C.D. 262; H.A.B. 161. The declension in -an, C.D. 1318., and hence the form Līnden. In Islandic and O.H.G. feminine. Φιλύρα.

Līng, *calluna vulgaris* with *erica*. Cotgrave, Florio, Bailey, Lyng, Dansk. Ljung, masc., Swed. Lyng, neut., O. Norse.

Līngwort, *angelica* (Bailey).

Līmpyrȝ, *flax, linum usitatissimum*. Lb. I. xxv. 1; III. lxv. Λίνον.

Liverwort, *Eupatorium cannabinum*. "Epa-tica aquatica," Gl. Harl. 3388; Lyte, p. 66.; Nemnich; Bailey; Kersey.

Lithewal, "gramen d[i]ureticum," Gl. Rawl. C. 607 = Gromel, MS. Bodl. 536.

Līðȝyrȝ, gen. -e, fem., *dwarf elder, sambucus ebulus*. Gl. vol. II.; Lb. I. lxi.; II. lxv. 5; Lacn. 12; Hb. xxix. The *viburnum lantana*, lithe and pliant, "lenta "inter viburna," called marsh elder (Lyte p. 889), its kindred *opulus* easily being confused with *ebulus*, may however be the true equivalent.

Lodeworte, *ranunculus acris* and *gramineus*. "Pes arietis Ramys fote ys an erbe þt is "like to crowefote and sum men calliþ "him lodeworte and beryth a yelowē "floure as dothe crowe fote so a man "shall have unneth knowleche whiche "is crowe fote oþer rammys fote but "this rammys fote hath a knobe in þe "rote and he growt myche in harde "grownde." Gl. Sloane, 5. fol. 45 c. Water crowfoot, Gerarde. See Rammes fot. Hƿæpnes ȝot.

Lūpeſtice, Lūbeſtice, Lūbaſtice, gen. -es, less frequently -an, *Lovage, Ligusticum levisticum*. Ld. vol. I. p. 374; Hb. cxlvi. 3; Lb. I. xxxvii. 2, xlvii. 3, lxii. 2, lxiii.; III. viii. xii. 2, lxii.; Lacn. 2, 4, 29, 79; Διδ. 60, 63. An importation. Λιγυστικόν.

Lunſenpyrr, gen. -e, fem., *Lungwort, pulmonaria officinalis*. Gl. vol. II.

2. *Golden lungwort, hieracium pulmonarium*. Gl. vol. II.

3. *Cows lungwort, helleborus niger*. So Gl. M. See Oxnalib, and Setterwort : used as a seton to cure plenropneumonia; Gl. Rawl. C. 607. But H. albus, Gl. Land. 536.

Lurræð, psyllion, herba pedicularis (Somner). A translation of ψύλλιον. Lousewort is a name found in Dutch, German, Dansk, Swedish, Kersey (1715), Bailey.

Lusmoce, gen. -an, fem., *lady's smock, cardamine pratensis*. The cop assigned to it is in favour of the interpretation, Gl. vol. II. ; but two sorts are implied, Lb. I. xxxix. 3, xxx. xxxviii. 3, 4, 10, 11, xxxix. 3. Compare the termination in ðleomoce.

Lusþopn. C.D. 570. See þopn.

M.

Mæðepn, or -pe, *Madder, rubia tinctorum*. Hb. li.; vol. I. p. 397 ; Lb. II. li. 4. Palma christi paume dieu herba est similis archangelicæ sed folia habet maiora et plus spissa in quinque digitorum [longitudinem] stipitem habet quadratum aliquantulum nigrum. vocatur maderwort, Gl. Harl. 3388.

Felð mæðepe, *field madder, galium*.

But glosses rosmarinus, Gl. Brux. 42 a.

Mæringe, *mint*. Durham Gospels, meþe, Luke xi. 42.

Þprr mæringe, *sweet basil?*, *ocimum basilike?* Lacn. 2.

Mageðe, Magoðe, Maðde, gen. -an, fem.

1. *chamomile, anthemis nobilis*. Hb. xxiv.; Gl. vol. II. ; Lb. I. xxxii. 3, xxxiii. 1, 2, xxxiv. xxxviii. 3, 6, lxi. 2, lxiv. lxxxviii.; III. viii. lxxi.; Lacn. 6. Aromatic and tonic. Ἀνθεμὶς, Χαμαίμηλον, etc.

2. *Maythen, mayweed, anthemis cotula*. Gl. vol. II. Seo Reaðe mageþe, *anthemis tinctoria*. Lb. I. lxiv.; III. liv.

VOL. III.

Mageðe—cont.

Þprr mageðe, *pyrethrum inodorum*, Gl. vol. II. "Optalmon," Gl. Cleop. fol. 71 c.

Þilde mageþe, *matricaria chamomilla*. Gl. vol. II.

[Malu in Lye is a false quotation from Gl. R. p. 42, which writes mealpe].

Mapulðer, -ður, -ðor, gen. -ðre, fem., *Maple, acer campestre*, Gl. R. p. 46. Acerabulus, Gl. M.M. 153 b.; Lb. I. xxxvi. In C.D. vol. III. p. 381, we read ðonne mapulþre, which, as it is put for mapulþreop, neuter is a transcribers error. Ða peaðleþan mapulðre, C.D. 1151, the beating of the bounds having taken place in autumn.

Maþe, *potentilla*, Gl. vol. II.

Mapubie, Mapupie, gen. -an, *horehound, Marrubium vulgare*. Lb. I. xv. 5, xvi. 2, xix. xxxii. 2, 4, lxii. 1, 2 ; II. li. 3, twice, liii.; III. iii. 2, ix. xiii. xiv. 1, 2, 3, xvii. xxvi. xlvii. lxiii.; Lacn. 10, 23, 26, 27, 77, 111. Πράσιον.

Marygold, *calendula officinalis*. "Solse-quium," Gl. Sloane, 5, fol. 46 b ; Gl. Harl. 3388 ; Bodl. 536.

Maseþ, a *knotty maple*, occurs probably in Maseþfelð, where St. Oswald was killed. Masewyrt. "Pes columbæ," Gl. M.; Gl. Sloane, 1571. Pes columbinæ, Gl. Harl. 3388, probably *columbine*, for Maþe is *mouse* in titmouse, colmouse.

Mause pee, *orobus*, Gl. Harl. 3388. *Ervum*.

Mealpe, gen. -an, fem., *mallow, malva* and *althæa*. II. xvi. xxxiii. Μαλάχη.

Meþse mealpe, *Marsh mallow, althæa officinalis*. "Hibiscus," Hb. xxxix., a malvaceous shrub, foreign. Lb. II. xxxii.; III. viii. lxiii. Cultivated by herborists on account of its supply of mucilage. Ἀλθαία.

Þilde mealpe, *malva silvestris*. Lb. II. xxiv.=fol. 80 a., as opposed to the official and cultivated sort. Μαλάχη ἀγρία.

Meþse meapgealla, gen. -an, mase., perhaps *gentiana pneumonanthe*. See Meþgealla. Gl. vol. II.; Lacn. 37.

Y

Mede ratele, *rhinanthus crista galli*. See Hprætele.

Medopyrt, Medepyr̃t, Medopyrt, gen. -e, fem., *Meadow sweet, spiræa ulmaria*. Gl. vol. II. ; Lb. I. xlv. lxi. 2, xxx. xxxiii. 1, xxxviii. 6, 10 ; Lacn. 4, 14, 18, 29. "Melleuna," Gl. Cleop. fol. 65 b. The Harleian gloss may be taken as an error. Melde, gen. -an, *orache, atriplex*. Lacn. 4, 77 ; Gl. Rawl. C. 607. Melde, fem. Germ. = Dutch = Meld Dansk = Moila. Swed. fem. Gl. Harl. 3388 ; Gl. Sloane, 5. "Arachia melde," Gl. M. *Atriplex domestica* orage or medeles, Gl. Sloane, 135. Gl. Sl. 405. Spelt meedle in Gerarde, as if the vowel were long. Ἀνδραφαξύς, Ἀτραφαξύς, Χρυσολάχανον ; of the last, corruptions are frequent in the gll.

Mepce, gen. -es, masc., *Marche, apium graveolens*. Hb. xcvii. with vowel dropped ; vol. I., p. 378, 10, cxx. cxxvi. 2, cxxvii. 1 ; Lb. I. ii. 23, xviii. xxxii. 2, 3, xxxix. 2, 3, xlv. 1, xlvii. 3, xlviii. 2, lxi. 2, lxvi. ; II. viii. xi. xviii. xxii. xxiv. xxviii. xxx. xxxiii. xxxix. xliii. li. 1, 3, twice, lii. 3, liii. lv. 2, lix. 9 ; III. xii. 2, xxviii. xxxviii. 1, lvi. lxiv. ; Lacn. 3, 4, 19, 29, 53, 57, 59, 111 ; Διδ. 63. Mepci, archaic spelling, Gl. M.M. 153 a. Σέλινον.

Stan mepce, *parsley, petroselinum sativum*. An equivalent not employed in Hb. cxxix. An importation.

Ʒudu mepce, *Wood marche, sanicula Europæa*. Gl. vol. II. ; Lb. I. i. 15, xxv. 1, xxxiii. 2 ; II. li. 3, 4 ; III. ii. 1, 6, xix. xxxi. ; Leechd. vol. I, p. 374, 3 ; Gl. Harl. 3388, and so Gerarde.

Mepgealla, gen. -an, masc., *mare gall, gentiana pneumonanthe*. Lb. II. lxv. 5 ; Lacn. 29 ; as Mepscemepgealla.

Metespan, gen. -mmes, masc., the *edible mushroom, agaricus*. "Fungus vel tuber mettespan," Gl. R. p. 43.

Millefolium, *Milfoil, achillea millefolium*. Διδ. 63.

Minte, gen. -an, fem., *Mint, mentha*. Lb. I. xviii. xxxii. 2, 3, xlviii. 1, 2 ; II. vi. 2, viii. xi. xii. xxxiii. xxxiv. 1, xxxvii. xxxix. liii. ; Lacn. 4, 14, 89, 111 ; Διδ. 5, 42, 63. Ἡδύσμος.

Minte with white blooms, Lacn. 14, *Ocimum basilicum* ? "Sisymbrium balsaminte," Gl. R. 42. *Sweet basil* is balsemkruud in Dutch. *Menta romana* is wyt mint in Grete Herball (1561).

Bpocmintē, *Brookmint, mentha hirsuta*. Hb. cvi. ; Lacn. 4.

Hopsmintē, *Horsemint, mentha silvestris*. Lacn. 111. Μίνθα, Μίνθη.

Speart mintē, *ballota nigra* ? Διδ. 52.

See Hune.

Myrpe, Muppe, gen. -an, fem., *Myrrh*. Quadr. iv. 8, v. 4. Seo myrpe þæt he ƿær ða deaðlic, Hom. I. 116, *The myrrh betokened that he was then mortal*. Lb. II. lxxv. 3, 4, 5. Μύρρα.

Myrta, *myrtle berries, μύρτα*. Διδ. 23.

Mistel, fem. (see Acmistel), English *wild basil, calamintha clinopodium* = *Cl. vulgare*. Hb. cxix. cxxxvii. 1, where the Greek is ὤκιμον. The ocimastrum of Fuchsius, p. 850, for it seems to be an English herb, familiar to the gll. Schneider says ὤκιμον is not ocimum basilica, Bot.

Eopðmistel, the same, by way of distinction from Acmistel, Lb. I. xxxvi.

Mistel, fem., *Mistletoe, viscum album*. "He growþ on trees," MS. Bodl. 536 ; but erroneously under "Osinum," not understanding Greek botany. Ἰξία.

Misteltan, "Mistletoe," *viscum album*. "Viscerago," Gl. R. p. 43. "Vincus mistellan," Gl. Cleop. fol. 85 d.

Myxenplañte, *Mixenplant, solanum nigrum*, which is morella minor, and is often found on mixens. Otherwise *nightshade*.

Moderwort, *Mother wort, artemisia*. "Artemisia mugwort mater herbarum," Gl. Harl. 978, corrected. "Artemisia," Gl. M. ; Gl. Harl. 3388. "For þat shue is moder of all erbis," Gl. Douce, 290.

Μολδοσπον, the granular tubers of *saxifraga granulata*, the same as Συνδοσπον, and the plant itself. Lacn. 18. "Vulnet-rum," Gl. Mone. 322 b = Gl. Brux. 42 b.

Μολεγν, mullein, *verbascum thapsus*. "Cal-mum or galmum," Gl. Cleop. fol. 86 b; Gl. M.M. 157 a; Gl. C.; also Galmilla, Gl. M.M. 157 a. Fr. gaule is a pole, such as is used for beating down apples (Roquefort, Cotgrave). Calmum is a long stick of wax running from a taper; a stillicidium cereum (Dief.) "Herba liminaria (luminaria) moleyn felt-wort," Gl. Rawl. C. 506. See Candel-pyrr and Higtaper. Φλόμος.

Μορbeam, gen. -es, masc., mulberry tree, *morus nigra*, Μορέα. But as the sense of mora was sometimes extended to blackberries, this word is loosely *bramble*, *rubus fruticosus*. "Morus vel rubus," Gl. R. p. 46. Μορέα.

Μορρεεγ, the same as Σεεγ, which see. Διδ. 65.

Μορυ, gen. an, fem. 1. A root, *radix*. Lb. I. liv.; III. xii. 1, xli. five times, lxiv.

2. Carrot, *daucus cariota*. Lb. I. xviii.; II. xxviii.

Englisc mory, *parsnep*, *pastinaca sativa*. Gl. vol. II.

Ʒylȝc mory, carrot, *daucus cariota*. Gl. vol. II. Ʒealmory, Lb. I. xlvii. 3.

Ʒealmora, Ʒalbmora, Gl. R. pp. 42, 43.

Μορpyrr, gen. -e, fem., moor grass, *drosera Anglica*. Gerarde, Somner, Cotgrave. See Sundew.

Seo smale mορpyrr, *drosera rotundifolia*. Lb. I. lviii. 1.

Μουεγpyrr, gen. -e, fem., *Artemisia*. Hb. xi. xii. xiii. The ordinary sort, Hb. xi., grows wild in hedges and among bushes. The second, Hb. xii., is grown in our gardens as *tarragon*, a word which, like τρaganter, τaganter, is a corruption of *dracunculus*. Of the third sort, Hb. xiii., it is truly described as λεπτόφυλλος, whatever the editors of Dioskorides may

Μουεγpyrr—cont.

hold concerning the genuineness of the article so intituled in his book. Leechd. vol. I. p. 380, twice; Lb. I. xxvi. xxvii. 2, 3, xxxi. 5, xxxii. 4, lxxxvi.; II. li. 3, lxxv. 1; III. viii. xxxviii. 1; III. li.; Lacn. 4, 29, 45, 47, 111, where male and female have no reference to fructification. Διδ. 52. Ἀρτεμισία.

Μυρρα, Myrra, gen. -an, fem., *cicely*, *myrrhis odorata*. Lb. I. i. 2; Lacn. 6, 12. Μυρρίς.

Μουs, mouse.

[Μουs eape], mouse ear, *hieracium pilosella*. "Pilosella," Gl. Harl. 978.

"Auricola muris prona habet folia et multa aliquid pilosa idem est quod mouser," Gl. Harl. 3388. Name Gl. Bodl. 536.

Mouse pease, *tares*. "Orobis," Gl. Laud. 553. Ὀροβος.

Mouse tayle, *little stone croppe*, *sedum*. Turner (black letter).

N.

Ναδεγpyrr, gen. -e, fem., *adderwort*, *polygonum bistorta*. Hb. vi.; Lb. I. xlv. 3; Lacn. 9; Gl. vol. II. In Hb. cxxxi. the account is too marvellous.

2. Bugloss, *echium vulgare*. "Dra-gauncia addyrworte ys an erbe Ʒ som manne callið dragans ober serpentary Ʒis erbe is like to Ʒe colour of an nadder all spraklyd." Gl. Sloane 5, fol. 13 b.

Næglæs. Lb. I. xli. for Cunæglægye. The Saxons cut off initial syllables of foreign words, as Bisceop, Moniaca.

Næp, masc., *rape*, *brassica napus*. Leechd. vol. I. p. 382; Lb. II. xxiv.; III. viii.; Lacn. 12, 52; Διδ. 10, 61. An importation, for "Nap silvatica pilde næp," Gl. R. p. 44, is a mere translation.

Napð, gen. -es, *Náþdos*, *valerian*. Hb. lxxxi. 5, cxxxii. 3; Quad. vi. 16, where eap translates *spica*, which is now in this plant spike.

Nepte, Nepte, gen. -an, fem.?, *nepeta cattaria*. Hb. xcvi.; Lb. I. xx. xxxii. 2, xlviii. 2, lxvi.; II. li. 3; III. xiii. xvii. xxvi. lxiv.; Lacn. 111.

Netele, Netle, worse Netel, gen. -an, fem., *nettle*, *urtica*. Hb. cxvi. 3, clxxviii.; Quad. v. 11; Lb. I. xxxviii. 5, lviii. 1, lxxxix.; II. xxx.; III. vii.; Lacn. 89. 'Ακαλήφη.

Seo Blinde netele, *blind nettle*, *archangel*; *galeobdolon luteum* (yellow), and *lamium album* (white). E.B. 768. "Archangelica," Gl. St. Johns, Oxon. 154, which reads netele not netel. So Gl. Dun. "Archangelica · blind netele · flores" "habet albos," Gl. Harl. 3388. Archangelica, Gl. Rawl. C. 607; Gl. M.; MS. Bodl. 178; Lb. I. xxiii.

[Dumb netele], *dumb nettle*, *galeopsis tetralix*. "Canbasia doum nethele," Gl. Laud. 553.

Seo micle porþiz netle, seo gpeate netle, *the big nettle*, *urtica dioica*. Lb. I. xlvii. xxxvi.

Seo Reade netele, *red nettle*, *lamium purpureum*. E.B. 769, 2550, without modernisms; Lb. I. xv. 5, xxiv. xxxii. 4, xxxviii. 3, xxxix. 2, xl. xlvii. 2, 3, l. 2, lviii. 2; II. viii. xxv. xxx. 2, xxxiii. li. 4, liv.; III. xxvi.; Lacn. 23, 57, 75.

Seo smale netele, *the small nettle*, *urtica urens*. Lb. I. xxvi.

Nihtscadu, -ða [for -sceaduþe? and fem.? Cf. *pyrleaye*, -an], *nightshade*: 1. *atropa belladonna*; 2. *solanum nigrum*; 3. *solanum dulcamara*. Tradition. "Strumus" "vel uva lupina nihtscada," Gl. R. p. 41, where strumus is *datura stramonium* with its black cherry, and *uva lupina* is *A. belladonna*.

Nosblede, Nesebledeles [Niesblæð, *sneeze leaf*], *sneezewort*, *Achillea ptarmica*. But popularly, *A. millefolium*, and so Gl. Harl. 3388. MS. Ashmole 1431. fol. 35 c.

O.

Oke appell, *oak apple*, *galla*. Gl. Hari. 3388. Κηκίς.

Oleastrum þ ȝr pilbe elebeam, *oleaster*, *that is, wild olive tree*, Lb. I. xxxvii. 2.

Ohraþrum, *alexanders*, *smyrniū olusatrum*. Hb. clxxiii. 3; Lb. II. xxxiv. 2. 'Ιπποσέλινον. Whether the moderns in writing *olus atrum*, *black potherb*, be correct, I doubt.

Omppe, gen. -an, fem., *dock*, *rumex*. Gl. vol. II.; Lb. I. viii. 2, xii. xxxii. 2, 3, 4, xli. xlii. lxxxviii.; II. liii.; III. xxvi.; Lacn. 12, 14, opppan, 23, 60. Δάπαθον.

Fen omppe, *water dock*, *rumex aquaticus* = *hydrolapathum*. Lb. I. xxxix. 3.

Sunð omppe, *rumex maritimus*. Lb. I. xlvii. 1.

Onpeð, Gl. vol. II.

Ontpe, Antpe, gen. -an, *radish*?, *rhapbanis sativa*. So read Mone. Gl. 322 a: this entry does not appear at all in the other collation. Gl. Brux.; Lb. I. xxxi. 7, xxxii. 2, where it occurs with omppe, 4, xxxviii. 7, xxxix. 3, xlviii. 2, lviii. 2, lxxxiii.; II. li. 3, liii.; III. xiii. lxiv. lxviii.; Lacn. 39, 62. Ραφανίς.

Openæpp, *medlar*, *fruit of the mespilus germanica*. Gl. R. p. 46. Μέσπιλον.

Oporþame, *artemisia abrotanum*. Lacn. 29. See Appotane · 'Αβρότανον.

Orfgebiðe *erbitum* (which seems to be the same word), Gl. Laud. 567. Orf is *cattle*.

Opgane, *origanum vulgare*. Hb. cxxiv. clvi. 2; Lacn. 4; Διδ. 16. 'Ορείγανον.

Oxeye; Oxes eye glosses *butalmos*, Βουφθαλμον, in MS. Bodl. 130. *Chrysanthemum*?

Oxtongue, *lycopsis arvensis*. "Buglossa." MS. Bodl. 536; gloss in MS. Bodl. 130.

Oxanslyppe, gen. -an, *oxlip*, *primula elatior*. Lb. I. ii. 15; Lacn. 42.

Oxnalb, neut., *oxheal, helleborus foetidus* and *viridis*. Lb. I. ii. 21, x. Otherwise, *setterwort*. "The same thrust into "the eares of Oxen, Sheepe or other "cattell, helpeth the same against the "disease of the lungs, as Plinie and "Columella writeth, for it draweth all "the corruption and grieve of the lungs "into the eares. And in the time of "pestilence, if one put this roote into the "bodies of any, it draweth to that part "all the corruption and venomous infection of the bodie. Therefore assoone "as any strange or sodden grieve taketh "the cattell, the people of the countrey "do put it straight waies into some part "of a beast, wheras it may do least hurt, "and within short space all the grieve "will come to that place, and by that "meanes the beast is saued." Lyte, p. 409, on bastard hellebore. "TO SETTER, "to cut the Dewlap of an Ox or Cow, "into which they put *Helleboraster*, by "which an Issue is made which causes "ill Humours to vent themselves." Bailey. The Saxon leech did not administer it internally.

P.

Palm, Palmτρεορ, *the palm*. Gl. R. p. 46. Φόλιξ.

Panic, gen. -es, *panicum*. Διδ. 51, 54, 63. Κέγχρος?

Pappewort, papwort, *mercurialis*. MS. Bodl. 536; Gl. Sloane 5, fol. 34 d; Gl. Laud. 553; Gerarde.

Penygrass, penywort, *umbilicus cotyledon*. "Cimbalaria," Gl. Bodl. 178; Gl. Rawl. C. 607; Gl. Sloane, 5. See Hb. xlv.

Pepsoc, gen. -es, *a peach, malum persicum*. Lacn. 89. Persogge, Διδ. 31.

Pepsoctρεορ, *a peach tree, persica vulgaris*. Gl. R. 46. Περσέα.

Πετρεψιη, Πετορι-, gen. -an, *parsley, apium petroselinum*. Hb. cxxix.; Lb. II. xxii. xxx. 1, xxxii. xxxix.; III. xii. 2, xx.; Lacn. 29, 111. Πετροσέλινον.

Pintelwort, *cuckoo pint*. Name in MS. Bodl. 130. 'Αρον.

Πιντρεορ, *a pinetree, pinus*. Lb. II. xxiv. lix. 10; Διδ. 16, 51. Πεύκη? Πιτύα?

Πιnhnutu, fem., pl. hnyte, Lb. II. ii. 2, *nuis of the stone pine, pinus pinea*. Πιτύς. Πιντρυπenum hnutum, Hb. cxxxiv. 2.

Pipeneale, *pimpernel*: 1. *sanguisorba officinalis*; 2. *poterium sanguisorba* (Lyte, p. 153, Cotgrave, Florio); 3. *anagallis* (Lyte, p. 63, Cotgrave).

Πιπορ, Pipeρ, Blac πιπορ, gen. -es, *pepper, piper*, Πέπερι, *piper nigrum*. Hb. lii. 2, xciv. 14, clx. clxxxiv. 3; Quadr. v. 4; Lb. I. viii. 2, xxi. xxiii. xxxii. 2, xxxiii. xxxvi. xxxix. 3, xlvii. 1, 2, l. 2, liv. lviii. 3, lxviii.; II. ii. 2, iii. vi. 1, 2, masc., vii. xii. xv. xxiv. xxv. xxx., blac p., p. 234, line 2, xxxix. xlv. li. 3, lii. 1, liii. lix. 6, 8, 9; III. ii. 6, 89, 111; Διδ. 15, 34, 36, 50, 51, 63; Ld. vol. I. p. 374, 2, 376, 4, p. 380.

Lang πιπορ, *long pepper, piper longum*. Lb. II. vii.; Dioskor. II. 189.

Πυρετρε, Περετρεο, Περετριο. gen. -an, *bertram, pyrethrum parthenium*. Ld. vol. I. p. 376; Lacn. 12; Διδ. 50. Παρθένιον.

Πιργε, Pyργε, gen. -an, fem., *pear trec, Fr. poirée, pirus communis*. Æ.G. p. 5, foot; Gl. R. 46; C.D. 570. Πιργετον, C.D. 129, and several Pirtons. 'Απιος.

Pise, Pyse, gen. -an, gen. pl. -ena, *a pea*; properly *a peas*, plural *peason*; *pisum sativum*. Hb. cxl. 1, 2, clxxxii. 1; Lb. II. ii. 2, xiii. xvi. xxiv. xxvi. xxxix. xliii. xlix. lvi. 4, pycsan, lix. 14; pefan, Gl. Laud. 567. An importation. Πισός.

Plumτρεορ, gen. -es, neut., *plum tree, prunus insititia*, Gl. C. fol. 49 a.; Lb. III. v. Plumbleδα, Lb. II. xxx. 2. Plumsep for seap, Διδ. 49. An importation. Κοκκυμηλέα.

Pollegie, Polleie, gen. -an, *pennyroyal*, *mentha pulegium*. Hb. xxi. 4; Lb I. lxiv.; II. lxv. 5; III. xv. xxx. xxxvii. xli. lxiii. lxv. lxix. 3, lxx. 1; Laen. 2, 14, 29, 40, 65, 69, 70, 87, 88; Διδ. 30, 51; Ld. vol. I. p. 374, 1, p. 380. Βληχώ, Γλήχων.

Popell=cokell. Gl. Harl. 3388, in *Nigella*, etc.

Popig, *poppy*, *papaver*: understand þpīc popig, *P. somniferum*, as Hb. liv. cvi.; Lb. I. lxxxii., suðerne p.; II. xxiii. xxxii. Μήκων.

Baso popig, *scarlet poppy*, *papaver rhæas*. Gl. Brux. 40 a.

Pop, gen., Poppes, *leek*, *porrum* (Lat.), *allium porrum* (Bot.). Lb. I. xxxv.; II. vii. xxx. 2, lvi. 4, lix. 9. Πράσον.

Ppuzene, *artemisia abrotanon*. Lb. II. xxxiii. Ἀβρότανον.

Ppīcet, gen. -es, *privet*, *ligustrum vulgare*. See Ppīcetes ploban, Chron. 755, and Privet five miles N.W. Petersfield. Hardly Κήλαστρος.

R.

Rædic, Hpædic, gen. -es, masc., *radish*, *rhaphanis sativa*. Ld. vol. I. p. 382; Lb. I. xxi. xxxvi. xxxix. 3, xlv. 1, xlvi. 2, xlviii. 2; II. vi. xxvii. xxviii. li. 3, 4, lv. 2, masc. lix. 13; III. xi. xiv. 2, xxvi. xxviii. xlvii. lvii.; Laen. 12, 23, hp. 24, 25, 28, 29, 35, 43, 52, hp. masc., 59, 73, 77, 89, suðerne, 115. An importation. Ραφανίς.

Ragu, Rage, *lichen*, Λειχήν. Gl. vol. II.; Lb. I. xxxviii. 8, slahþornpage, lxiii. lxviii. Bepepago, II. li. 3; III. lxii.

Ragworte, *senecio jacobæa*. "Ragworte "ofer flyfo berthe yelowē flouris like "tansy and stynketh foule," Gl. Sloane 5, fol. 46 a.

2. *Orchis*. Lyte, p. 249.

Ramejan, ramsons, *allium ursinum*. See Þpamsan.

Ramgealla, Þramgealla, Gl. vol. II., *menyanthes trifoliata*. Lb. I. li. lxv. 1.

Ramnes fot, *ravensfoot*, *ranunculus gramineus*, and *acris*. For Þpæmnes fot. See Lodeworte, where Gl. Sloane should have corvi pes. "Apium emoroidarum" (which is *pilewort*, *R. ficaria*) vel pes "corui · idem · ramys fote," Gl. Harl. 3388. Βατράχιον.

Ratele, Medratele. See Þpætele. *Quercula* in gl. is Χαμαίδρυσ.

Reoð. See Þpeoð, *reed*.

Ribbe, gen. -an, fem., *ribwort*, *plantago lanceolata*. Hb. xxviii. xeviii.; Ld. vol. I. p. 380; Lb. I. ii. 22, iii. 8, xxiii. xxvii. 1, xxxviii. 5, 9, 11, xlv. lx. 2, lxii. 2; III. xxxiv. lxxii. 1; Laen. 12, 29, 55; vol. III. p. 292. Gl. Harl. 3388. Ἀρνόγλωσσον.

Ryden. Gl. vol. II.

Rīge, Ryge, gen. -es, *rye*, *secale cereale*, Lb. I. iv. 6; lyge, Gl. Mone. 322 b, and Gl. Brux. 42 b; pygi, Gl. M.M. 162 b; pyge, Gl. C. fol. 57 a; Gl. Laud. 567.

Risce, Resce, Rixe, gen. -an, gen. pl., *pixena*, *pica*, also, dropping vowel, *Ræsc*, *Risc*, a *rush*, *iuncus*. Hom. II. 402; pefce, Gl. Iul. A. 11. fol. 125 b, where *pisc* is in the St. Johns copy; *pixum*, Exod. ii. 5; *pica*, Lb. II. xxxii.; *eapixena*, Διδ. 52; *Risc*, Gl. R. p. 42; *pæsc*, Gl. C. fol. 47 b; *Æpisc*, Gl. R. p. 42; *Eapisc*, Gl. R. p. 42. Σχοῖνος.

Rodewort, Rodelwort, Ruddis, Rodes, *calendula officinalis*, *marygold*. "Solsequi-um Rodelwort oþer marygoldys," Gl. Sloane, fol. 46 b.; Gl. Harl. 3338.; Gl. M., in *Calendula*.

Romanise þund, *cinnamon*. Ld. vol. I. p. 376. 4.

Rore, gen. -an, *rose*, *rosa*. Hb. c. 2, ci. 3, cxxxix. 3, cxliv. 4, cxlvii. 2, clviii. 6, clxix. 3, clxxi. 3; Quad. ii. 15; Lb. II. ii. 2, xxxii. lvi. 4; Laen. 59, 89; Ld. vol. III. p. 144.; Gl. R. p. 39. Ῥόδον.

Rowan tree, *the service tree, sorbus* or *pirus aucuparia*. See Syppē. Islandic Rey-nir, Ræynir; Dan. Rønne; Norw. Rogn. Ok í því bili bar hann at landi, ok fékk tekit reynirum nokkvorn. *Eodem momento ad ripam delatus, locum nactus est sorbis obsitum*, etc. Snorra Edda. Skald skaparmal. vol. I. p. 288, and what follows; also p. 334; also vol. II. p. 483. "Oa.

Ruðe, gen. -an, *rue, ruta graveolens*. Hb. xci.; Lb. I. i. 2, i. 8, xvi. 2, xviii. xix. xxi. xxxix. 3, lxiv. lxxi.; II. iv. v. vi. 1, viii. xi. xviii. xxii. xxiv. xxviii. xxx. 2, xxxii. xxxiii. xxxiv. xxxix. xlv. xlvii., twice, li. 3, thrice, lv. 2, lxv. 2; III. i. ii. 6, xiv. 1, xxiii. xxxi. xxxiv. lxii. lxiv. lxvi. lxix. 2; Lacn. 4, 5, 8, 12, 14, 23, 29, 38, 39, 59, 64, 65, 89, 111, 114; Διδ. 9, 13, 16, 17, 23, 36, 60; Hb. lxxxii. 5; cxxxii. 2, clii. 1, where it translates πήγανον, clxxx.; Ld. vol. I. p. 374, 3. Πήγανον.

Ruðinolin, *water pepper, polygonum hydro-piper*. Gl. vol. II.

S

Sæppe, *the spruce fir, abies*. Cf. Fr. le faux sapin. "Abies," Gl. Cleop. fol. 81 d; Gl. M.M. 153 b. Ἐλάτῃ?

Sæpaup, *seaweed, fucus*. "Alga," Gl. R. p. 42. poap, Gl. M.M. 153 b, corrected.

Sæþerne, Suðerne, gen. -an, fem., *savory, satureia hortensis*. Gl. vol. II.; Lacn. 29, 111.

Saþne, Sapiuæ, Sabina, Saþene, Saune, gen. -an, *savine, juniperus sabina*. Hb. lxxxvii.; Ld. vol. I. p. 378, 10; I. xxxix. 3, xlvii. 3; II. xli. lxv. 4; III. viii.; Lacn. 14, 29, 43, 50, 57, 59, 89; Διδ. 15. Βραθύς.

Safran, *saffron*. See Cpoh. Διδ. 23.

Salue, Sealue, gen. -an, *sage, salvia*. Hb. ciii.; Lb. I. xxix. xxxii. 4, xlvii. 3, lxii. 2; II. xv. 2, lxv. 4; III. lxii. lxxi. lxxii. 2; Lacn. 4, 12, 14, 29, 59, 64, 89, 111; Διδ. 63. An importation. Ἐλε-λίσφακον.

Saltwort, *salsola*. Cotgrave in Salicor.

Scalefærne, *ceterach officinarum*. Turner.

[Scalðhyllas vel sonðhyllas, *alga*, Gl. C. Scalðhulas, *paupilius*, are errors. Scealðþyrelas, *fruteta, thickets*, occurs in G.D. See Gl. M.M. 153 b, and Scealban cþundle in HID. fol. 16 a.]

Scamonia, *scammony, succus induratus convolvuli scamoniae*, from Aleppo. Lb. II. lii. 3. How tested, II. lix. 4. Σκαμωνία, Σκαμμωνία.

Schokke, *brankursine, acanthus*. Gl. Rawl. C. 607.

Skirewit, *rocket, eruca sativa*. "Eruca," Gl. Laud. 553; Gl. Rawl. C. 607; Gl. Sloane, 5. fol. 50 b, corrected. It is a mustard. Others otherwise.

Scrubgrass, *equisetum*, employed to polish fire irons. Dickinsons Gl.

Se holy, *sea holly, eryngium maritimum*. Gl. Sloane, 5. Sea bistel, Gl. Harl.

Se needles, *erodium moschatum*. "Acus" "muscata .i. se nildis (so) folia multa" "et fissa habet, florem indum et subru-" "brum fere crescit sicut malum terræ." Gl. Rawl. C. 607.

Sealh, Salh, Seal, gen. -es, masc., *the willow, salix*. Gl. vol. II.; Lb. I. xxxvi. xxxviii. 11; III. xvi.; Lacn. 12; Gl. C. fol. 54 d; salch, Gl. M.M. 162 a. Οἰσόη.

Reað seal, *red willow, salix rubra*. Lacn. 89.

Shavegrass, *equisetum*, Gerarde. See Scrubgrass and Scaþa in Gl. Dun.

Secg, gen. -es, masc. and neut., *sedge, carex*. Lb. I. viii. 1, xxiii. xxxi. 9, xxxix. 3; III. lxvii.; Lacn. 23; neuter in Æ.G. page 13, line 48, two MSS.

Colhxrecg, which see. It shews secg and carex to have different limits.

Secg—*cont.*

Domoprecg, "hammer sedge." See
Domoprypꝛ, also Gl. vol. II.

Mopsecg, "moorsedge," any sedge.
Διδ. 65.

Reað secg, "red sedge," Lb. I. xxxix.
3.

Selræte, Gl. vol. II. "felbeza senccion,"
Gl. Hoffm. 24.

Senep, Senop, Snop, gen. -es, masc.,
mustard, sinapi. Lb. I. i. 8, 12; masc.,
II. vi. 1, vii.; Διδ. 10, 16; Gl. R. p.
43. Νᾱπυ, Σίναπι.

Seorþleafe, *tormentilla.* Hb. cxviii.

Setterwort, *helleborus niger* and *H. viridis.*
See Oxnalib. "Elleborus albus," Gl.
Rawl. C. 506.

Sidepape, *zedoary, the root of kempferia*
rotunda. Lacn. 4, among foreign drugs.

Sigelhpeopra, -re, gen. -an, masc. and fem.;
if the later English idea were the same as
the earlier, this would be the marygold.
From Solsequium the French have Soulsi,
the marigold, and soulsi aquatique, lysi-
machia. Marygold has also the "round
"seed." A yellow flower seems agreed
on in the earliest gll. Hb. l. cxxxvii.;
Gl. vol. II.; Lb. I. xxxviii. 7, fem., xlv.
2; III. viii., masc., xxxii. xxxiii. 1;
Lacn. 29; Gl. Cleop. fol. 36 a.

Sigle, gen. -an, *rye, secale cereale.* Lb. I.
liv.

Sigsonce, Gl. vol. II.

Sylbeam, C.D. 570, and the reading of the
MS. = Sealh?

Sylfhele, *selfheal, sanicula,* Gl. Dun., Bailey.
Prunella in modern books.

Sinfulle, gen. -an, *houseleek, sempervivum*
tectorum, also *sedum.* Gl. vol. II. cxxv.;
Lb. I. iii. 11, xxxi. 3, xlvii. 3; II. xii.
lix. 14; III. lx.; vol. III. p. 292.

Singpene, gen. -an, fem., *singreen, sedum.*
Gl. vol. II.; Hb. xlix.; Lb. I. viii. 2,
xv. 2, xxxii. 4, xxxvi. xxxviii. 5, 6,
xl. xlv. 2, lxxiv.; III. lx. Ἀν
ἀείζων.

Syrre, gen. -an, fem., Συρρεορ, *the ser-*
vice tree, Lat. *sorbus, pirus domestica,*
Bot., very rare in England, and *pirus*
aucuparia, Bot., very common. C.D.
118; C.D. vol. III. p. 379; C.D. 1134;
C.D. vol. VI. p. 234; H.A.B. vol. I. p.
93.

The Bot. affix the name of "true ser-
"vice tree" to the *pirus domestica* only.
Yet our best authority, the founder, after
the wort gatherers, of this science, Theo-
frastos, speaks expressly of "Oai which
have the fruit round, as in *pirus*, or
rather *sorbus aucuparia.* "They differ,"
says he, "in the fruits; some produce a
"round, some a prolonged, some an egg
"shaped fruit." Thus his definition is
not limited to the *pirus* or *sorbus domes-*
tica, but includes the *aucuparia.* At the
same time he excludes the *pirus aria, P.*
torminalis, and any other such by his
strict description of the leaf. The "Oa
"whether male or female has a leaf with
"the leafstalk long and sinew like; the
"leaflets spring in rows from the sides of
"the leafstalk, like fins, so that the leaf
"being one, it has lobes divided down to
"the leafstalk; moreover the several leaf-
"lets are distant from each other a some-
"what considerable distance; and the
"tree sheds its leaves not partially, but
"the whole finny series at once." . . .
"All have, at the extremity of the leaf-
"stalk, one odd leaflet, so that the whole
"number of leaflets makes an odd num-
"ber." Theof. ed. Schneider, p. . .

By these words this author draws a dis-
tinction between the service and pear
families, which modern observers have
overruled. Yet it is clear, that by ancient
authorities, the *rowan tree* was a *service*
tree, as well as the rare *pirus domestica*,
and the whitten tree was not.

[Sissas, C.D. 406. = vol. VI. p. 232, not to
be confounded with the Sisca of the gll.,
which is chisel.]

Siparðes pyrꝛ, *sivards wort, sanicula Eu-*
ropæa. Ld. vol. III. p. 4, note.

Slahþorn, gen. -es, masc., *the sloethorn*, *prunus communis*, var. *spinosa*: otherwise *the blackthorn*, "spina nigra" of gl. Slah is the fruit, as in the present volume, not the wood. Lb. I. xxxvi. xxxviii. 11, xlv. lxi. 2, lxviii.; II. li. 3; III. xxxix. 1, xlvii.; Lacn. 85. Slachþ, Gl. M.M. 159 b; slagħð, Gl. C. fol. 43 a. As late as Gl. Harl. 3388, a paper MS., we find "Acasia est succus prunellarum" "[im]maturarum, greneslane wose" (ǵpenþa slana pos).

Slapie, Slapige, Slapege, gen. -an, fem. ? *salvia sclarea*. Lacn. 4, 111. "Slare-gia," MS. St. Johns, Oxon. 154.

Slepwort, *lactuca*, Gl. Harl. 3388. L. leporina, MS. Bodl. 130.

Shre, *cyclamen hederæfolium*. Hb. xviii., etc.

Smeþunǵpypþ, *a mallow*? The mallows are good vulneraries. "Crispa," Gl. R. p. 41. "Malua cþuþpa," Gl. Iul. fol. 125 a, and St. Johns. See the following.

Smeþpypþ, "*aristolochia*." Hb. xx.; Lb. I. lviii. 2.; III. xlvii.; Gl. vol. II.

2. "*Mercurialis*," Gl. vol. II. Add Smerdok *mercurialis*, Gl. Rawl. C. 607.

Neither of these plants have any smeariness about them.

[Smðstþeo, Gl. C. fol. 57 a.; Cf. Gl. M.M. 163 a, is chisel.]

Softe, *verbascum thapsus*. Gl. Harl. 978.

Solosece, *heliotropium Europæum*. Hb. lxxvi.; Gl. vol. II.

Solsequium. Lacn. 4. See Sǵilþeopþa. Solsequium is marygold, MS. Lambeth, 306; an interpretation against which Turner rightly protests.

Sorell, *rumex acetosa*. "Oxylapatium," Gl. Rawl. C. 506.

Sparuþwe tonke, *sparrow tongue*, *polygonum aviculare*. "Centodiam" for Centinodia, MS. Bodl. 536; Laud. 553. Lingua passeris centinodium, Gl. M. Poligonia, Grete Herball.

Spekuel. "Meum in duch Bearwurtz. I "never sawe this herbe in Englande

Spekuel--cont.

"sauynge once at saynte Oswaldes, "where as the inhabiten called it spek-uel." Turner.

Speþeþypþ, *spearwort*, *ranunculus flammula*? MS. Bodl. 536; in Gl. vol. II. perhaps means *sagittaria*, but Lyte, p. 495, like all others, makes the flowers yellow.

2. *Inula helenium*. Hb. xvii.; Gl. vol. II.

Spewing wort, *asarum Europæum*. Gl. Arundel, 42.

Sþpacen, *black alder*, *rhamnus frangula*. Gl. vol. II. In Brabant Sporckenhout (Dodoens).

Stæþþypþ, *statice*. Gl. vol. II.

Stancþop, gen. -es, *stonecrop*, "*stone wort*," *sedum*. All. Crassula, Gl. Rawl. C. 607, from the thick substance of the leaves. See Fuchsius, p. 760; Lyte.; Gl. Sloane, 5, fol. 50 a. Lacn. 110.

Stanwort, *linaria cymbalaria*. Lyte. p. 88. It haunts walls.

Stanche, *capsella bursa pastoris*, Gl. Rawl. c. 607, being esteemed a blood stancher in bloody fluxes. See Lyte, p. 89; Gl. Sloane, 5, fol. 52 d. Stancheblod, MS. Arundel, 42.

Standerweks, Standweks, *orchids*. "Satyrion," MS. Bodl. 536. "Venerem, "etiam si omnino manu teneatur radix, "stimulari" (Plinius). So Petron. Satyr. viii. xx. "Standilwelkis," Gl. Sloane, 5, fol. 50 d. So Gl. Sloane, 135, fol. 111 b. Correct Gl. Harl. 3388 in Saturation.

Stedrewort, *cowslip*. "Pygla maior .i. "pygyll or stedrewort . . . it "wyl make a mon to have lust to wo-"mon." MS. Bodl. 536.

Sterwort, *starwort*, *stellaria*. Gl. Laud. 553.

Sticwort, *stichwort*, *stellaria*. See Æþel-reþðingþypþ, Gl. vol. II.

Szime, *nettle*, Lacn. 45; a name referring to its caustic qualities. The Latin *Vrtica* is the same thing as *Vstica*, and the Bot. call it *Vrtica urens*.

Stiðe, *nettle*, Lacn. 45 ; a name referring to the stout hempy fibres of its stem.

Stoansuke, *parsley*. Gl. Harl. 978.

Stæpælpyp, doubtful. Gl. vol. II. ; Lb. I. xxxviii. 9.

Stæpæpbeþian, *strawberries*, sometimes put, Lacn. 2, for the plant *Speapbeþian* piſe, *fragaria vesca*. Hb. xxxviii. ; Gl. Harl. 3388 ; Lb. III. xli. lxiii. ; Lacn. 4, 14, 29.

Stubwert, *oxalis acetosella*. "Alleluia. panis cuculi. i. wodesure. i. stubwert," Gl. M. Lyte, Gerarde. Stub is a small stump, and a piece of ground full of such stumps, a recently cut copse. Gl. Sloane, 135 ; Gl. Harl. 3840.

Sugeþistel, *sow thistle*, *sonchus oleraceus*. MS. Bodl. 130, 536.

Sundcōpn, gen. -es, neut., *saxifraga granulata*. Hb. xcix. ; Lb. III. xx. lvi. ; Lacn. 18 ; Gl. vol. II. ; Gl. R. p. 41.

Sundæp, *sundew*, *drosera*, "most covered with Dew when the Sun lies hottest on it." Cotgrave in Rosée.

Sunnan cōpn, *gromel*, *lithospermum officinale*. Hb. clxxx., with additions to vol. I. *Milium solis*.

[Sun tpeop origia, Gl. Cleop. fol. 86 d. I conjecture *Oryza sum tpeop*].

Supe, gen. -an, fem., *sorrel*, *rumex acetosa*, Boys are familiar with its sourness. Also *oralis*. Lb. I. xlv. lviii. 2 ; II. li. 3.

Geaces supe, Iacessupe, *cuckoo sour*, *oxalis acetosella*, a trefoil. "Trifolium," Gl. R. p. 39 ; Lb. I. xlv. 2 ; III. xlviii.

Monnes supe, *rumex acetosa*. Lb. I. li.

Ʒudu supe, *oxalis a*. Gl. M.

Suþeþne þind, *cinnamon*. Gl. Dun. Κιννάμωμον.

Suþeþne puðu, *southernwood*, *artemisia abrotanum*. Hb. cxxxv. ; MS. St. Johns, Oxon. 154 ; Lacn. 12, 14, 52, 107.

Spam, pl. spammas, masc., *mushrooms* and *toadstools*, *volvi*, *fungi*. Gl. R. p. 139 ; Gl. Mone. 321 a ; Διδ. 19, 66. Μύκης.

Spaþe pyp, unknown. Gl. vol. II.

Spegles æppel, *beetle nut*? Gl. vol. II. ; add. Lb. II. lxxv. 5 ; III. ii. 4, 6, xiv. 1 ;

Spegles æppel—cont.

Διδ. 49. In Gl. Sloane, 146, we find "Arsenicocistis spelles æppel," of which I could make nothing. The leaves Φύλλα, of the *piper betle*, are chewed in India.

Swines fennel, *hogweed*, *peucedanum officinale*. Gl. Laud. 553. Πευκέδανον or -os.

Swines grass. 1. *Quitch*, *triticum repens*. MS. Bodl. 130. 2. *Knotgrass*, *polygonum aviculare*. MS. Bodl. 553, fol. 8. 3. *Wartwort*, *coronopus ruellii*. E.B. 1660.

Swines thistell, *sonchus oleraceus*. Gl. Harl. 3388.

T.

Tæsel, Tæsl, *teazle*, *dipsacus*. If under cultivation, *D. fullonum*. Δίψακος.

Ʒilde tæsel, } *Dipsacus silvestris*.

Ʒulſes tæsel. } Hb. clvi. ; MS. Harl. 3388.

[Teappa tpeop. C.D. 1142 ; H.A.B. vol. I. p. 116. Not, perhaps, a specific name.]

Tēpebintina, *turpentine*, from the *terebinthus*, considered as a wort. Lb. II. xxx.

Teterwert, *celandine*, *chelidonium majus*. Gl. M., MS. Bodl. 536 ; Gl. Harl. 3388 ; Gl. Laud, 553 ; Gl. Sloane, 135. Lyte, Gerarde. The juice is copious and acrid.

Thryft, *sedum*. Turner (black letter).

Todeflax, *toad flax*, *linaria*. Lyte, Cotgrave, &c. Todwede as *centaurea jacea*, in Gl. Harl. 3388, is perhaps an error.

Totheworte, *capsella bursa pastoris*. Gl. Sloane, 5, fol. 52 d.

Truelove, *Paris quadrifolia*. The Wright's chaste wife, time of Edward IV. All.

[tƷalpƷiga. MS. Cot. Iul. A. 11, fol. 126 a ; printed twaltiga in Wright's Glossaries. Read *palmƷiga* from the St. Johns copy].

Tungilsinpyr, *white hellebore*, *veratrum album*. Gl. vol. II.

Tuningspyr. See Tungilsinpyr. Lb. I. xxviii.

Tunsingpyr. See Tungilsinpyr. Hb. cxl.

[Tpileare, Tpihlæde,] *twayblade*, *orchis bifolia*, against Gl. Dun.

U.

Uman. Lb. II. lvi. 1. Read hunan?

Unrotrædde, *waytrodden*, *polygonum aviculare*, which grows with great obstinacy in trodden paths. Hb. xix. Read centinodia weghetrede, Gl. Mone. 286 b; and see 291 a. See Appolligonius, Gl. Dun. "Proserpinaca is Germ. Wäg-
"grass or Wägdritt," says Humelberg in his edition of Apuleius. The galiums will not bear the tread. Πολύγονον.

Uouelle, *wolde*, *reseda luteola*. Germ. Wouw. Lb. II. li. 3.

Up, *yew*. MS. St. Johns, Oxon. 154. See Cop.

V.

Valeriana, gen. -an, *allheal*, *valerian*. Lacn. 4; Διδ. 63.

Uica peruca, *perivincle*, *vinca*. Lacn. 29. See Fica.

Vulago, *asarabacca*, *asarum Europæum*. Διδ. 62; Gl. Rawl. C. 607, corrected by itself; Gl. Harl. 3388; Gl. Sloane, 664. Ἀσάρον.

W.

Ʒad, gen. -es, neut., *woad*, *isatis tinctoria*, neut. Æ.G. p. 14, line 12. "Sandix," Gl. R. p. 44, alluding to Vergilius Eclog. IV. 45; the interpretation of that word being even now uncertain. Ʒead, Gl. M.M. 163 a, corrected. Lb. I. xxxviii. 5, lx. 5; II. li. 3. See Hb. lxxi. "Waað fucus," Gl. Laud. 567; C.D. III. p. 390, no. 1292. Ἰσάτις.

Ʒætepyr, *waterwort*, *callitriche verna?* Hb. xlvi. Callitrichum, as in Fuchsius, Florio, is maidenhair, which is not fond of water, Gl. vol. II.

Wayfaring tree, *viburnum lantana*. Cotgrave, Florio. The twigs, leafstalks, and leaves are covered with a dust, like a wayfarer. It is called sometimes in German the mealy beam. I do not see that Gerarde was author of the name above.

Ʒealmopu. See Mopu.

Ʒealpyr, Ʒælpyr, gen. -e, fem., *dwarf elder*, *sambucus ebulus*. Hb. xciii.; Lb. I. xxiii. xxiv. xxviii. xxxvi. xliii. xlvii. 2, 3; II. li. 1, 3; Lacn. 43, 47. Some glosses say *endive*, a foreign salad, but the translator of the Herbarium was generally a competent botanist, and puts ellenpyr, *elderwort*, as a synonym.

Ʒede beрге, "*madberry*," *veratrum album*. Hb. cxl. Στρώχνος μαδικός of Dioskorides. "Elleborus, poede beрге," Gl. C. "Helleborus ·i· Ʒediberige," Gl. Laud. 567, so.

Ʒegbræde, gen. -an, fem., *waybroad*, *plantago*. Hb. ii.; Lb. I. xvii. 3, xxvii. 1, 3, xxxii. 3, 4, xxxiii. xxxvii. xxxviii. 1, 2, xxxix. 3, xlv. 1, 3, xlviii. lviii. 2, lxii. 1, 2, lxv. lxix.; II. ii. 2, xxvi. xxxviii. liii. lvi. 2, 4; III. i. vi. viii. li. liii. lxxi.; Lacn. 6, 12, 45, where it is mother of worts, 59, 75, 115; Διδ. 15, 19, 66. Ἀρνόγλωσσον.

Seo pupe Ʒegbræde, *the rough waybroad*, *plantago media*, formerly *P. incana*, hoary *P.* in Flora Britannica. Lb. I. xli.; II. lxv.

Seo smeþe Ʒegbræde, *the smooth waybroad*, *plantago maior*. Lb. III. lxii.

Ʒenpyr is of two sorts, as below. Lb. I. vi. 6, xx. two, xxvi. 7, lviii. 2; III. xiii. xiv. 2, xxx. xlix.

Seo cluphte p., *the bulbed wenwort*, *ranunculus ficaria*, bulbed and acrid. Lb. I. lviii. 1, 2, lxii. 1; II. li. 3, where cluphtan is truly printed, lii. 1, where it grows on old lands, liii. lv.; III. xxxi. xli. twice; Lacn. 25, 35.

ƿenpyrƿ—cont.

Seo cneohƿe ƿenpyrƿ, “the kneed wenwort,” probably *coronopus ruellii* or *wartwort*; covered with warts and wens, and full of knots. Lb. I. lxiv.

Seo smale ƿenpyrƿ, Lacn. 40.

ƿeoce, gen. -an, *witch elm* or *hazel*, *ulmus montana*. Gl. vol. II.

[The gloss Papyrus ƿeoce has been misunderstood. Lye furnished a reference to the following passage, explaining it correctly: “Omnes lampades ecclesie implevit aqua, atque ex more in medio papyrum posuit, quas allato igne succendit, sicque aqua arsit in lampadibus ac si oleum fuisset.” Gregorii Dialogi, I. 5. *He filled all the church lamps with water, and put a wick in the middle, then he fetched fire and lighted them, and the water in the lamps burned as if it had been oil. So papyrus means wick, ƿeoce. And “flag” or rush also the paper made of it,” is a puerile error*].

ƿeoðobend, *withywind*, *convolvulus*. Lb. III. viii. See ƿudubend.

ƿergulu, *the crab*, fruit of the *Pirus malus silvestris*. Lacn. 45. Now called Varrjus, in Halliwell Wharre.

ƿermod, ƿeremod, ƿærmōd, gen. -es, masc., *wormwood*, *artemisia absinthium*. Hb. xlvi. 3, xciv. 8, cii. cxii. 13; Gl. Brux. 41 a; Leechd. vol. I., p. 374 d (of two kinds), p. 378, 10, vol. III. p. 198; Lb. I. i. 2, ii. 21, iii. 12, xix. xxviii. xxxvi. xxxix. 3, xli. xlv. 1, xlvii. 1, 3, lii. lviii. 2, lxi. 1, 3, lxii. 1, 2; southern, II. ii. 1, 3, iii. v. x. xvi. 1, xviii. xx. xxii. xxiv. southern, xxxiii. xxxix. li. 1, lii. 1, liii. lv. 1, 2, masc., lxv. 5; III. ii. 1, iii. 2, xiv. 1, 2, xxi. xxvii. xxviii. xxx. masc., xxxi. xli. lxi. lxii. lxiii. lxiv.; of two kinds, Lacn. 2, 12, 23, 25, 26, 28, 29, 39, 40. Se hapa ƿ., *the hoary wormwood*, Lacn. 43; ƿyrmōd, 71, 72, 77, 111; Δδ. 27, 52, 57, 60, 63. An importation. Ἀψινθιον.

ƿermod—cont.

Se ƿula ƿermod, *foul wormwood*, *artemisia campestris*. Lb. III. viii.

Suðerne ƿermod. See above.

Weyhore, *filago*. Gl. Sloane, 5, fol. 5 b.

ƿilde næp, nep, *bryony*, *bryonia dioica*. MS. Bodl. 130; Gl. Harl. 3388; Gl. Rawl. C. 607; Gl. M.; wrong in Gl. R. p. 44.

Wilding tree, *malus silvestris*, Lat. Gerarde.

ƿilg. ƿelg, gen., pelges, pelies, masc., *willow*, *salix*. Lb. I. lxxxvii. 1, 2; Lacn. 12; H.A.B. vol. 1. p. 220; masc. C.D. 655. Ἰτέα.

ƿyllecæpre, see Gl. vol. II., but overrule these testimonies. See Cæpse.

ƿindelstreap, gen. -es, neut., *windle straw*, *cynosurus cristatus*, *agrostis spica venti*. Gl. vol. II.

ƿingeard, properly *vineyard*, used for *vine*. Math. xxi. 39; G.D. fol. 170 a, fol. 156 a.

Blac ƿingeard, *black bryony*, *tamus communis*. “Brabrasca vel ampelos male” [ἄμπελος μέλαινα]. Gl. R. p. 39.

ƿilbe ƿingerd, *wild vine*, “*labrusca*.” Gl. R. p. 39, so MS.

Hrit ƿilbe ƿingerd, *old man's beard*, *clematis vitalba*. “Brionia vel ampelos leuce, g.” [ἄμπελος λευκή, Græce], Gl. R. p. 39.

ƿintreop, gen. -es, neut., *the vine*, *vitis*. Gl. R. p. 48; Gl. St. Johns, Oxon. p. 80 a; Æ.G. p. 4, line 42; Gl. M.M. 159 a. Ἀμπελος.

ƿir, ƿirtreop, *myrtle*, *myrtus*. Gl. Cleop. fol. 61 c; ƿír with accent, fol. 82 a; uuir, Gl. C.; Gl. M.M. 159 a, corrected; Lb. I. xxix. 2, xxxvi. xxxviii. 11; III. xxxix. 1. ƿirjund, Lacn. 12, 29. Μύρτος.

ƿyrmpyrƿ, *wormwort*, *sedum album* or *villosum*. Lb. I. xxxviii. 6, xxxix. 3, lvii.; III. ii. 5.

ƿistle, *a hollow reed of any sort*, *fistula*. Gl. Cleop. fol. 11 b, 81 b, for *avena*; but in the Vergilian sense, “*musam*” “*meditaris avena*.”

Ƴiscele—cont.

Ƴuðu piscele, hƳiscele, a hemlock stem, *cicutæ caulis*. Ƴode p. cicutæ, Gl. Mone. Gl. M.M. 156 a; Gl. C. Æ.G. p. 9, line 25. Σόρυγξ.

Ƴitmæpes ƳƳƳ. Gl. vol. II.

Ƴiðe-, Ƴiðopinde, gen. -an, *withywind*, *convolvulus*. Gl. vol. II. Ƴiðpinde, Gl. R. p. 46. Caprifolium, weþerwynde, Gl. M.

Ƴiðig, gen., piðies, masc., a *withy*, *salix*. Lb. I. xxxvi. xxxviii. 11, lxxiv.; C.D. 487, 703; Gl. R. p. 48. Ἰτιά.

Wodebrone, *woodbrown*, *bugle*, *aiuga reptans*. Gl. M.; Gl. Harl. 3388.

Woderoue, *woodruff*, *asperula odorata*. "Herba muscata, herba citrina," Gl. Harl. 3388.

Wodesure, *woodsour*, *oxalis acetosella*. "Panis cuculi," Gl. M. Lyte.

Wolde, *reseda luteola*. "Lucia flores habet croceos," Gl. Harl. 3388.

[ƳotƳeop, C.D. 595, for pohe Ƴeop, *crooked tree*.]

ƳƳæƳe, gen. -es, *crosswort*, *galium cruciatum*. Gl. vol. II.

Ƴuðu, gen. es, masc., *wood*. 1. *Lignum*. 2. *Silva*. 3. *Arbor*.

SuðeƳne Ƴuðu, *southern wood*, *artemisias abrotanum*. Gl. R. p. 44. Ἀβρό-
τανον.

Ƴuðubenð, gen. -es, masc. -binde, gen. -an, fem., *woodbind*. Hb. clxxii; Lb. I. ii. 21; III. ii. 1, xxx. xxxi.; Lacn. 12, 42. Caprifolium, Gl. Bodl. 553, which means *lonicera*, Bot. Viticella, Gl. Mone. 322 b. "So doth the woodbine the sweet honeysuckle gently entwist." Mids. N.D., Act. iv. 1, 46.

Ƴuðuplle. See CƳƳlle.

Ƴuðu leetƳic, masc., *wood lettuce*, *lactuca scariola*. Hb. xxxi.; Lacn. 2; Gl. vol. II.

Ƴuðuiofe, hƳoƳe, gen. -an, *asfodelus ramosus*. Hb. xxxiii. liii.; Lb. I. viii. 2, xxi. xxxvii. 1, xxxviii. 6, xlv. 2; III. xxix. xxxii. xxxiii. 1, 2; Lacn. 5, 12, 29, 69, 111. Ἀσφόδελος.

Ƴuðupore, hƳore—cont.

2. *Woodruff*, *asperula odorata*. Gl. vol. II. See Woderoue.

Ƴuðupose, *woodrose*, *rosa canina*. Gl. vol. II.

Ƴuðupeaxe, gen. -an, *woodwaxen*, *genista tinctoria*. Lb. I. xxiv. xlvii. 2; III. xxx., where Ƴuðupeax is truly printed as in MS. Lacn. 29, which see, 40, Ƴeodup. 41, 43.

Ƴuðu þiscel, *wood thistle*, *cnicus lanceolatus*. Hb. cxi.

ƳulƳes camb, *wolfs comb*, *dipsacus silvestris*. Hb. xxvi. The cultivated sort was till lately used to comb the nap of cloth.

Se hƳaða ƳulƳes camb, glosses *Camelion alba*, Gl. Brux. 41 a; it is probably *fullers teazle*, *dipsacus fullonum*.

Wulves fist, *lycoperdon*. "Fungus," Gl. Harl. 978. Παρδεῖν is not the exact idea, but βδεῖν.

ƳulƳes tæsl, *wolfs teazle*, *dipsacus silvestris*. As wolfs comb.

Wulnes tuers, "camelio alba," Gl. Laud. 567. Here occurs the broad word ƳeopƳ. See Quad. viii. 8. The teazle is doubtless meant.

Ƴupme. Gl. vol. II. "Luto Ƴupmaman," so, Gl. Cleop. fol. 57 d, 107 a. "Murice "ƳƳƳman," fol. 95 a.

FelƳƳupma, "origanum," Gl. Cleop. fol. 71 c, for Ƴelð-.

Ƴupmille, Ƴupmele, "origanum uupmillæ," Gl. M.M. 160 a; Lye; Gl. Laud. 567.

Ƴ.

ƳeopƳƳƳ, ƳƳopƳƳƳ, *ploughmans spike-nard*, *inula conyza*. Gl. vol. II.; Lb. I. xxxii. 4; III. xxx.; Lacn. 40.

ƳƳƳne, gen. -an, fem., a *thornbush*, *dumus*. Seo blace ƳƳƳne, the *blackthorn*, *sloethorn*. C.D. 1368; Exod. iii. 2, 3, 4; C.D. 1218.

þypne—*cont.*

Gateþypne, *the cornel, cornus sanguinea*.
The same as Gateþreop. The same
being described as a tree and a thorn,
though it be not spiny. Gatentree is
Cornus we are told by Miss Anne Pratt.
þistel, þistil, gen., þistles, *thistle, carduus*
cnicus.

Milk thistell, Gl. Harl. 3388, under
Lactuca agrestis. Sonchus oleraceus.

Se sceappe þistel, *the sharp thistle*.
Lb. III. xii.

Þudu þistel, any sort wild. Lb. III.
lxx. 2; Lacn. 39.

Þulres þistel, perhaps as pulres tæsl.
MS. Laud. 553.

Þureþistel, þuþistel, *sow thistle, son-*
chus oleraceus. "Lactuca," Gl. Cleop.
fol. 56 a; Gl. MM. 158 b; Gl. C.; Lb.
III. viii.

þopn, gen. -es, masc., *a thorn*. 1 *Spina,*
aculeus. 2. *Planta spinosa, quod et*
laxius quam hodie dicebatur. Gl. R. p.
48.

Appelþopn, *the crab tree, pirus malus,*
though not spiny; "lignum pomiferum,"
C.D. 460.

Blac þopn. See Slahþopn.

Þægþopn. See H.

Lusþopn, *the spindle tree, euonymus*
Europæus, though not spiny. Luizen-
boom in Dutch (Nemnich). C.D. 570.

Þeoce þopn, *a wick elm not grown*
beyond a bush, ulmus montana in arborem
non erecta. C.D. 1265, etc.

Þereþopn, þeranþopn, gen. -es, masc.,
buckthorn, rhamnus cathartica. Ramnus
þeoceþopn, Gl. C. fol. 52 d; theban

þopn—*cont.*

þhopn, Gl. M.M. 162 a; thethorn, Gl.
Harl. 3388; Gl. vol. II.; Lb. III. viii.
lxiv. lxvii.; Lacn. 82.

Thorow wax, *bupleurum rotundifolium,*
because the stems grow through the
leaves.

Þpulefe, *a trefoil, trifolium*. Gl. R. p. 39.

þung, pl. -as, masc. 1. *Any poisonous*
plant. 2. *Wolfsbane, aconitum*. Gl.
M.M. 153 a; Gl. R. p. 43; Gl. Cleop.
fol. 7 c; Lb. I. xxxii. 4, lxxxiv. þone
miclan þung, lxxxvii.; II. li. 2; III.
xxvi. xxxix. 2. The frequent gloss Coxa
is an error for Toxa, which stands for
Toxicum, poison. 'Ακόνιτον.

þunopelæppe, gen. -an, fem., *thunder clover*.
Gl. vol. II.; Lacn. 2; Leechd. vol. I.
p. 374, 1.

þunoppypz, *thunder wort, sempervivum*
tectorum. Gl. vol. II.; Lb. I. xlvii. 2.

[þup or þun, Gl. Cleop. 82 b, *rubus*, an
error for þopn, or þypne.]

3.

þekysters, *itchers, orchids*. MS. Bodl.
178, 536; Gl. Arundel, 42. Satyrion,
Gl. Sloane, 5, fol. 50 d. Cf. Σατυρίασις.
Set down for Arum maculatum in Gl.
Rawl. C. 506, under I. So by one hand
in Gl. Harl. 3388, under Pes vituli; but
also under Saturion, "vekesters."

þek pintel. Gl. Sloane, 5. See Cuckoo
pint.

GLOSSARY.

GLOSSARY.

A.

Aagemoge, *egg mixture*, "Ogastrum," for Æggemanȝ, Lacn. 48. Ogastrum seems to be egg-astrum.

Abeþð, Abepeð interprets *astutus, callidus*, Ld. vol. III. pp. 186, 188, 192.

Acoppuan, præter -ode, part. p. -oð, *recover, e morbo consurgere*. Ld. III. p. 184.

Æðpe, Gl. vol. II.; add. Lb. II. vii. xxii. = fol. 78 b, xlii. In I. lxxii. geotend æðpe, accusative, may be neuter, or the vowel in geotende may have been dropped.

Ægeþfelman, fem., *film of an egg, membrana vitellum complectens*. Lb. I. xi. See Filmen.

Ægmopan, plur., *eyercots, nervi quibus oculus cum cerebro connectitur*. Διδ. 23. See Mopu, root, fem.

Ængancundes, adv., *oppositingly, adversus*. Lacn. 45.

Æpn, neut., plur. Æpenu, *a house, chamber, domicilium, camera*. Lacn. 68, 75, in which latter æpnu pyxð seems a probable correction. Æt þpitan eaþme, Beda. 646, 31. *At Casa Candida; at Whit Ern*. On þ ðomepn, John xviii. 28.

Æthpeȝa, for þpæt hpeȝa. Lb. II. lix. 9, 11.

Ætstillan, -ede, *to still, componere*. Lb. I. xxvi.

Alomalȝ, probably neuter, *malz used in making ale, brasium ad cerevisiam faciendam*. Lacn. 37. Mealȝ makes gen. -es, dat. -e, Lb. I. xv. 2, xxxi. 7. No other indication of the gender occurs, but Germ. malz is neuter.

Almesman, *an almsman, eleemosynarius*. Ld. vol. I. p. 400. Estates were often charged with gifts to almsmen, who are not necessarily mendicants.

Ancleop, gen. -es, neut., *ancle, talus*. Lb. I. xlvii. 2. Mð alban ȝescpudne . ȝ reo pæs ȝð niðep oð ða ancleopa, D.D. p. 454, 15, *Robed in an alb, which was long, reaching down to the ancles*. But "talo" "tenus, oð ða ancleop," Æ.G. p. 48, line 9 (collated), has something to perplex, perhaps a plural instead of a singular.

Andþlita, Andþlata, gen. -an, masc., 1. *face*; 2. *forehead*; it translates "frons." Hb. lxxv. 6, ci. 2, and is rubbed with the temples. Occ. Paris Psalter, Ps. xcv. 12, ci. 2, 8.

Ansteallet, *one stalked*. Lacn. 107, as ansteleð.

Ansund, adj., *entire, solid*. Ld. III. p. 232.

Apsape, gen. -an, fem., *verdigris*. Lacn. 13. Gender as Sape.

Ascaȝan, præter. Ascaȝ, pp. Ascaȝen, Asceaȝen, *to shave off, researe, scindere*, Lb. I. xxxviii. 5, xxxix. 3. See II. lxvi. The præter. Scoȝ occurs Beda I. i.

Αττορκοπε, is drawn with eight legs and wings, in MS. V. of the Herbarium, and an engraving has already been somewhere published, from the MS. It seems most probable that the artist, Saxon or Roman, who first invented this picture, had in view and wished to realize the κρανοκόλαπτα φαλάγγια, mentioned in Dioskorides. Περσέα δένδρον ἐστὶν ἐν Αἰγύπτῳ καρπὸν φέρον ἐδώδιμον, εὐστόμαχον· ἐφ' οὗ καὶ τὰ λεγόμενα κρανοκόλαπτα φαλάγγια εὑρίσκονται, i. 187. *The peach is a tree found in Egypt, bearing a fruit good to eat, a tonic: and on it the tarantulas called kranokolapta are found.* Again, Phalangiorum genera quidem plura sunt . . . quantum crano-colaptes. Aetius Tetrabibl. IV. i. 18, col 619. Quantum deinde cranocolaptes sublongum et viride, stimulumque iuxta collum habet, atque si in quem irruat, locos circa caput quaerit. Ibid. *Of phalangia there are more sorts than one. The fourth sort is green and longish, it has its sting near its neck, and in attack it aims at the head.* The most noticeable passage is from Nikander, Theriaca, 759.

Φράζω δ' Αἰγύπτῳ τὰ τε τρέφει οὐλοὺς
αἶα

Κνώδαλα, φαλλαίνῃ ἐναλίγκια, τὴν περὶ
λύχνους

Ἀκρόνυχος δειπνητὸς ἀπήλασε παιφάσ-
σουσαν

Στεγνὰ δέ οἱ πτερὰ πάντα καὶ ἔγχνοα
τοῖα κονίης

Ἡ καὶ ἀπὸ σπληδοῖο φαίνεται, ὅστις
ἐπαύρη.

Τῷ ἵκελος περσεῖος ὑποτρέφεται πετά-
λοις

Τοῦ καὶ σμερδαλέον νεύει κάρη αἰὲν ὑπο-
δράξ

Ἑσκληκὸς, νηδὺς δὲ βαρύνεται αὐτὰρ
ὁ κέντρον

Αὐχένι τ' ἀκροτάτῳ κεφαλῇ τ' ἐνέμαξάτο
φωτὸς

Ῥεῖα δὲ κεν θανάτοιο καὶ ἀντίκα μοῖραν
ἐφείη.

A prose version will, for the present, be enough for these rattling hexameters.

Αττορκοπε—cont.

Consider next the creatures which the mischief bearing land of Egypt produces, like the moth which in early evening a diner drives away as it dashes at the lamps; this one has wings of one piece, and fluffy as with dust. It is found under the leaves of the peach, lowers its head, looks fierce, has a cumbrous belly, a sting which it inflicts on mans neck and head, even to instant death. As is plain from what has been cited above, this is the κρανοκόλαπτης, as also Nikanders scholiast observes, and it suits well the drawing of the αττορκοπε. Whether eight legs with wings (four says the scholiast) are familiar to modern entomologists I do not know.

B.

Bæð, pl. Baðu also Bæð, neut., a bath, balneum. Lb. I. xxxi. xxxii. contents, II. xxvii. text.

Bár, gen. -es, boar, aper, Quadr. viii. 1, 2, 3, 4, 5, 6, 8, 9, 10, 12, 13; Hb. cxxx. 2; Æ.G. p. 7, line 15; Lb. vol. III. p. 15 (not bear).

Beddian, make up a bed, sternere lectum. Æ.G. p. 30, line 36; Διδ. 65.

Bedgeridu, plural, bedding, apparatus lectuli. Lb. III. xxxiv. A compound of Bed, bed and Gerædu, furniture, apparatus. Ne het Cjust him to læðan modigne steðan mið gylðenum geræðum gerpeatzroðne. Hom. I. 210. *Christ bid them not lead to him a spirited steed fretted with golden trappings.* Minej hoprej mið minon geræðon, MS. p. 11. *I bequeath my horse with my trappings.* The adjective Gepyð is immediately connected with this, it means prepared. And Moirej nam healf bæt bloð. and ðýðe on gepýðe opear. Exodus xxiv. 6. Ac ic óngyte beah bæt þa róplde lustas ne sint eallunga ayyrtepalode of ðinum mode

Beðgeþiðu—*cont.*

þeah se ƷpaƷ ƷeƷyð si. B.L. fol. 29 a. *But I understand that the lusts of the world are not entirely eradicated from thy mind, though the grave be prepared.*

BeoƷma, gen. -an, masc., *barm, fermentum ex cerevisia*. Ld. vol. I. p. 398. Though as an expression for fermentum, leaven, sour dough, the same word occurs, yet it seems not likely that Saxon bread was ever leavened with sour dough.

Bepen, adj., of *bere, hordeaceus*. Lb. I. iv. 3, ix. 4, li. lxxii.; II. xl. lvi. 4; III. x. xiv. 2, 3, xxvi. xxxviii. 1; Lacn. 106.

Bepstan, to burst out into eruption, Hb. xc. 7. Cf. Ʒebepst. So Se Ʒiellm ðær Innoðer ut abieƷrð. P.A. 15 b. *The heat of the inwards breaks out in the leprosy of uncleanness.*

Blapan, Blopan, præt. Bleop, p. part. † Blopen; to blow, blossom, efflorescere. Ld. vol. III. p. 274. TƷeopa he ðeþ ƷæƷlice blopan · Ʒ eƷt Ʒaþe aƷeapian. MS. pp. 16. *Trees he, Antichrist, will cause suddenly to bloom and again quickly to be sear.* (An allusion to the incomprehensible trick played by the Indian jugglers now, which was known to the ancients, and is mentioned in the Clementis Recognitiones.) BeoƷhte bliƷan · blopan Ʒ ƷƷoƷan. C.E. p. 417, line 6. *Brightly glisten, bloom and grow.* (This riddle seems to describe a sithe.) Wð blopenðum ƷƷƷum Ʒ ƷƷennysse eall aƷylleð. Hom. II. 352. *Quite filled with blossoming worts and verdure.* Ʒuð Ʒceal on Ʒolþan · blæðum blopan. MS. Cott. Tiber. B. i. fol. 113 a. *Wood shall on earth with fruits bloom.* (The printed copies of this piece are full of errors). GƷeoƷ Ʒ bleop Ʒ bæƷ hnyte. Hom. II. 8. *Aarons rod grew and bloomed and bare nuts.* Geblopen, Lb. I. lxxii. Oð þ hi becomon to Ʒumum ænheum Ʒelða ƷæƷpe Ʒeblopen (so). M.H. fol 99 b. *Till they came to a lonely field beautifully covered with blossoms.* Smolt Ʒær re ƷiƷe ƷoƷg · Ʒ Ʒele niƷe · ƷæƷeƷ

Blapan—*cont.*

ƷuƷla ƷeoƷð · Ʒolðe Ʒeblopen · Ʒeacay Ʒeap buðon. C.E. p. 146, line 23. *Serene was the glorious plain and his dwelling new; fair was the birds song flowery the earth, cuckoos announced the opening year.*

Bodig, neut., *body, corpus*; of a plough, Ld. vol. I. p. 402. Opposed to head; He næƷðon þ heaƷoð to þam bodige. M.H. 203 a. *They had not the head belonging to the body.* Ge his Ʒet Ʒe hiƷ heaƷoð Ʒe eac eall ðæt bodig. P.A. 45 b. *Either his feet or his head or even all his body.* Equivalent to stature. On bodige heah, Beda, 540, line 7, *tall of stature.* Ʒ habbað þeah an bodig, Wanley Catal. p. 169 a, *and yet have one body.*

BƷaccas, pl. masc., *breeches, femoralia*. Ld. vol. III. p. 198. Lyes citation of BƷæc gives a wrong reference.

BƷec, fem., *breech, nates*. Lb. I. lxxi.

BƷingcabl, gen. -e, fem., probably *epilepsy*, as BƷæccoðu. Lacn. 50.

BuƷan, præt., Begðe, *bowed, inclinavit se*. Lacn. 45. Verbs had two forms: thus, FoƷ = FeƷðe.

C.

Capta, gen. -an, fem., *paper, a piece of paper, a deed, charta*. Ane captan myð hym · Ʒeo Ʒær þyƷ aƷƷyten. Euangel. Nicod. p. 10, line 5. *A paper with him which was thus written.* Lb. II. xix.

Ceole, Ciole, fem., gen. -an, *throat, jowl, guttur*, Βρόγχια. Lb. I. iv. 6, xii. lix.; Διδ. 37, 41, 65. Ʒit ðæt ðinƷe ceolen. S.S. 264, 54. *Set that down to thy gullet.* The pretended masculine form of this word in Lye is a mistake from Spelm. Psalm cxviii. 103.

CƷƷƷet, gen. -es, *a cupping glass, cucurbitula*: in the plural. Διδ. 51.

Cypnel. Gl. vol. II; $\Delta\iota\delta$. 31. See the variations in $\Delta\iota\delta$. 63 = p. 134, line 23. Lb. II. xxxiii. xxxv. xxxix.; Hb. iv. 2, xiv. 2, lxxv. 5.

Cleoprian, p. -ede, -ode, pp. -eð, -oð, *cleave, hærere*. Quad. i. 7. þa þe him on cleopriað. C.E. 364, line 20. Min tunge ys gecleorod to minum gomum. Paris Ps. xxi. 13.

Clympan, *lumps*. $\Delta\iota\delta$. 63. See C.E. 426, 18; Germ., Klump, masc., and the Icelandic and Swedish equivalents are masculine.

Clyne, *lump*, $\Delta\iota\delta$. 63. "Massas, clyno; massa, clyno; massam, clyne; Gl. Cleop. Gl. C.

Clipen, Cleopen, gen. -es, neut., *a clew, a ball, globus, glomus*. Lb. I. xlviii. 2. þrý munecar ȝerapon ȝpylce an byrnende clipen. M.H. 192 b. *Three monks saw as it were a fiery ball*. Romanan ȝerapon ȝpen cleapen ȝeallan of heornum ȝ oþre siþe ȝilden cleopen. SH. p. 30. Men ȝesapon seinan ȝæplice æt his hnelle spilce ȝpen clypen. Hom. II. p. 514. *Men saw suddenly shine at the top of his head a fiery ball*. þa yrlan . . . ȝeclungne to cleopenne. C.E. 213, line 17, *The ashes adhering into a ball*.

Coð, gen. coððes, masc., *a cod, a pod, siliqua*. $\Delta\iota\delta$. 44. Þe ȝeððe hȝr spm̃ ȝ ȝeseah þ̃ ða æton þa beancodðas, G.D. fol. 186 b., MS. O. where C. has belgas. *He fed his swine and saw that they ate the beancods*. Also *Pera, bag*. Chron. 1131. Matth. x. 10, Mark vi. 8, Luke ix. 3. Whether the passage of the Chronicle will bear the interpretation *into* seems open to question. Examples of this with a dative do not occur to me; and in the expression in hȝr mycele coððe, there can be no question, but we have a dative with mycele for micelum: by turning *creep into every corner in his big sack*, this difficulty disappears.

Copop, *copper, cuprum*. Lacn. 16.

Copn, *a corn, clavus*, on the toe. Lacn. 96.

Coðu, gen. -e, -a, fem., *disease, ægritudo*. Lb. xxxv. 1; II. xxxii. "Oscedo muð-
"coðu," Gl. Cleop. fol. 69 d. Ȥpam ðæpe coðe him ȝehæððe. Hom. I. p. 400. *Healed him of the disease*. Seo coðu þe læcas hatað papalism. Hom. II. p. 546. *The disease which leeches call paralysis*. Chron. 1043, 1086. The forms coð, and a masc. coða, have no foundation but Lyes unfinished work.

Cȝapian, -ode, -oð, *to crave, to summon*, D.D. p. 171. Laws of Cnut, lxx. Ld. III. p. 288.

Cȝop, gen. -es, also -an; masc., *a bunch* in flowers, of blooms or berries, *racemus*; the singular nom., cȝoppa, I do not find. Cȝop, Lb. I. xxxviii. 3; II. xl.; III. i. lxiii.; cȝoppas, Hb. c. 3, cvi.; Lb. I. lviii. 4, marginal; cȝoppan, Lb. I. iii. 9, xxi. xxxiv. 2, xxxvi. xxxviii. 4, 5; II. xx. xxii. xxx. xxxix. xlvii. li. 2. Cȝoppena, II. xxiv. = fol. 80 a; II. li.

Cuclepe, Cuclep, gen. -es, masc., *a spoonful; cochleare*; a Latinism. The termination varies. Lb. I. xlviii., fol. 46 a; II. i. 1 = p. 178; vii. xxiv. twice, xli. twice, xlv. lv.; III. xii. 2.

Cuppe, gen. -an, fem., *a cup, poculum*; H.D. 33 d; Lb. II. lxiv; Lacn. 110. See also Sopcuppe, C.D. 593, fem.

Cȝeoppan, *turn, converti, acescere*. Lacn. 90. Cf. Cȝippan.

Cȝicbeamen, adj., *made of quickbeam, populeus*. Lacn. 12.

D.

Dæȝbepne, accusative, *a days space, twenty four hours, diei spatium*, yet without any such idea of scientific accuracy (approximation to exactness) as now prevails. Lb. II. xxxix. li. Cf. Nihȝepne.

Deðȝepnes, gen. -se, fem., *tenderness*, Lb. II. xxxii.—cont. = Teðȝepnes.

Dæpstan, plur., *dregs, fæces*. Lb. I. ii. 23.
See Dpæsta. Dæpstan, Spel. Psalm
xxxix. 2, margin.

Doh, *dough, massa*, Διδ. 10.

Dot, gen. -es, masc., *a dot, punctum*; ap-
plied to the speck at the head of a boil,
Lacn. 53.

Dpæsta, -tan, plur., *dregs, fæces*. Lb. I.
xxxix. 2, 3; II. lxxv. 5; III. xxxviii.;
Spelm. Ps. lxxiv. 8, margin. The ter-
mination -ta is probably equal to -tan.
þpæst occurs, Spelm. Psalm. lxxiv. 8, as
nom. sing.

Dpuy, *fever, febris*, gender varies. Æth-
pan honda his 7 ƿoplet hæ sio dpuy.
Rushworð Gospel, Matth. viii. 15. On
ðam dpuy. Chron. 1086.

Dpince, Gl. vol. II.; Lb. II. vi. 1, xix.

Dpunca, gen. -an, masc., *a drink, a potion*,
potus, potio. Lb. II. xxvii. xxxiii. xxxv.
xliv.

Dpogan, accus., *ordure, stercus*. Lb. III.
xxxvi. Hence Somner speculatively
puts the nom. Dpoge.

Dpopa, gen. -an, masc., see Gl. vol. II.
The passage, vol. I. p. 376, warned me
not to suggest *gutta, gont*, but, perhaps,
that sense is reconcileable with the text.

Dposne, gen. -e, fem., *dregs, fæces*; hæc
"fæx, þar dporna." Æ.G. p. 14, line
13. Of þenne dposna, *de luto fæcis*.
Spelm. Psalm xxxix. 2. Dposne [h]i
nȝr aiblude, *fæx eius non est inanita*.
Spelm. Psalm lxxiv. 8, marginal read-
ing. *Vsque ad fæces biberunt*, hi drun-
con oð ða dporna. Æ.G. p. 47, line 50;
Lb. II. lvi. 1.

E.

Eac is constructed with a dative, Lb. II.
xxvii. = p. 222, line 19.

Calla, Gl. vol. II.; add Hb. cli. 2, cxlvi. 2.

Calles, adv., *in all, in summa*. Lb. I. xxvi.
contents, xxxii. contents, xlv. contents,
lxiv. contents, II. xxxix. contents. SS.
p. 182, often.

Eapreðe, Eapreðe, *difficult, a difficulty*,
whether as substantive or adjective has
properly final e. "*Difficilis, eapreþe*."
Æ.G. p. 5, line 2. (This is the true text
of Lyes citation, from whom every
careless follower copies.) Eapreþe Scint,
fol. 25 b. = sect. xi. (Lyes citation again,
similarly repeated by ignorance.) Lb. II.
xxi.; C.E. p. 87, line 21. But e is drop-
ped in Gð. p. 68.

Eapunnende, *beaming*. Lacn. 45, p. 36.
Cf. Eapendel, *iubar*, C.E. p. 7, line 20.
Eapendil, *iubar*, Gl. M.M. p. 158 a.
Wanley Catal. p. 280, col. a (fol. 9),
Earendelis, Luciferi.

Easteþne (with final vowel), *eastern, orien-
talis*. Ld. vol. III. p. 274. Cædm., if
Cædm., p. 17, line 6 of MS.

Eaðgeate, adj., *easy to get, facilis nactu*.
Vol. III. p. 162.

Eaðe, Eðe, Yðe, adj., *easy, facilis*. Nó þ
ýðe býð to beþleonne. BW. 2009. *That
will not be easy to flee*. Næf þ ýðe ceap.
BW. 4822. *That is not an easy busi-
ness*. Ne pæs þ eðe fið. BW. 5164.
That was not an easy enterprise. Ne bið
þær eþe þin spor on to ƿindanne. Paris
Psalt. lxxviii. 16. Seceal ic eapð nūman
spa me eðe nis mīð Cedapungum. Paris
Psalt. cxix. 5. This word is here in-
serted to shew that the nominative was
written with a final vowel.

Eceð, gen. -es, neut. and masc., *vinegar*,
acetum; a Latinism. Lb. I. iv. b; III.
vii.; Lacn. 17.

Eln, gen. -e, fem., *an ell*, from the elbow to
the shoulder, *vlua*. Leechd. vol. I. pref.
p. lxxi., plur., elna. 2. *An ell* in mea-
surement; *vlua* inter measuras. Matth.
vi. 27. Hom. II. p. 464. Anpe elne
bpað. P.A. f. 41 b. *Onc ell broad*.

Emniht, fem., also with gen. -es, *equi-
nox*. Ld. vol. III. p. 238, 240, 256.
vii. niht ærteþ emnihter dæge. D.D.

Emniht—cont.

p. 188. *Seven days after the day of the equinox.*

Ende, *rump, nates.* See Epsendu, which makes the gender, perhaps, neuter. See Endpepc.

Ende, gen. -es, masc.; 1. *end, finis*; 2. *end, land within limits, fines.* The former signification does not require illustration. The latter occurs Lchd. vol. III. p. 258. Eallne þone east ende; Chron. p. 316, line 31. Opeþ ealne þyrne norð ende; *ib.* p. 314, line 17. On ælcum ende mines anpealðes; D.D. p. 16, line 18. Si aucuns uescunte u prouost mesfait as humes de sa ende. D.D. p. 201, line 21. *If any viscount or provost has mistreated men of his district.* In charters it is the word for the common arable plot of land, divided by roads and paths of sward into separate properties. The few yards at the furrows ends next the boundary hedge are the Andheafod, or Endhead, a word which often occurs in boundaries. Some of these fields, six or eight hundred acres a piece, still remain in the eastern counties of England. Tempe, rcæðuge anðar; Gl. M.M. p. 162 b; *shadowy districts.* On æghpýlean ende; D.D. p. 132, xxvi.; *in every district.* So D.D. p. 162, iv.; MS. CCC. 419, p. 101; G.D. fol. 228 b.

-end, -ed, as terminations, are exchangeable in many Saxon passages, and that not without parallel in the kindred tongues; for the Latin -and, -end, in the gerund is active, and in the participle is passive; -tus is passive in transitives and active in deponents; so in Hellenic, *ros* is of either sense; *ὑποπτός* is either *suspect* or *suspicious.* Untiende, Lchd. vol. III. p. 198, is the [same as untiede, *untied, solutos.* To fumum gelyfedan rniðe, in St. Swiðhun, p. 1 of facsimile, is equal to gelyrendan, *believing, a believer, one of the faithful.* þæpon tpegen cýningar on epiw gelyfeðe. Abdon and Sennes, MS. Cantab. p. 384. *There were two*

End—cont.

kings believing in Christ, in Christum credentes. Seorþon gebroðra ppyðe gelyfeðe; Maccabees, two MSS.; *seven brethren, strong believers.* Sum carepe pær on þam dagum epiwten 7 gelyfed; MH. fol. 156 a. *In those days there was an emperor, a Christian, and believing.*

Endpepc, masc., *endwark, pain in the buttocks, dolor natium.* Lacn. 69.

Eosen, *kidneys.* See Gescincio.

Ece, fem., dative. Lacn. III. Uncertain.

Is it *water, stream, aqua, flumen*, as in Exanceaster, *Exeter*, Exanmuða, *Exmouth.* A cognate form exists in the stream running by Shefford, Beds, the Iz, Ise, and in the Iseburne which flows into the Avon at Evesham. The Keltomaniaes will hardly claim Ysa, fem., *amnis*, in the various words for river. Skaldskaparmal. Snorra Edda, vol. I. p. 575; also Eddubrot, vol. II. p. 479, 622. Uirg, Uirge, in Gadhelic, *river, water*, is masculine.

Epsendu, *the buttocks, nates.* Leechn. vol. I. pref. p. lxxi. Nates eapfenda, Gl. Cleop. 66 b. Since ende, *end*, is masc., we expected the same gender here, but neither of these gives endas.

F.

Færels, *a vessel, vas*, by termination, and Joshua ix. 5, masc. Constructed neuter πρὸς τὸ σημαίνόμενον; Lacn. 16. The passage Tpegen færels full ealað, O.T. p. 256, line 5, is ambiguous testimony to gender, see Ld. vol. II. pref. p. xxxvii. Feoph, gen. -es, neuter, *life, vita.* Lb. II. li. 1. þonne hm þ feopg losað; C.E. 311, 19. *When his life perishes.* þæfðe feoph epico; C.E. 392, 11. *I had a living soul.* Plur. þa feoph; G.D. 199 a. But it occurs masc. in Calne pīðan feoph, *eternity*; C.E. 27, line 31.

Feopm?, gen. -e, fem., *feast, epulae*; *food, cibus*; *profit, fructus.* To ðæpe ecan reopme; Hom. II. 372. Sum man

Feorūm—*cont.*

pophte mycele feorūme; Luke xiv. 16. So Hom. II. 370, with *geapcode* for *pophte*. Similarly Judges xvi. 27. Ða fpiðe lytle fporūme ðapa boca pūston. Pref. P.A. fol. 1 b. *And got little benefit from the books.* The nom. I have not found; Lyes citation from Hickes Dissert. Epist. p. 51, should have given *feorūme*. Lchd. vol. III. p. . Another declension seems to be on record in Forþman rulle to fpean honð pucene gepæcan. C.E. 339, 8. *Full rent to their lords hands forthwith present* is Thorpes translation.

Fēðere, Fæðere, Fīðere, gen. -e, fem., *feather, wing, pen; penna, pluma, ala*. Hb. cxxii. 1. Nim þine fēðere; Luke xvi. 6; Lb. I. xviii. xxxix. 3. Gif his oðer fīðere forð bīð; Hom. II. p. 318. *If one of its wings is broken.* Þa purdon þa gýrða punðorlice gehnexeðe fæplice on heora handum fýlce hit fæðera pæpon. M.H. fol. 219 b. *Then they the rods became soft in their hands, as if they had been feathers.* Se forðum tpeðeð fīðru pūnda; Paris Ps. ciii. 4. *Who with his feet treadeth the wings of the winds.* Ic hæbbe fīðru. fagle fpyrpan; Boet. p. 184 b; also in the dative twice, *ibid.* *I have wings swifter than a bird.* Terminations in -u are as much feminine as neuter. The Lambeth Psalter has fýðerena, *alarum*, fol. 20 a; fipepa, fol. 45 a.

Fēðorþypste, *a brush, penicillus*. Lacn. 29. Where if the construction be by apposition we have an accusative; but such a sense is usually expressed by to fēðorþypste in the dative.

Fýrlæppeð, adj., *having five lobes, quinque fibras habens*. Lb. II. xvii.

Fylleseoc, adj., *epileptic*. So defined Quad. v. 12.

Filmen, gen. -es, fem., *a film, membrana*. Anð ge emyniðað þ fære eoppes fýlmener. Gen. xvii. 11, *præputii*, similarly verse 14. Þa mið ðýrum forðum feollon spýlce fýlmena of hýr eagum.

Filmen—*cont.*

Hom. I. p. 386. *Then with these words there fell as it were films from his eyes.* See Ægeppelman. Lb. II. xxi. xxx. xxxvi. and contents. fýo fýlmen, Lb. p. 242. Some feminines assume another gender, and employ it most frequently in the genitive case. Omentum fýlmen, Gl. R. 74. Omenta vel membrana (read *membranæ*) fýlmena, Gl. R. 31.

Fýlne reads Fýlle. Lb. I. iv. 6.

Fýpan, *to castrate, castrare*. Ld. III. 184, for aþpan and that for unþpan (from fýp, *man, vir*), *to unman*.

Fíxenhyð, gen. -e, fem., *vixen hide, pellis vulpeculæ*. Quadr. iii. 15.

Fleah, Fle, dat. flic, neut., *dimness, a white spot in the eye, albugo*. Ðuph ðone æpl ðær eagan mon mæg gereon gif him ðæt fleah ón ne gæð, gif hine ðonne ðæt fleah mið ealle oþergæð. ðonne ne mæg he noht gereon. P.A. fol. 15 b. *Pupilla namque oculi nigra videt, albuginem tolerans nil videt.* Þæs eagan pæpion mið fleo 7 mið ðimnerre tpep; monð oþergan. Gð. p. 96. *Whose eyes had been for a twelvemonth overspread with cataract and dimness.* Lb. I. ii. 14, 15; III. ii. 4, 6. Nu min hpeðer iþ hpeoh heop fþum reoh nyðbyrgum neah gepiteð nihter in fleah. C.E. 354. *Now my breast is tempestuous; my household at times shy of me, and, present at my misfortunes, departeth into the dimness of night.* (?) See Job. xxx.

Fleð, præt. 3 sing. of fleon, *fled, aufugit*, Lacn. 76. Perhaps for fletz. *Thor had a dwelling on the mountain.*

Flepsan, *a flux, fluxus*. Διδ. 20. Dative.

Flyne, Flene, gen. -an, fem., *batter*, Lb. I. xxxviii. 11.

Flysma, *bran, furfures?* Διδ. 52.

Flyte, Flete, gen. -an, fem., *cream, cremor lactis*. Lb. I. xxxiv. 1. Properly what floats on the surface. See Gl. vol. II., and On gode flete, Lb. III. x. They say in Essex "plough fleet," that is on the surface only. So Gl. vol. II., and Lb.

Flyte—*cont.*

II. li. 1, where occurs a proof it is from milk.

Flohþenƿot, adj., *webfooted*, quasi *πλεκτόπους*. S.S.pp. 442 a. Lb. I. xxxiv.

Fnesan, *sneeze*, see *Geƿnesan*.

Fopclýsan, -ede, -ed, *to close up with inconvenience, obturare*. Διδ. 17.

Fotspop, neut., *spoor, track of foot, vestigium*. Lb. vol. III. p. 286. þet ƿotspupe þe ƿæs undeƿnæðen hƿ ƿote · þ ƿæs eall of ƿeað ƿolde. Chron. 1070, *the (solea) sandal underneath his feet*.

Fƿeene, adj., *dangerous, periculosus*. Ld. vol. III. pp. 156, 158, 166, 170; Beow. 4491.

Fƿelht, Fƿiht, Fƿiht, *divination, auspici-um*, as interpreted D.R. 97. See Ld. vol. I. pref. p. xlv.

Fƿiclo, gen. -e, and -o, fem., *excessive appetite, fames*, Βουλμία. Lb. II. xvi. 2.

Fulluht, Fulpiht, Fulpihte, gen. -es, neut., the genitive is also found in -e; *baptism*. Bƿ þ fulluht ƿƿylce hit ƿeðð ƿƿ ealpa þæpa ƿopða. D.D. p. 431, line 1. *That baptism will be as it were a pledge of all those words*. Ne mæg he næƿƿe ƿodeƿ þenunge ƿeƿlan naðeƿ ne þ fulluht. D.D. 460, xli. *He never can defile the service of God nor baptism*. And þæt ƿæen ƿæs ða ƿa micel on ƿeaeƿullum mannun ƿa micel ƿa nu is þ halƿe fulluht. Hom. I. p. 94. *And circumcision was then as great a sacrament among believers as holy baptism is now*. ƿuph þ halƿe fulluht. Hom. I. p. 208. *By holy baptism*. I. 304, 306, 312. Ðƿanon com Iohanne þæt fulluht? Hom. II. 46. *Whence came baptism to John?* Neuter also thrice on p. 48; and elsewhere. The fullpihte bæð of Beda, p. 507, line 23; p. 525, line 30, etc., etc., is to be compared with C.E. p. 470, line 1.

Fupðum, adv., *just, even, nuperrime, vel*. Lb. II. xlv. Ne mage þe hƿeppan fupðon ænne ƿƿum binnon ðinum clyan. Hom. II. p. 416. *We may not touch even an insect within thy chamber*.

G.

Gælsa, gen. -an, *lust, libido*. Ða on ƿeste-num ƿunigenðe ƿopulðlice éstas ƿ gælsan mið stƿecum mode ƿ stíðum hƿe ƿop-ƿædon. Hom. I. p. 544. *They dwelling in wildernesses trampled with strenuous mood and rigorous life on worldly delicacies and lusts*. Se hehsta stæpe is on mægðhádeƿ mannun · þa ðe ƿƿam cildháde clænlice ƿode þeopigenðe ealle miððaneapðlice gælsan ƿophóƿiað. Hom. II. 70. *The highest grade consists of virgin persons, who from childhood in purity serving God despise all earthly lusts*. On ƿalnƿƿe gælyan. Sc. fol. 40 b. *In prostitutione libidinis*.

Gæten, adj., *of goat, caprinus*. Hb. lxxv. 7; Quad. vi. 15.

Gæpƿetal, neut., *tale of years, annorum series*. Lb. II. lix. 11, for ƿeapƿetal. Getal is neut. Læpan þ ƿetæl ðæƿ halƿan ƿæpeƿ ƿ ƿpelleƿ. Beda. p. 598, 5. *Seriem sacræ historiae*.

Galðop, Gealðop, neut., *incantation, carmen magicum*. Ld. vol. I. p. 400. ƿuph Eƿƿetisee ƿalðƿu. Exod. vii. 11. Lb. III. xxiv. lxiii.; Laen. 29, 46. Ða þe cunnan ƿalðeƿa ƿalan. MSp. p. 15. *Those who know how to sing charms*. Whether Præstigas ƿalðƿas, Gl. Mone. 376 a, be correctly given is doubtful.

ƿat, gen. ƿæte, ƿate, dat. ƿæt, acc. ƿat, plur. ƿæt, ƿet, fem.; *goat, capra*. (Nom.) ƿa ƿa ƿat bƿð on ƿelæðð on ƿƿun. Sc. fol. 38 b. *Sicut caprea inducitur in laqueum*. (Gen.) Quad. vi., throughout. Lb. I. vii. xxxi. 5. (Acc.) And ane þƿƿunƿe ƿat. Genesis xv. 9. (Dat.) Quad. vi. 10. Plur., Ld. p. 206, line 2, p. 214, line 1. Ða ƿæt on his ƿinstƿan. Hom. II. p. 106. *The goats on his left*. ƿa ƿule ƿƿa ƿæt. C.E. p. 75, line 34. *As foul as goats*. In Hb. lxxv. 7, ƿætena is ƿætene, ƿætenum;

Gaz—*cont.*

the plur. gen. is gaza. The speculative dictionary makers put down the word as masculine or feminine. The male animal Caper is Bucca, and no support remains for their notion but the name of the place Gateshead. The Capræ caput of Beda (iii. 21) obtains for its translation ȝpe-gehearoð, *Rothead*, and Somners authority is null.

Gebepst, masc.?, *eruption, papillæ, exanthema*. Lb. I. xxxix. 2.

Gebypðeð, adj., *bearded, barbatus*. Ld. vol. III. p. 201.

Geb læð, masc.?, *blister, vesica in cute*. Læn. 45.

Gebpæceo, *cough*, Gl. vol. II., appears to be a plural like Geylceo, the singular of which, þ geylce, is found in matter unpublished.

Gebpoc, *fragment*, Gl. vol. II., seems neuter, gathering from Scipgebpocu, which is found in unpublished texts.

Gele?, adj., *sensitive, delicellus*. Lb. II. i. 1 = p. 176, line 8.

Geploge, obl. case, Læn. 45, p. 34, seems *endemic infection, disease flying from one to another*.

Gejnesan, *sneeze, sternutare*. Lb. II. lix. 9.

Gelnyncneð, *twitched, vellicatus*. Lb. II. xlv. 1. Compare Gl. vol. II., in gehnæcan.

Gehpeleð, *turned to ratten, in pus conversus*. For ȝæm ȝæt poppm ȝæt ȝæp mne gehpeleð bið. ȝif hit bið ut jop-læton. P.A. fol. 51 a. *Nam cum putredo, quæ interius fervet, eiicitur*. III. xiv. See ȝpelgan.

Geyppan, -apn, -upnen, and gepunnen, *coagulate, coire in coagulum*, Lb. II. lii. 3. Hence Runnet, any substance (as *galium verum*, or part of a calfs stomach) which makes milk curdle.

Geleþpeð, *lathered, in spumam conversum*, Lb. I. i. 4; Læn. 1. See Leaþop, Lyþþan, Gl. vol. II.

Gelyhtan, *be relieved, levare*, Læn. 67.

Gelm, Gilm, gen. -es, masc., *a sheaf, manipulus*. Lb. I. xlviii.; Læn. 114. Eoppe ȝilmar ȝeodon ȝymbutan ȝ abugon to minum ȝceape. Genesis xxxvii. 7.

Gemeped, *marred, affectus, corruptus*. Læn. 116. See Lye in ȝyppan. It may otherwise be *fumed, fama elatus*, as gemæped.

Genumen, *tainted, corruptus*, used of milk. Lb. I. lxvii. Did he translate *corruptum* instead of *corruptus*?

Gepoptian, -ade, -ad, *bray, contundere*. Læn. 2, where correct the version. ȝe epæð ȝeah ȝu poprige ȝone ȝyregan on pilan ȝpa mon cojn deð mid pulfæte. P.A. fol. 49 b. "Dixit etiam si contu-deris stultum in pila, quasi ptisanas feriente desuper pilo." (Proverbs xxvii. 22.

Gepude, in þeopgepude, Læn. 111. See the passage. Cf. O.H.G. Garidan, *contorquere, distorquere*. It may mean *apparatus*, that is, *all the symptoms*, as in Beððgepude.

Gescy, dat., gescý, neut., plur. of the same form, *a pair of shoes, par solearum*. Sume hí cupon heopa gescý. Hom. I. 404. *Some chewed their shoes*. ȝpæt smð gescý buton deaðpa nytena hyða? Hom. II. 280. *What are shoes but dead beasts hides?* Gescy to hȝ ȝotum. Luke xv. 22. *A pair of shoes for his feet*. þam se cining fealde hȝ aȝen ȝereý. G.D. fol. 196 a. *To him the king gave his own pair of shoes*. Do þin gescý of þinum ȝotum. Exod. iii. 5. And Ge is Con. Ld. III. p. 200.

Gescincio, Iesenco, Gihsing, Iesen, Gosen, *the fat about the kidneys, arungia*, a word frequent in authors of the middle ages, and itself of Gothic origin with a Latin termination. Ld. vol. I. pref. p. lxx. lxxii. The form, like Geylceo, Gebpæceo, is neuter plural, and the word may have in early times signified the kidneys themselves. Cf. Scencan, *to shink, to pour wine or beer*.

Getæsan, Tæsan, præt. -eðe, p.p. -eð, *to tease wool, carpere*. Æ.G. p. 31, line

Getæsan—*cont.*

21; Hb. clxxviii. 6; Διδ. 43. Other significations are deduced from *Carpere*, but do not belong to *Tæsan*.

Getempsuð, *finely sifted, tenuissime cribratum*. Διδ. 63. *Temse*, a fine hair sieve, is a word still in use. *Temiseð*, *Lindisfarne Mark* ii. 26.

Getyrpan, *reduce to tar, ad picem redigere*. *Lacn.* 13.

Gepealden, *adj., small, inconsiderable, mediocris, parvus*. Mīð ealpe þære þe ƿeðe . buton ƿpe geƿaldenum ðæle eastre-ƿearðer þær ƿolceƿ. *Chron.* 894. *With all the troops he could levy except a very small part of the people of the east of England.* Þe ƿoƿ ðeapninga mīð ge-ƿealdenan ƿultume on þone ende hannibaler ƿolceƿ. *O.T. IV. ix.* = p. 414, line 28. *He went secretly with a small force against the extremity of Hannibals line; where marching secretly with an overwhelming force is scarce possible. The Latin offers no equivalent word in the passage.* Sum eƿceðiacon com eac hƿilum to maupe . þa næðon hí nán ƿín buton on ánum geƿealdenum butƿuce. *M.H. fol. 41 a.* *An archdeacon came also once to Maurus, and they had no wine except in a tiny bottle.* In uno parvissimo vasculo, quod ad sellam pendere consuevit. (*Vita Mauri.*) He mýð úf [ƿýpcð] ƿá ƿá mýð fumum geƿealnum tolum (so for geƿealdenum). *BL. fol. 28 a.* *God worketh with us as with some insignificant tools (what he willeth).* Spa nacode ƿpa ƿpa he hī æƿeðt gemette . butan geƿealden þær toƿhtenan hƿægler þe hƿe æƿi zoƿumƿ hƿe to ƿearƿ. *Maria Ægyptiaca (facsimile).* Another MS. has geƿealdan. *As naked as when he fell in with her at first, except a little bit of the torn garment which Zosimus had previously thrown to her.* These passages, as far as they have as yet been published, have hitherto been translated against the grain. Butan geƿealden seems faulty for butan geƿealdenum ðæle.

Geƿyrpan, -ƿte, -ƿt, *recover, convalescere*. *Ld. vol. 1. p. lxxxviii. and note.* Gif he eƿt geƿyrpð. *D.D. p. 462. xlvii.* *If he recovers again.* Mīð þý he eƿt geƿyrƿte. *Gð. p. 86.* *With that he recovered again.* Suelce hie æƿ lægen on lenge með-ƿymnerre ƿ hie ðeah geƿeƿrten. *P.A. fol. 43 a,* where O. writes geƿyrƿton. *As if they had lain in long ill health and notwithstanding had recovered.* In this passage the verb is perhaps reflexive, *se recuperare*, as in the following; Nær he ƿæge þa gīt ac he hýne geƿýrƿte. *BW. 5944.* *He was not fay then yet, but he recovered.*

Geƿyrðe, *amount, content, id quod quid capit, summa, quod quid facit.* τð γιγνόμενον. *Lacn. 12 (p. 14), 53.*

Geƿlecan ?, eðe, eð, *make lukewarm, teperefacere*. *Lb. I. li. 5, 8.* Cf. ƿlece, *Lb. I. ii. 1.* Distinguish from *Tepeo* ic ƿlaege, *Æ.G. p. 28, line 39.* Yet the terminations eð and e are not safe foundations.

Giccan, *to hick, to hicket, to hiccup, singultire*, is better in *Lacn. 70* than the version given.

Giccan, *to itch, prurire*. *Lacn. 111.*

Gihsing. See *Gescincio*.

Gingireƿ, *gen. -ƿpan, -ƿpan, ginger, zinziberi*; *Lb. I. xiv. xviii. xxiii.* ƿingibeƿ; Διδ. 16, 63.

Gƿrð, *gen. -e, fem., 1. a rod, a wand, virga; 2. a yard, pedes tres.* *Lb. II. lxxv.* Seo ðƿige gƿrð þe næƿ on eoƿðan aƿlan-toð. *Hom. II. 8.* *The dry rod which was not planted in earth.* Beƿ aaponer gƿrðe into þam getelðe . þ heo ƿi ge-healden. *Numbers xvii. 10.* ðonne ƿƿ reo ƿeoƿðe ƿær þær cinget . ƿ ƿƿoðe halƿ gƿrð to þillane. *Textus Roffensis, p. 379.* *Next, the fourth pier is the kings, and he has to plank three yards and a half.* Read þillanne.

Gƿrðels, a *masc. termination, girdle, cingulum*. *Lb. II. lx. contents.*

Gleð, pl. Gleða, *a glee, pruna*. The gender, whether feminine or neuter, is not determined by any original authority before me. C.E. p. 62, line 4; p. 64, line 29; p. 445, line 24. M.H. fol. 165 b; Hom. I. 430; Lb. I. xxxi. 7; II. lix. 2, 5. B.W. 4617, 4662, 5297, 5346, 6075, 6221; Gl. R. 30; C.E. p. 412, line 23, with the same text, p. 471, line 3; C.E. p. 197, line 10, gleða (nīð) Gr.; Cædm. ? 197, line 5, MS.; Paris Ps. xvii. 12, cxix. 4, cxxxix. 10, cxl. 2, ss. p. 137, line 97; C.E. p. 265 ult.; Elene. 2601.

Gop, gen. -es, neut. ? *dung, fimus, latamen*. Exodus xxix. 14. Lyes Lex. Hb. ix. 3. Ic þær gopex runu gonge hræðra þone pe pīel popðum nemnað; C.E. 426, 11. (Reading Is.) *The son of much is in its gait quicker, which we beetle name in words.* (Th.) But Lchd. vol. III. p. 36 ult. seems to require *verjuice, succus mali matiani*, or perhaps *pulp, offa, pulpa*.

Gput, indecl. fem., *grout*. Gl. vol. II. Add Lb. I. xxxi. 7, and so translate xxxix. 2. Remove Boet. p. 94 to article next below. Add Lb. III. lix.

Gput, Gpeot, Gpot, neut., pl. Gpytta, dat. -um, *grit, groat, mica*; pl. *groats, coarse meal, polentum*. Lb. I. lxi. 1. Boet. p. 94, 3. Lb. II. xix. xxii. xxvi. xxxix. Þic rypur þar gpytta; Æ.G. p. 10, line 46. Het ða ðeljan hīr byrgene pið þ̅ peofoð 7 þ̅ gpeot utapegan. Hom. I. 74. *Ordered his grave to be dug opposite the altar, and the grit to be removed.* In the Gl. vol. II. these two articles were one, and further information may still make them the same.

H.

Þælan, Lchd. III. p. 186, is the gloss. of "*castrare*."

Þamacgað, *convalescet*. Lch. III. p. 184, suspect.

Þæfeþn, gen. -es, masc., *a crab, cancer*, as hæbeþn and hpeþn. Lb. I. iv. 2.

Þaten, *heated, calefactus*, Lb. II. xxv. = fol. 81 b, may be an error of the penman for Þate, Þatum, *hot*, but a few variations from the prevalent forms of verbs are occasionally found; just as patristic Greek gives ελειψα instead of ελιπον, for example, and N.T. ἀπεκρίθη for ἀπεκρίνατο, and the best poets ἀπέκτανεν where prose has ἀπέκτεινεν. Thus Benæmeð, Benemð, is a parallel form with Benumen, as may be seen in Lye. Oððe pæpe benæmeð purðreipeþ 7 æhta; M.H. fol. 11 b. *Or should be deprived of dignity and possessions.* See Beðde.

Þam, pl. Þamma, *ham, poples*. Gl. Cot. in Lye; Lb. I. xxvi. Graff makes the ohg. feminine.

Þelp, fem., but in the genitive, like some other feminines, it takes -es, in a varied gender; *help, auxilium*. Þy æþ on nanpe hēlpe nēron naðeþ ne heom selþum nane goode. BL. fol. 55 a. *They were formerly of no advantage to their friends and no good to themselves.* Abæde þa helpe ðær halgan monner geðingða; G.D. fol. 176 b. *Prayed the help of the holy mans intercessions.* But the following varies, — Oðrum mannum on rpiðe micelan hylpe beon; D.D. 471. *Be a very great help to other men.* Helpys benan, *petitorum auxilii*; Paris Psalter, ci. 2. Þelpes beðæleð, MS. Cott. Nero A. i. fol. 73, *deprived of help.* Þe helper beþr behoþað; DD. 176, lxix. *Who best deserve help.* Senðe to þam halgan hīr helper biððenðe; M.H. 196 b. *Sent to the saint asking his help.* Sumer helpes biððenðe, M.H. 197 b, *asking some aid.* Paris Psalter, cv. 24; Bed. 534, line 34; 536, line 35; Oros. III. ii.; Lb. II. xlviii.

Heopð, masc.?, gen. -es, *hearth, focus*. Lb. I. iii. 12; II. xxviii. Be ælcon rpuþan heopðe; D.D. p. 157, xi. *By every free hearth.* Æt ælcum heopðe; Hom. II. 262. *From every hearth.* Ge-

Heopð—*cont.*

nom on ðam pibeð heopðe þær ðurter
ðæl ; G.D. 214 a. *Took part of the dust
on the altar hearth.* Þpeopþað nu ærter
heopðe ; C.E. p. 196, line 18. *They
walk up and down now about the heated
floor.* The German heerd is mase.

Þepðbylg, gen. -es, masc., *the orchis bag,
scrotum.* Quad. v. 10.

Þlamæsse, gen. -an, fem., *Lammas, missa
in qua benedictio panis fiebat* ; Lammas
Day is Aug. 1. Þlamæsse, Lb. I. lxxii.,
where the true sense seems to require
Þlamæsse ðæg, as in Lehd. vol. III. p.
292 :—

And þær rymle reup .
ymb reoron niht þær .
rumepe gebruhæð .
peoðmonað on tun .
pel hpæt bpingeð .
Agyrur .
gymenðeodum .
hlaþmærran ðæg.

Menologium, fol. 111 b.

*And about seven days after the feast of
St. James, there comes to town, adorned
with summer beauty, the Weedmonth,
August. It brings to mighty nations
Lammas day.* We learn from Lehd.
vol. III. p. 292, that hlaþmæsse derives
its name from the blessing of bread on
that day. No trace of a benison of bread
is to be found in the Tridentine nor in the
Salisbury missal for either the first or
the second of August. A work called
“Thesaurus Benedictionum a Gelasio di
“Cilia,” Ratisbon, 1756, informs us that
bread is blessed according to modern
Roman custom on the feast of St. Agatha
(Feb. 5), of St. Blaise (Feb. 3), St.
Erhard (Feb. 9), St. Nicolaus of Tolent-
tino (Sept. 10), and in Cæna Domini
(the Thursday in Holy Week). The
Saxon rituals with which I am acquainted,
including the splendid Benedictional of
the Duke of Devonshire, published in the
Archæologia, vol. xxiv., and many un-

Þlamæsse—*cont.*

published portions of the Saxon brevia-
ries and missals, including one fragment,
which I found in the binding of a monas-
tic chartulary, give no distinct informa-
tion on the subject. The Durham Ritual,
p. 99, contains a form for blessing the
first bread of the harvest, since the words
mention “creaturam istam panis novi,”
and “abundans in annum alimentum,”
nourishment for the year. The kalends
of August (p. 63), however, have no di-
rections for the use of this collect. The
Promptorium Parvulorum puts Lammas
Day on the feast of St. Peter ad Vincula,
which is Aug. 1 ; and Mr. Albert Way
in his note remarks that “In the Sarum
“Manual it is called Benedictio novo-
“rum fructuum,” but the Sarum Manual
furnishes no date nor mark of time for
reading that collect, which also differs
from the Durham prayer, and is less like
the occasion.

Þlanð, Þlonð, gen. -es, neut., *stale, lant,
urina.* Lb. I. iii. 5 ; lxxxviii. 1.

Þnæp. *See Næp.*

Þnceca, -an, masc., *the back of the neck,
cervix.* Epam þam roþpolnum of [read
oþ] þone hneccan ; Deut. xxviii. 35.
Διδ. 42, where, exactly, spupa, speopa, is
neck. Occiput, hnecca, Cot. 145, in Lye.
Cervix vel iugulum, hnecca ; Gl. R. 72.
Cuius cervicem inclinat humilitas, þær
hneccan ahýlt eaðmoðnýrr. Sc. fol. 10 a.

Þnesce, Þnesce, with final vowel, adj.,
nesh, tender. Lb. I. xxxv. p. 84. Διδ. 43.
Þpæt bið heapð . hpæt hnesce ; Hom.
II. p. 372. *What is hard, what tender.*
Þpæt getaenað ðonne ðæt plære buzon
unpærð peope 7 hnerce ; P.A. fol. 44 b.
*Well, what does the flesh betoken but
work unstable and nesh ?* And him hlaþ
7 rtan on gerhðe bu gepeopðað rtpeac
7 hnesce ; Elene. 1223. *And bread and
a stone before his sight both are, a hard
and a soft.* Þonne hýr tpiþ býð hnerce ;
Matth. xxiv. 32.

Þnuztu, with final vowel, gen. -e, fem., pl. hnyte, *nut, nux*. Æ.G. p. 14, line 8. Gneop 7 bleop 7 bæp hnyte. Hom. II. 8. *Grew and blew and bare nuts.*

Þocihz, adj., *full of mallows, malvis consitus*. C.D. 723; H.D. Cf. Hoc in names of plants.

Þohreanca, gen. -an, masc., *hock shank, crus posterius*. Lb. I. ii. 23.

Þolh, Þealoc, gen. -ces, neut., *a hollow, cavum, caverna*. 7el hit 7ær 7ecueden 7æt 7æt holh 7eolde beon on 7æm 7eobude anpe elne 7pað 7 anpe elne lang. P.A. fol. 41 b. *Well was it said that the hollow in the altar must be one ell broad and one ell long.* In þam 7ær 7 holz 7ær neap7an 7epæ7e7. G.D. fol. 211 b. *In which was the hollow of that narrow den.* Lb. II. xxi., compared with the contents.

Þpæ7el, gen. -es, neut., *raiment, vestis*; Joh. xiii. 4. Goodwins Andrew, p. 6, line 27. Paris Psalter, xlv. 10; Lb. I. vi. 3; III. xxxviii. 2. It is not found masculine.

Þpeaþemus, gen. -e, fem., *a bat, vespertilio*; Lb. II. xxxiii. = p. 236.

Þpæ7n, Þpæ7n, masc., *a crab, cancer*. Lb. III. ii. 1, 3; Laen. 2, where it accompanies salmon. Ac 7e hpe7n 7e 7ume menn ha7að epabba ne 7epð naht 7e7æðlice mið 7pam hea7ðum. Wanley, p. 168 a. *But the hre7n, which some men call a crab, goeth not orderly with two heads.* See Þæ7epn.

Þpæ7an, *to half cook, semicoquere*. Lb. II. lii. 3. The word rere, *half done*. "Rear" (corruptly pronounced rare), early, "soon; meat underroasted, boiled, or "broiled, is said to be rear or rare, from "being taken too soon off the fire." Grose.

Þu7, gen. -es, masc., *uvula*, Διδ. 36, uue 65. Erroneously sublingua Mo. 317 a.

Þpelhan, pret. -ode, part. -od, *to turn to raten, in pus converti*. Lb. II. lix. 9. þanon se anðiga hpelað, *inde inuidus contabescit*. Sc. fol. 35 b. Gehpelhan; Lb. II. xxii.

Þpesan, præt. Þpeos, *to wheeze, cum strepitu anhelare, tussire*. Διδ. 58. Þe h7iðode 7 e7e7lice hpeos. Hom. I. p. 86. *He was fevered and wheezed awfully.* Mr. Thorpe, as in translating sometimes happens, was hasty in this place. Πυρετός and ἐρρόπνοια are the original words; Iosephus, Bell. Iud. p. 140, ed. Havercamp. Perhaps hpeorað or hpe7að may be read in Lchd. vol. II. p. 258, line 7.

Þpizel, gen. h7izles, masc., *a cloak, pallium*. Lb. I. xxxii. 2. Ða eode 7e7 7p7oðe7 7ume ðæ7e 7 he polde h7 7eopan 7 h7izlar. 7a 7e he on cumena 7upe 7pucende 7ær, on 7æ pa7ran 7 7eopmian. Beda, p. 610, line 10. *Hic cum quadam die lenas sive saga quibus in hospitale utebatur, in mari lavasset.* Þpæ7 þa Sem 7 Iape7h ðyðon anne h7izel on h7ia 7eulþa. Genesis ix. 23.

I.

Yce, Ice, gen. -es, masc.?, *a frog, a poisonous frog, rana palustris*, Βάτραχος ἑλειος. Lb. I. xxxv., where see note. Snelpo þonne 7e7u7p7m 7 7en yce. C.E. p. 426, line 8. *Swifter than the worm and frog.* Lye cites ycan, from Psalm civ. 28, Spelman, where the printed text has 7pogan. Parruca yce, Gl. Cleop. fol. 74 b.

Iesen, Iesenco, *see Gescincio*.

Innel7e, neut., *the bowels, intestina, viscera*. Lb. III. xxxvii. lxxiii.

Innepea7de, adj., neut. sing., taken substantively, *the inwards, viscera*. Ða 7e7anð him ut eall his innepea7de. Hom. I. 290. E7að 7 hea7oð 7 7a 7e7 7 7 innepea7de. Hom. II. 264. *Eat the head and the feet and the inwards.* Similarly Hom. II. 280.

-ihtc, -iht, with or without final vowel, as termination; see Lb. II. xlii., line 1. So lvii. contents, the construction is, Si furunculosum est. ƿæp ƿeo eopðe to ðæp heapð 7 to ðæp ƿtanihtc. Beda, p. 605, line 27, unless here the -e be due to the feminine.

Yntse, gen. -an, fem., *an ounce, vncia*. Lb. I. xvii. 1; II. xii.; Lacn. 114; O.T. p. 410, line 33, in all which passages the adjective is feminine. Hb. i. 18.

Isen, gen. -es, neut., *iron, ferrum*. Lb. II. xlv. In p. 216, line 1, Ʒlopende = Ʒlopendum. In Lb. II. lxxv. 5, the most natural construction would be to take Ʒren ƿƿat together, as a compound idea, but Ironsweat is a riddle to me.

Ysope, Ysopo, gen. -an, fem., *hyssop, ὕσσωπος*. Oð þæt he com to ðæpe lyctlan ysopan. Hom. II. 578. Solomon spake of trees from the cedar till he came to the little hyssop.

L.

Læð, gen. -es, *a lathe* as in Kent, *lines* intra comitatum. Ld. vol. III. p. 290.

Leað, gen. -es, neut., *lead, plumbum*. On ƿecga opum aƿer 7 ƿƿepner · leaðer 7 ƿeolhpƿer. Beda, p. 473, line 23. *In ores of the metals brass and iron, lead and silver.* Þe bletƿoðe þ lead 7 læg him on uppan · 7 þ leað ƿeapð acoloð. M.H. 71 b. *He blessed the lead and lay upon it, and the lead was cooled.* þæt leað ðonne ƿ heƿigpe ðonne ænið oðer and-ƿeope. P.A. fol. 50 a. *Lead is heavier than any other substance.*

Leopepa, Leopep, plur., perhaps neut., *tissues, muscles, flesh, pernas*. Lorica. levr. *gena*, Durham ritual, p. 4, line 1.

Leopepa—*cont.*

I was radder of rode than rose in the zon,

Now I am a graceless gast and grisly I gron,

My leuer, as the lele, lonched on hight.

Sir Gawayne and Sir Gologras, ii. 24. (Jamieson.)

leuer, *flesh*; lele, *lily*; by lonched I understand *blanched*. The reading of Sir F. Madden's edition, "The Awntyrs of Arthure" xiii., is, my lyre als the "lely lufely to syghte."

Lencten, gen. -es, masc., *spring, ver.* Lb. I. lxxii.; II. xxx. = p. 228. line 8.

Lippuð, adj., *livery, ad iecur pertinens*. Lb. II. xl.

Lihtan (præt. -te, past p. -t ?), *to lighten, levare*. Lb. II. xlv. contents, liht, 3 sing. pres.

Lundlaga, gen. -an, masc., *a kidney, ren.* þone ƿýrel 7 þæpe hƿpe nett 7 tƿegen iunblagan. Exod. xxix. 13 and 22; Levit. viii. 25.

M.

Mægan, Mæigan, præt. mægte, *to mash, macerare*. Διδ. 58, 63 = p. 134, line 8. Maschyn, Prompt. Parv. p. 328. Hence Maxƿƿt.

Malƿepung, fem., gen. -e, *a bewitching*, probably by *incantation*. Lacn. 45. "Fascinatio," Gl. Cleop. See also Somner. The author of William and the Werwolf used Malscrið, for *maundered, went in maze*.

Malt, Mealt, malt, *brasium*, probably neuter as in Islandic, Swedish, German. See Alomalt, Lacn. 37.

Meapu, masc., neut., adj., meapƿe, fem., gen. -pes, *tender, tener, delicatus*. Masc. Hb. cii. 2; neut., þonne hƿ tƿuð byð meapu. Mark xiii. 28; fem., Lb. I. xxxv. 1, xxxix. 3 = p. 102. Man byð meppe Ʒesceapƿ.

Meapn—cont.

Paris Ps. cxliii. 5. *Man is a tender creature.* This is a remaining trace of the old feminine termination, as pointed out in vol. 1. pref. p. cii. Comparative meapuppe. Lb. p. 84.

Meo, Melu, Mela, neut., gen. -lupe, *meal*, neut., Boet. p. 91, line 23. Lb. I. v.; I. xxxviii. 5, has a masc. part. Lacn. 8.

Myrmelo, Lacn. 18: powder of myrtle berries was used in medicine. (Salmon, p. 872.)

Mycele, fem., dat., *bigness, magnitudo.* Hb. xlix. 1.

Midhryf, masc., *the midriff, diafragma*, is constructed masc., Lb. II. lvi. 4, and written midpufe, Hb. iii. 6. But hryf is neuter. To this word refer the glosses Onentem midhryþe, Gl. Cleop. fol. 80 a, for Omentum, which is not exactly midriff; Ilia, midhryðr noðanpearð, Gl. C. fol. 33 b, in archaic spelling.

Myxen, gen. -e, fem., *a mixen, sterquilinium.* Hb. xiv. 1. Ðe pær pplepe. 7 heafðe þreo pununga on bæpe nýðemeſtan plepunge pær heopa ƿanƿpƿe. 7 heopa myxen. Sigewulfi Interrog. 49 = cv. *Noah's ark had five stories, and three dwellings: on the lowest story was their cesspool and their mixen.* Ic ðelƿo ymb ða ilca 7 ic senðo mixenne. Rushworth, Luke xiii. 8, here *dung.* Ne on eorðo ne in ƿeltune I mixenne ðorƿæft is. Rushw. Luke xiv. 35.

Molban (obl. cas.), *poll, vertex capitis.* Lacn. 56.

Moniaca, *sal ammoniac*, by eliding A., as in Moniſſe for Ammoniſſe, in Genesis. Lb. I. xxiii.

Mus, gen. muse, pl. mys, fem., *mouse, mus.* Lb. III. xxv.; Æ.G. p. 12, line 19. Gyr ƿe nu ƿerapen hƿelce mur þæt ƿære hlaƿorð oƿeſi oþpe mys. Boet. p. 32. *If now you should see some mouse that should be lord over other mice.* Þonne ƿeo mur ƿiþ þone mon. *Ibid.* *Than the mouse against the man.*

N.

Næddre, Næðre, gen. -an, fem. 1. *adder, snake, anguis.* 2. Gorgon, Hb. clxxxii.; Scorpion, cxvi. 6.

Nane þinga, *by no means, nequidquam.* Lb. I. xxxvi.

Neap, masc., HANAP, *cup, poculum*; Ld. vol. I. p. 374. Naph. Gl. Hoff. 39.

Nihtenre, Neahſere, *the space of a night, unius noctis spatium.* Lb. I. ii. 15, lxxii.; II. lix. 13; Lacn. 15. -nessum, vol. III. p. 290.

O.

Oreppyllo, neut., *overfullness, repletio.* Lb. I. li.; II. xxxvi.

Oreſgeape, adj., *of more than a year old, non unius anni.* Lb. I. vi. 3. In that passage the word is accusative singular feminine: however, the analogy of ƿri-ƿintre, *biennis*, with the like, and of ƿpy-ſete, *bipes*, with many others, shews that the nominative has a final vowel.

Orephpeſan, præ. -ede, p.p. -ed, *to over-roof, tectum superimponere.* Lb. I. xxxii. 2.

Orepslop, neut., *an overcoat, sagum, mastuga.* Ld. III. p. 200, lines 5, 6.

Oſlæte, Oſlete, gen., -an, fem., *the sacramental oblata, panis eucharisticus.* Lacn. 56. Behealde he þ hƿ oſletan ne beon eald bacene ne ýpele berepene. D.D. p. 450. *Let the priest have a care that his wafers be not old baked nor ill cared for.* Benedicſur þa ƿona aſende ane oſletan 7 heƿ mid bæpe mæſſƿan ƿorðam mynecenum. Hom. II. 174. *Benedictus then soon sent a piece of the eucharistic bread, and ordered mass to be celebrated with that for the nuns.* An obly, Prompt. Parv., where Mr. Way illustrates.

Oyſtandan, præt. -ſtoð, p.p. -ſtanðen, *to form a mass, concreſcere*. Lb. II. xli.

See also Lye.

Onþlygnum = Onþleoġendum. Lacn 45 = p. 36.

Opne, adj., *harmful*, Lacn. 13, 111. Hence it appears that in Unopnlic, the un is depreciatory, as in Undom, *evil doom*; Ungelimp, *misfortune*; Unġetima, *mis-chance*; Unpedep, *bad weather*; Unland, *waste land*; Unlæce, *a bad leech*; Unlættu, *misconduct*; Unhbbē, *poison*; Unræð, *bad counsel*; Unsið, *an unlucky journey*; Untimmes, *ill season*; Unppitepe, *a bad writer*; some of which words are yet in MS. Namon, him ealðe ġerey · 7 unopnlic ƿepuð · 7 ƿime hlafas. Josh. ix. 5. But unopne is *good*, in Dunnepe þa cƿæð · ðepoð acpehte · unopne ceopl. Death of Byrhtnoð, p. 139. *D. then spake, waked the dart, blameless churl.*

Osteþhlaf, gen. -es, masc., *an oyster patty, crustula ostreacea*, si ita dicere licet. This word would have required no illustration, but for the hasty remarks of a critic, who consents to be misled by a book which takes Oyster for Easter. On p. 211, vol. II., I had silently set aside this absurd blunder by indicating in the note that the Saxon Osteþhlafas was an inexact equivalent to the Ὀστρακόδερμα of the original. The entire passage, which I will now give from the other edition of 1556, will shew that the words correspond. τὰ δὲ ὡὰ παραιτεῖσθαι δεῖ, διὰ τὸ παχύχυμον αὐτῶν καὶ φυσῶδες · τοὺς δὲ ψίχας ἢ ἐψθέντας ἢ πλυθέντας λαμβάνειν, ἀλλὰ μὴ πολλούς, τὰ δὲ ἄλλα πάντα σιτώδη παραιτεῖσθαι δεῖ, οἷον σεμίδαλιν, ἵτριον, καὶ τὸν καλούμενον πολτὸν, καὶ τοὺς πλακοῦντας, καὶ τὰ λιπαρὰ καὶ τὰ ὀστρακόδερμα. Alexander of Tralles, ed. 1556, p. 390 foot, 391 top. Omitting what he omits, these are the very words of the Saxons eclectic version.

Ostospſcel, gen. -scylle, fem., *oystershell, ostrea tegmen*. Quadr. ii. 20. See Scel.

Oxumelle, -lh, masc., *oxymel*, ὀξύμελι, a drink of water, vinegar, and honey. Lb.

II. xxxix. xl. xliii. lix. 12. The preparation of it is described, II. lix. 13.

Oðhylðe, adj., *content*. Ld. vol. III. p. 188.

P.

Penne, *pin in the eye, oculorum morbus*. Ld. vol. I. p. 374, 1.

Pic, gen. -es, neut., *pitch, pix*. Gl. vol. II. þluttor pic, *resin, resina*. Lb. I. iv. 3, xxxi. 5. Rysel for *resina* is a Saxon mistake by a glossator, not worth an entry in the lexica.

Pyhment, *pigmentum*. Διδ. 63.

Pipe, gen. -an, *a pipe, tuba*. Lb. I. liii.; II. xxii. = p. 208 ult.; II. xxxviii. xlv. 1.

Pilas, *hairs, pilos*. Hb. clxxiii. 1. An dormitabat Saxo?

Piða, gen. -an, masc., *pith, medulla (arboris)*. Διδ. 12. ðeahtriġað on hiera modeƿ ƿunðe moniġ ġoð ƿeore to ƿyn-canne. Ac on ðam ƿiðan bið oðep ġehyðeð. P.A. fol. 13 a. *In the rind of their mind propose to work many a good work; but somewhat else is hidden in the pith.* Þe onġimþ of ðam ƿƿiƿrumum · and ƿƿa upƿearðep ġƿepþ of þone ƿtemn · 7 ƿiððan andlang ðæƿ ƿiþan · 7 andlang þæƿe ƿunðe of ðone helm. Boet. p. 90. *It begins from the roots and so grows upwards up to the stem, and afterwards along the pith and along the rind to the head.*

Pohha, gen. -an, masc., *a pouch, pera*, Lacn. 64, is used in the medical sense, *sinus*. Lb. I. lxiv.; II. xxii.

Posling, gen. -es, masc., *a morsel, mica, portiuncula*. Hb. I. 20.

R.

Ræprunġ, fem., gen. -e, *interval*. Ræpprian, *intercept*. "Interceptum, apæpreð;" Gl. M.M. p. 157 b, 22. "Interceptum est, pæpreð pær;" id. 37.

Reaðan, *the tonsils*. Lchd. vol. I. pref. p. lxxii. p. lxxiv. Tolia vel porunula; Gl. R. 74. Scamma in homine fe pude on þam men; Gl. R. 76.

Renys, plur., *the kidneys, renes*, a Latinism. Διδ. 65.

Rigen, adj., *of rye, ex secali confectus*. Lb. I. lxxii. lxxiii.; II. xxxii.

Rynian, Lb. I. xxxii. 2.

Rysele, Rysle, Rysel, gen. -es, masc., *fut, adeps*; has the final vowel in nominative and accusative. Lb. I. iii. 2, 4; iv. 5; xii. xx. xxi. xxxii. 3, 4=p. 80, xxxviii. 3, lx. 2; II. ii. 1, lix. 5; III. xviii.; Exod. xxix. 22. But is read without final vowel Exod. xxii. 18, xxix. 13; Æ.G. MS. Iul. A. 11, fol. 120 a.

Riðan, Διδ. 51=p. 118, line 1, for ʃpūðan, *to writhe, torquere*; præt. ppað, p.p. ppuðen.

Rocce, mið pocce, *with rochet*. Lchd. vol. III. p. 200. Gender not ascertained.

Rosen, adj., *of rose, roseus*. Hb. clxxi. 2.

Runl, Lacn. 45=p. 36; that is, ʃpunol, *foul* perhaps, *graveolens* forsan, as in Sturlunga Sögur, þattr. I. xiii. 4. Hrunill giörest þefer af hropum idrum. MS. also ed. 1817, p. 21, note. *A foul smell is produced*.

S.

Sæl, gen. -es, masc., *season, tempus commodum*. Hb. xviii. 4. Perhaps the word is always masculine; sæle in Paris Psal-

Sæl—*cont.*

ter, cxxiii. 4, being for sælas, Leechd. vol. I. pref. p. xcix., and seo sæl in Cædmon (if Cædmon), MS. p. 59, line 20, an error of the penman.

Saltszan, gen. -es, masc., *a lump of rock-salt, salis massa*. Lchd. vol. I. p. 374, 2.

Sammelt, part., *half digested, de cibo semi-digesto*. Lb. II. vii.

Sceab, gen. -es, masc., *scab, scabies*. Soðlice ʒe hæfð ʒungalne sceabb? fe ðe næbpe ne ablinð anġestæððigneʒpe. P.A. fol. 15 b. *And he hath a perpetual scab, who never ceaseth from unsteadiness*. Sceab, Hb. clxxxi. 3.

Sceapoðan, Sceaþðan, gender not ascertained; *shavings, ramenta*. Lb. I. xxxix. 3, where afeafen is faithfully given from the MS. Ða ʒeapþan ðýðe on pæteþ, Bed. p. 474, line 38, where the Latin is *ipsam rasuram*. Sponaþ ʒ ʒeapþan nmaþ, Bed. p. 524, line 31, *astulas excidere solent*. Ða ʒehalgode ic pæteþ ʒ ʒeapþan ðýðe on. Beda. p. 539, line 5, *astulam*. Nothing here determines the gender, *ipsam rasuram*, a collective, would be rendered by a plural.

Sceapung, gen. -e, fem., *a scarifying, incisura in cute*. Lb. II. xlix. contents.

Scjepan, præt. scjap, p.p. scjepen, *to scrape, radere*. Lb. II. xlvii. lii. 1, twice. Asepæp ðone ʒyʒms of his lice. Hom. II. p. 452. *Job scraped the ratten off his body with a potsherd*.

Sepoʒel, gen. -es, *scrofula*. Lacn. 95.

Seulðoþ, gen. -es, masc., plur., Scylðpu (like Broðoþ, Gebpoðpu), *shoulder, scapula*. Lb. II. xvii. Oʒep ða ʒeýlðpu hý ðaccuðe. G.D. fol. 154 b (as misbound). *He smacked her over the shoulders*. The original root of this word is Seilð, masc., *a shoulder blade, a shield* (as of a boar). Iʒ ʒe ʒeýlð uʒan ʒpæc-pum ʒeʒeġeð oʒep þæʒ ʒuġleʒ bæc. C.E. p. 219, line 17. *The shoulder above is set with ornaments over the birds back*,

Sculðop—*cont.*

though birds have no shoulder blades, so called.—

“Some of his bones in Warwick yett

“Within the castle there doc lye;

“One of his shield bones to this day

“Hangs in the citye of Coventry.”

(Halliwell.)

We are thus carried back to a day when blade bones were shields, clypei.

Seax, gen. -es, neut., *knife, cutter*. C.E.

p. 408, line 2; Lb. II. lxxv.; III. lxii.

Þæt stænene sex, Hom. I. 98, *the stone*

knife. We read ȝ hȝpe feaxe ȝeteah

þrað þpúnecȝ, B.W. MS. fol. 164 a,

line 4, where the slovenly MS. must not

be trusted for feaxe instead feax, but

the construction is neuter. I cannot

put faith in J. M. K.s masc. and fem.

Stænene sex, Joshua v. 2, is plural.

Seolh, *see* p. 34. Ðar onrænðe jeolh. *Hoc pomum misit phoca.*

Sestep, gen. -tes, masc., *sextarius*. Of

uncertain capacity, *see* Lb. p. 298, with

the note on p. 299; also Δδ. 16, also

Thorpes citations for *a horse load* and

for *thirty two ounces* in his Glossary to

the Chronicle.

Sinðep? *sinder, scoria*, Δδ. 45, which

makes the accusative sinðpun for sinð-

pan, but it is not very trustworthy.

Israhela folc ȝ ȝeƿorðen nú me to

finðpum. P.A. fol. 50 a. *The people of*

Israel is now in my sight turned to sin-

ders. *See* also C.E. p. 408, line 3, ȝin-

ðpum beȝpunden, *ground to sinders.*

Sipian, -ode, -od; 1. *steep, macerari*, Lb.

II. xli.; 2. *be tardy, moras ducere*,

Lehd. vol. III. pp. 150, 151.

Shpung, gen. -e, fem., *viscosity*. Lb. II.

xxxviii.

Slop, as in slopseller. *See* Oȝepslop.

Slupan, p.p. slopen, with to, *to be paralysed,*

paralysi laborare. ȝoslupað, Lb. II.

lix. 1.

Ʒearð se lichama eal ȝoslopen; Hom.

I. 86. *His body was all paralysed.* Ʒearþ

Slupan—*cont.*

heopa heopte ȝorlopen; Josh. v. 1.

Their courage was paralysed. To slope-

num limum; M.H. fol. 40 b. *With*

paralysed limbs.

Smeþupan, præt. -eðe, p.p. -eð, *to smear,*

ungere. Lb. I. lxxxvii. 2. To be di-

vided Smeþup-an, as is also Smeþep

-iȝ. The genitive of the substantive is

found as Smeþopeþ in Paris Psalt. lxii. 5,

etc.

Snæðelþearm, *see* þearm, Gl. vol. II. and

vol. I. pref. p. lxxii.

Softe, adj., with final vowel, *soft, mollis,*

lenis. Ðe þær ȝƿiðe ȝoð ȝ ȝofte man.

Chron. A.D. 1114. *He was a very good*

and mild man. Æ.G. p. 11, line 34.

Spætung, gen. -e, fem., *spitting, sputi*

proiectio. Lb. II. 1.

Spætġ, gen. -es, neut., *spittle, sputum*. Lb.

I. i. 16, xv.; III. xxiv. Ða spætġu a-

ðƿoȝon ȝpeapȝan ȝyltas. Hom. II.

248. *The spittles washed away our swart*

guilts.

Spic, gen. -es, neut.; 1. *bacon, perna, lari-*

dum; 2. *lard, arvina*. 1. *Bacon*, defined,

Æ.G. p. 9, line 47. Nolde ȝoȝƿelȝan

ðær ȝƿiceȝ ȝnæð. M.H. fol. 139 a. *Re-*

fused to swallow the piece of bacon.

C.D. 692. 2. *Lard*; Lacn. 116.

Spip, *the spike* of a reed, *spica arundinis*.

Lb. II. h. 3.

Spipe, *a vomit, vomitus*. Lb. I. xviii.

Spipða, Speopða, gen. -an, masc.; 1. *vomit,*

reiectamen; 2. *vomiting, vomitus*. Lb.

II. xii. lix. 13. Ðƿinean oð speopðan,

Hom. II. 292, *to drink till spewing.*

Sponge, Spmȝe, Spjunȝe, gen. -an, fem.,

a sponge, spongia. Lb. II. xv. Beðȝpte

ane spmȝan, Hom. II. 256, *dipped a*

sponge. John xix. 29. But the plural

is sponge, Lb. III. ii. 6, twice, and true

to MS.

Sppȝttan, præt. -tte, p.p. -t, *to sprout,*

germinare, also actively. Lb. I. lxxii.

To ðȝ he sppȝtt þ he mib epyldum

ȝoȝnyme spa hƿæt spa he æƿ ȝƿȝtte.

Hom I. p. 614. *It sprouteth in order*

Sppytan—cont.

to consume with decay what it before sprouted. We find also Asppetgan. Third sing. pres, Spput, Spput. Lye has other citations.

Sticce, gen. -es, neut., *piece, pars minutior.*

Laen. 3. Eac him gebypeð rum land-rycece for his geppince. D.D. 188.

He should also have a bit of land in repayment of his labour. ꝥ him man

hpileer landrycece geann. D.D. 189.

That some bit of land be granted him. On unajumeðhecu rycecu. G.D. fol. 18 a.

In countless pieces. Ðe jeallende to-

bæpst on feoƿer sticca · þa feoƿer sticca elioðon þo feoƿer stanum. Hom. I.

380. *He fell and broke into four pieces :*

the four pieces clave to four stones. Ge-

nam ða sticcu þær toclofenan hƿiððopes.

Hom. II. 154. *Took the pieces of the*

cloven sieve. þæt hán þær toðæled on

to ftecio. G.D. fol. 178 a. *The bone*

was divided into two pieces. And this plural in -eo or -io is most exact.

Stiem, Stem, gen. -es, (constr. with ðam,)

glow, fiery exhalation. Lb. I. ii. 1 ; II.

lix. 10. Prompt. Parv. ; Havelok 590.

Stirpcian, "stirpare," Ld. vol. III. p. 184, for extirpare.

Stur[e], chamber, sudarium. Διδ. 16, in

Sturbæð, *hot air bath, vapour bath.* The

Islandic Stufa, Stofa is fem.

Supan, third sing. pres. Sypð, præt. Sæp,

to sup, sip, sorbere. Hb. iii. 2, 3 ; Lb. I.

vi. 5, xxxix. 3 ; II. lii. 3. Ðe sæp of

ðæm calice. M.H. fol. 16 a. *He sipped*

out of the chalice.

Supe?, Sope?, gen. -an, *a sip, haustus.* Lb.

I. xxxix. 3=p. 102, lxii. 1.

Suðepne (with final vowel), adj., *southern,*

meridionalis. Lb. II. vi. 1, where cymen

is neuter ; II. xxiii. =p. 212 ; II. xxviii. =

fol. 84 a ; II. xxxix. xliii. ; Ld. vol. III.

p. 274.

Speotan, vol. I. pref. p. lxxiv. of MS.

fol. 155, glosses maprem, which is to be

understood as marsupium ; comparing

Ðepðylg.

T.

Tæran, præt. -ede, p.p. -ed, *to teaze* (technically), *carpere*, and in no other sense 'as far as we yet know. Æ.G. p. 31, line 22 ; Διδ. 43.

Teapop, neut., *vermillion, minium*, which it interprets, MS. Cott. Iul. A. 11, fol. 122 b. ; Διδ. 11, where ꝥ teapo seems more likely. Lb. I. xiii. The word seems to mean only vermillion.

Tigle, Tiegle, gen. -an, fem., *a tile, tegula.* Genim ðe ane tigelan. P.A. fol. 31 b. *Take thee a tile.* Ða halgan lapeopar ymbryttað ða tiegla ðe ƿio byrg hieƿu-
ralem ón atiepreð bið. Ibid. *The holy doctors sit round the tile on which the city Jerusalem is painted with vermillion.*

Tin, adj. (for tinen), *tin, stanneus.* Lb. p. 236, line 5.

Tryiaca, gen. -an, masc., *triacle, theriacum.* a compound medicine. Lb. II. lxiv.

Type, gen. -an, *resin, bitumen.* Hb. clii. 1, ῥητινῆ. Separate the last four passages under Tapu in Gl. vol. II.

Tiz, gen. tiztes, masc., *a teat, mammilla.* Hb. lxxxix 3 ; Ld. vol. I. p. lxxiv. ; tizta, Hb. xix. 4.

Tol, gen. -es, neut., *tool, instrumentum.* Æteopiað his gesihðum eal ꝥ ƿita tol. Hom. I. 424. *Exhibit to his sight all your apparatus of torture.* Geapcian eal ꝥ ƿinung tol. Hom. I. 428. *To prepare all the torment machinery.* Gif þu þin tol ahefƿt ofep hýt · hit bið beƿm-
ten. Exod. xx. 25. Plural tol. Sylle lum man tol to his peoƿce. D.D. 186. *He must be provided with tools for his work ;* in the Latin, *tela.* þy ƿýnt þa lapa ƿ þa tól. D.D. 477. *These are the doctrines and tools.* So Æ.G. p. 19, line 58.

Toslupan. See Slupan.

p.

Face. See *Fece*, Gl. vol. II.

Japan, Lb. I. ii. 23, read *japan*.

ƿearƿe, gen. -an, fem., *wart, verruca*. Hb. ex. 3; Lb. I. lxxiv.; III. xxv. No other forms.

ƿeaxhlaj, gen. -es, masc., *a cerote, κηρωτή*. Lb. I. iv. 3, etc.

ƿeden, *watchet, light blue*, *subcærus*. Laen. 45; Cf. *ƿað*, *woad*.

ƿeolope, Lb. I. v. 1, for *peolopas*. Ld. vol. I. preface, p. c.

ƿepnægél, gen. -gles, masc., *a wart, verruca*. *ƿa læpde hi ƿum iudeise man ƿ heo name ænne ƿepnægél of sumeƿ oxan hƿiege*. Hom. II. 23. *Then a Jew recommended her to take a wart off an oxes back. A lump on the back of an ox, raised by a maggot, is now called in Norfolk a warble.*

ƿyl, Laen. 77, seems an error.

ƿýlan, *to connect*; *Διδ. 1*. Copulat, Gl., *το-ζαδερε ƿλαδ*. MS. Scintill, fol. 5 b. In Gl. Prud. p. 140 a, 34, is printed *Raptat ƿýleþ*, but that gl. begins with *Præfatio* in *librum καθημερινῶν*, as any one may see who has the two books before him, and in the order of the words the glossator came upon *Captat*, in the lines "*Illum forensis gloria, Hunc triste captat clas-sicum*;" it is therefore *Captat*, not *Raptat*. The *radix* seems to occur as *Vel*, neuter, in the *Njals Saga*; *Ok hefir nú hvarki okkat vel; and now neither of us holdeth to our connexion; our being ƿωιτέρον*, of us two. N.S. chap. vi. *Mun ek þik sitjanda Silfri vila*. *Her-varar Saga*. p. 163, line 14, ed. 1671; var. lect. *vêla, mæla*, p. 49, ed. 1847. In that place translated *täckia, thatch*, and in *index circumcingere*, ed. 1671, and om-give, ed. 1847.

ƿyrm melu, gen. -upes, -opes, neut., *worm meal, pulvis e vermibus confectus*. Lb. I. xxxii. 4, lxxvi.; II. xxxiv. See note Lb. p. 79.

ƿyrpan, *ƿurpan*, *recover, convalescere*. See *Gepurpan*.

ƿyrƿ, gen. -e, fem., *wort, mashwort prepared for making beer, brasium unde conficitur cerevisia*. Lb. fol. 100 b.; II. lxiv. 2. Cf. *Maseƿyrƿ*, in Gl. vol. II., and add Lb. I. xxxvi. xli.

ƿlæco, *ƿlaco*, *ƿlæc*, adj., *lukewarm, tepidus*. Lb. I. iii. 2, twice. Printed *ƿlæc* in *Beda*, p. 492, 18.

ƿoh, adj., *wry, wrong, contortus*, makes its definite form by contraction, *ƿon* for *ƿohan*, Lb. I. xii.

ƿonge, gen. -an, neut., *cheek, gena*. See Gl. vol. II. in *ƿenge*. Lb. III. xlvii.

ƿræd, gen. -es, masc., *a fillet, infula*. Lb. III. i. twice, and *ƿeade = ƿeadium*.

ƿrūd, gen. -es, masc., *a plant, surculus*. Hb. ex. 2; Laen. 46.

ƿrunum, Lb. II. xxxiv. contents: in text *ƿyrunum*.

ƿundelice, adv., *woundily, mirifice*. Hb. p. 132, var. lect.; *Διδ. 11*.

p.

pancƿull, "*animosus*," Ld. vol. III. p. 190, "*efficax*," p. 192.

ƿearmgeƿind, Ld. vol. I. p. lxxii.

ƿiece (with final e), *thick, densus*. Lb. I. xxxi. 6, lxxii. lxxxvii. 3; II. xliii. xlviii.; III. x. xiv. 2, xxxix. 2, lii. lxxii. 2; *Διδ. 58*. *ƿiece genip ofeƿppel þone munz*. *Exod. xix. 16*. In the *Heliand*, *It is her so thikki undar us*; p. 104, line 5. *It is here so thick under us*.

ƿynne (with -e), adj., *thin, tenuis*. Lb. I. xxxv. l. 2; II. xxi. end, xliii. lvi. 3, lxiv.; III. x. *ƿynne hit býð*. Sc. fol. 28 b.

post, masc., *dung, stercus*. Lb. I. iv. 6.

ƿreapan, præt. *ƿreop*, *picree*. *Διδ. 33*. Cf. *ƿropend*, *scorpion*. *þe sona ðreop ðry-*

þreapan—*cont.*

pes pīð þæs pīnðes. Hom. II. 510. *And the fire immediately drove transversely contrary to the wind.*

þreobpæð, Lb. II. vi., beobpæð?

þreohypne, adj., *three cornered*, translates Τρίγωνον, Hb. clxxxi. 1.

þrumse, gen. -e or -an, fem. Wilkins in his Saxon laws, p. 415, col. b, cites from the Textus Roffensis. Ceopler pepgylð 17 ce. 7 vi. 7 lx. ðrumra þ bið 7pa hund 7eyllinga be mypcna lage. (also D.D. p. 79.) *The valuation of a churls life is 266 tremisses, that is by Mercians law two hundred shillings*; and if a Mercian shilling be four peningas, a þrumse will be three peningas, which is not far from the weight of a drachma. On pp. 79, 80 of D.D. are several examples of the use of þrumsa in the genitive plural: since it must be assumed to be the same word

þrumse—*cont.*

as 7remurpe it must be fem., and make gen. in -e and -an.

þunorþæð, pl. -a, fem., *thundering, tonitru.*

Lb. II. lxiv. Drihten 7ende þunorþaða

7 haðul 7 byrnende liðetta ofeþ eal

eðipta land. Exod. ix. 23. Mīc tū 7pa

hio ahoþ ðæt heaþoð upp óf ðæpe mýsan

7pa mýcel mægen liegetpilyhta 7 þune-

þaða . . . ðæp 7opð com. G.D. fol.

145. *As soon as she raised her head from*

the table, such a violence of lightning

flashes and thunders came on. Þio ahoþ

þ heaþoð of ðæpe mýran 7omoð mīð

ðæpe þunorþaðe. Ibid. *She raised her*

head from the table at the moment of the

thunderclap. Ahleoðroðe 7eo heoþen 7

7e ðunorþað oþploh ealle ða næððpan.

G.D. 210 b, where read 7eo. *The heaven*

roared, and the thunderpeal destroyed all

the snakes.

I N D E X.

I N D E X.

A.

Abbaso, *domus infirma*; vol. I. pref. p. lxvi.

Abdomen. *See* Belly.

Abortion, to avoid; Lb. III. xxxvii.

Abortive birth; Hb. cxv. 3; Quad. iv. 4, 5.

Abortus misunderstood; Quad. ii. 16.

Ἀβρότανον truly interpreted; Hb. cxxxv. 1.

Absida, *bright*; vol. I. pref. p. lix., p. lxiii.?

Absinthium, ἀψίνθιον, interpreted; Hb. cii. 1.

Achillea (*see* Ἀχίλλειος, Dioskor. iv. 36), rightly interpreted; Hb. xc.

Actium, a various reading of Ἀρκειον, or Ἀρκτιον; Hb. cxxxiv. 1. The first two lines are from Dioskorides, iv. 107. An excessive length is assigned to the stalk; had the Greek been understood, an English term for *burdock*, claze, was assignable.

Adder. *See* Snake.

Αείζων μικρόν, Hb. cxxxix., all the heads from Dioskorides (μέγα); Hb. cxlvii.

Æsir, the northern nations gods; Lacn. 76.

Afterbirth, to remove; Lb. II. lx. contents; III. xxxvii. where for lard read *bacon*.

Agagula, *a punk*; vol. I. pref. p. lxiv.

Agate in medicine; Lb. II. lxiv. lxv. 5, lxvi.

Ἀγλαοφωτίς, *the pæony*; Hb. clxxi.

Ἀγχουσα, anchusa, without interpretation; Hb. clxviii. Botanists doubt whether any anchusa be indigenous to Great Britain.

Agrimonia, a word of no clear origin, written argimonia, and correctly interpreted; Hb. xxxii.

Ague. *See* Fever, Lb. I. lxii.

Air, III. 272.

Ἀκανθα λευκή, a foreign thistle, not Englished; Hb. cliii. 1.

Ἀκάνθιον, Hb. cliv., a foreign thistle, Englished erroneously; confused with ἄκορον. In Dioskorides iii. 19 is ἄκανθα, which is followed: iii. 18 is ἀκάνθιον.

Ἀχίλλειος, *a yarrow*, or *maythen*, not interpreted; Hb. clxxv. 1.

Ἀχῶρας rightly interpreted; Hb. clxxxiv. 4.

Ἀκρόζυμος, *leuiter fermentatus*; vol. I. pref. pp. lxi. lxv. Printed leniter in Isidorus.

Alabaster in medicine; Lb. II. lxiv. Of the red earth there mentioned it is to be observed, that alabaster belongs to the new red sandstone strata.

Ale; Hb. xxxvi. 4; vol. I. p. 374, 3; p. 376, p. 378, 9, 11; vol. I. 388. Double brewed; that is, brewed on ale instead of on water; Lb. I. xlvii. 3; foreign, *ibid.*; II. li. 3, lii. 1, lvi. 1. Brewed at home; Lb. II. lxv. 2, 3; III. xxx.; Lacn. 59.

Alogia, *surfeit*; vol. I. pref. lix. lxiii.

Altar, in medicine Lb. I. lxvii. III. xli.

Aluta, *wood*; Hb. lxxi.
 Ambasilla, *belly*; vol. I. pref. lix. lxiii.
 "Αμμι; Hb. clxiv. See Names of Plants.
 Amphiballium, *double pile garment*; vol. I. pref. p. lxi.
 Amphitappa, *double pile cloth*; vol. I. pref. p. lix.
 Anabola, *a womans cowl*; vol. I. pref. p. lx.
 Αναλογεῖον, *reading desk*; vol. I. pref. p. lxv.
 'Ανδρογύνην, rightly interpreted; Quad. iv. 12.
 'Ανηθον, truly interpreted; Hb. cxxiii. 1.
 Angina pectoris; Lb. I. xv. 6, xvi.; III. xiii.; Lacn. 63, 116; Διδ. 38, 39.
 'Αντιδότος, partially interpreted; Hb. cxlix. 3.
 Ape, Quad. xi. 6, and drawn.
 Aperients, gentle; Lb. II. liii.
 Apium, rightly interpreted; Hb. cxx. 1.
 Apollinaris, usually Hyoseyanus in Fuchsian and gl., is separated from it by Apuleius, and interpreted; Hb. xxiii.
 Appetite, loss of; Hb. viii. 2; Lb. I. xix. lxxviii.; II. i. Voracious; Lb. II. i.
 'Αργεμώνη, confused with agrimony, see Hb. xxxii., is, perhaps, *Adonis aestivalis*. (Oxf. copy of Vienna drawings.)
 Aristolochia, herb; Dioskor. iii. 4, 5, 6; Hb. viii. 2. Interpreted; Hb. xx.
 'Αρτεμισία, *Artemisia*, herb, Dioskor. iii. 127; rightly interpreted as mugwort; Hb. xi. Diosk. mentions three sorts, as does Hb.
 Asparagus agrestis, interpreted; Hb. lxxxvi.
 Ασπλήνιον, interpreted, with a tale from Apuleius; Hb. lvii.
 'Αστέριον, left without interpretation; Hb. lxi. There is no description.
 'Ασθμα, for; Διδ. 51, 52, 53.
 Astrology rejected; Hb. xciii.
 Attercoops; Hb. iv. 8. They are drawn with eight legs, long locust like bodies, horns, and wings. See Glossary.
 Attico melle resolved as attaci; Quad. iii. 13, v. 4, xi. 3.

Authors translated, imitated, or paralleled, cited:—

Alexander Trallianus; Lb. I. i. 1, 13, ii. 1, 11, iii. 1, 5, iv. 1, 6, xv. xviii.; this passage is reprinted in the preface; II. i. vi. xi. xvi. xxi. xxiii. xxiv. xl. xli. xliii. xlv. xlv. xlviii. lvi. 3.

Apuleius; Lb. I. vi. vii. xxii. xxvii. 1.

Aretæos; vol. II. p. 258.

Augustinus; III. 264.

Celsus; Lb. II. ii. 12.

Diokles; Lb. II. xxv.

Dioskorides, most of the last part of the Herbarium in vol. I.

Φιλάργιος; vol. II. p. 204; Lb. II. xxxvi. xxxvii. xxxviii. xxxix.

Galenos; Lb. I. xxxv.; Διδ. 64.

Legends; vol. II. p. 112.

Marcellus; Lb. I. ii. 1, 7, 8, 9, 11, iii. 2, 4, 5, 9, 10, iv. 2, vi. 8, xxvi. xxvii. 1, xxix. xxxvii.; II. xxxii. p. 248, p. 252, xlviii.

Oribasios; Lb. II. xxxiii.

Paulus of Ægina; Lb. I. iv. 6, xviii. xix.; II. xxv. xxvii.

Plinius; Lb. I. lxxx.

Plinius Valerianus; Lb. I. i. 17; I. ii. 1, 4, 5, 6.

Sedulius; Lb. lxii. 3.

Sextus; Lb. I. ii. 16, iii. 2.

B.

Baccaulus, *a bier*; vol. I. pref. p. lxi. lxiii.

Bachelor, the derivation deducible from vol. I. pref. p. lxiii. For since Gallo = Buccellarius, *a man who received for his services his mouthful of food only, an attendant, a young man getting his food at a lords*, and these are the old senses of bachelor; it follows that bachelor is buccellarius from buccella.

Badonola, *a litter*; vol. I. pref. p. lx. lxiv.

Baldness, for; Lb. I. lxxxvii.

- Βαλλωτή, becomes pollose, Hb. clxxvii. 1.
 Balsam, its medicinal virtues ; Lb. II. lxiv.
 Βασιλίσκη, translated, wonderful account of ; Hb. cxxxi.
 Βασιλίσκος, *basilisk*, truly interpreted ; Hb. cxxxī.
 Baths, hot ; Hb. cxli. 2.
 Βατράχιον, the herb *ranunculus*, *buttercup* ; Hb. x.
 Beer, Hb. xi. 2, clviii. 2, for beavers castor. Quad. iv. 8 ; vol. I. p. 376 ; Lb. I. ii. 19 ; III. xxxviii.
 Bees, to secure them ; Hb. vii. 2, vol. I. p. 397.
 Belly, remedies for disease of, Hb. i. 11 ; for swollen, Hb. i. 21 ; sore, Hb. ii. 2 ; swollen, *ibid* ; enlarged, Hb. ii. 4, 7 ; sore, iii. 2, xi. 2, xiii. 2, xviii. 3, 4, xxvii. 2, xxxii. 2, xxxvii. 4, xxxviii. 3 ; for-waxen, xl. 1, xlvi. 2, liii. 1, lix. lx. 3, 4, lxix. 1, 2, lxxx. 3, lxxxī. 5, xc. 10, xci. 3, xciv. 2, 3, cvi. cxi. 2 ; πρὸς στομαχικούς, Hb. cliii. 2, clxiii. 3, clxvi. 2 ; Quad. ii. 2, iv. 17, vol. I. p. 387 ; wounded, Lb. II. xxvi. ; pain, III. xviii. lxix. lxx. ; Lacn. 87.
 Benisons ; Lb. I. lxiii. ; III. lxiv. ; Lacn. 11 ; vol. III. pp. 79, 80. *See* Holy.
 Betonica, *betony*, its medical uses ; Hb. i. xcvi. 3.
 Bewitched. *See* Knots.
 Biden, or Bidet, in use ; Lb. I. xxxii. 2, 4.
 Bile, disordered, for, Hb. xc. 11 ; for effusion of, cxli. 2, cxlvi. 2, clxxxī. 2 ; Quad. vi. 12 ; III. xi. ; disordered, Lb. II. i.
 Blackening of the body, for ; Lb. I. xxxv.
 Bladder, for disease of ; Hb. xli. 2, lxxx. 1, lxxxvi. 1, xciv. 9, cvii. cviii. cxxvi. 2, cxlv. 2 ; Quad. iv. 9, viii. 11 ; Lb. III. xix. xx.
 Blains, for ; vol. I. p. 380 ; black, Lb. I. lviii. 4.
 Blattus, *purple* ; vol. I. pref. lxiv.
 Blear eyes, for, use betony ; Hb. i. 6.
 Bleeding, at the nose, for it use betony, Hb. i. 7 (the remedy is partly mechanical) ; waybread, iii. 5, xci. 1 ; Lb. I. ix. ; in the dog days wrong, Lb. I. lxxii. ; in an oven, II. li. ; when, Lacn. 117, 118.
 Blisters, for ; Hb. ii. 9.
 Blood, recruited by the action of the liver ; Lb. II. xvii.
 Blood spitting, for, Hb. xl. 2 ; running from the nose, lxxvi. 4, clv. 4 ; for bad, cxxiv. 1 ; runnings, clxx. 1, clxxv. 1 ; Quadr. iv. 20, v. 1, vi. 4 ; vol. I. p. 394 (a charm) ; Lb. I. vii. ; from the bladder, Lb. I. xxxvii. ; from the stomach, Lb. II. lxiii. contents ; III. x. ; Διδ. 64, 65.
 Blotch, for ; Lb. I. viii. xxxii.
 Blow, for a ; Lb. I. lv. lvi.
 Bloxus, *brown* ; vol. I. pref. p. lix. *See* Blattus.
 Boar in medicine ; Quad. viii.
 Boba, *stout*, *stiff* ; vol. I. pref. p. lix. lxiv.
 Body, for soreness of ; Hb. xxi. 4.
 Body lice ; Lb. I. li.
 Βολβὸς σκιλλητικός, misinterpreted, Hb. xliii. ; not interpreted, Hb. clxxxiv.
 Βούλωσσον, misinterpreted ; Hb. xlii.
 Βούφθαλμον, a kind of *anthemis*, or ox eye, but not English ; Hb. cxli. 1.
 Bowels of an earwig, to make an external application ; Lb. I. lxi. 2.
 Brain exposed, how treated ; Lb. I. i. 15 ; in communication with the stomach ; Lb. II. i.
 Brassica silvatica, rightly interpreted ; Hb. cxxx.
 Breasts, for sore, Hb. v. 6, xix. 4, lxxx. 3, xciv. 10, cxvi. 2, clxiii. 4, clxxiii. 4.
 Breastbone, for the ; Διδ. 54, 55.
 Breath, for bad ; Lb. I. v.
 Brimstone (from Sicily) ; Hb. xci. 3, cxxiii. 1.
 Brittanica, a Dioskoridean plant unascertained, is interpreted ; Hb. xxx.
 Brock, or badger, medicinal ; Quadr. i.

Broken head, for, use betony, Hb. i. 2, xlvii. 2; bones, xv. 3, li. 2; Quad. xi. 11, xiii. 9; Lb. I. i. 14, 15, 17, xxv. 2.
 Bruises, for; Hb. xxv. 2, xxxii. 8, clxxviii. 3, clxxxiv. 2; Quad. vi. 10.
Βρυονία, the description of which is not clear, taken as hop; Hb. lxviii.
 Buck in medicine; Quad. v.; *Διδ.* 24.
 Bull in medicine; Quad. xi.
 Burns, for; Hb. iii. 8, lxxv. 7, ci. 3, cxlvii. 1, clxxiii. 2; Quad. xi. 12; Lb. I. lx.; III. xxix.
 Butter, Lb. I. i. 2, 3, 15, ii. 20, 22, lxxxiv.; II. xxvi. xxxvii. li. 3, 4, liii; salt, lxv. 1; III. ii. 6, ix. xxiii. xxiv. xxvi. xxxi. xxxii. xxxiii. 1, xxxiv. xli. lxv. lxxi.; Lacn. 26, 28, 29, etc., etc.

C.

Calculi, for; Hb. iv. 6, xciii. 1, xciv. 9, xcix. 2, c. 1, cxxxvi. 2 (from Dioskorides), cxlii. 4 (*λιθιῶντας*), cxlvi. 3, clxxx. 2; Lb. II. lviii. contents; III. xx.
 Cambas, *the hams, poplites*; vol. I. pref. p. lxxi.
 Cancer, for; Hb. iii. 9, xxxii. 3, xxxv. 2, xxxvii. 3, lxxxiii. 2, clxvii. 3; Quad. vi. 21, xiii. 5; Lb. I. xlv.; III. viii. xxxvi.
 Canis caput, *snap dragon*, translated; Hb. lxxxviii. *Κυνοκέφαλιον* in the mediæval notes to Dioskorides is another name for *Ψύλλιον*; iv. 70.
Κάνναβις silvatica interpreted as Cannabis; Hb. cxvi. 1.
 Canterius, *horse*; vol. I. pref. lxi. lxv. 1.
 Capital, *skull*; vol. I. pref. p. lxx.
 Carbuncles, for; Hb. lxxxvii. 3, xci. 7; Quad. vi. 24; Lb. I. xxxiii.; III. lxxi.; Lacn. 9, 53, 34.
 Cardiac disease; Lacn. 8.
 Carduus silvaticus, truly translated; Hb. cxi. 1.

Carls wain, or Churls wain; 111, 270.
 Churl is generally spelt Ceorl in Saxon.
 Catacrinas, *hip bones*; vol. I. pref. p. lxxi.
 Cattle diseases, for; Quad. i. 3; vol. I. p. 388; Lacn. 60, 78. The Chronicle records some murrains; Lacn. 79, 80.
 Variola in sheep; Lacn. 81.
 Canterbury, the; Lb. p. 84; I. xxxviii. 8.
 Centimorbia, a plant; Hb. clxii.
 Cerefolium, *χαϊρέφυλλον*, without native name; Hb. cvi. (probably foreign only).
 Ceremonies, as cures; Lb. I. xxxix. 3, lxvii. lxviii. lxxxvi.
 Ceremonious approach to medicinal herbs, Hb. iii. 4, xix. 5, xxiv. xxix. 3, xciii. 2, clxxvi. clxxix. clxxxii.; and animals, Quad. i. 1; Lb. I. lxxxvi.
 Cerote; Lb. II. p. 234, xxxviii. xli. xlix.
 Charms, in words, Quad. i. 5; vol. I. p. 384 twice, 386, 387, 388, 390, 392; vol. II. p. 112 twice, 114; against heathen, Lb. I. lxiv.; Christian, lxv. 1; heathen, III. i. xviii. lxii. lxiii.; Lacn. 8, 9, 10, 11, 12, 53, 74, 79, 82, 83, 91, 103, 104, 105, 106, 109.
 Cheese of goats milk; Quadr. vi. 5, 6, 7.
 Chest, for oppression, angina; Hb. xxxviii. 3, xlii. 5, cxxiv. 1, cxxvi. 1, cxxxv. 2. *Θώραξ*, Hb. cxlv. 2; *ὀρθοπνοία*, cxlvi. 2, cxlix. 2, clv. 2; Quad. iii. 6.
 Chicken broth; Lb. II. lvi. 1.
 Chilblain, for; Lb. I. xxx.; *Διδ.* 45.
 Childbirth, for, Quad. iv. 6; for a man child, Quad. iv. 12, 13, vi. 25; a charm, vol. I. p. 392.
 Chopped or chapped limbs; Lb. I. lxxiii.; *Διδ.* 46.
 Church bell in medicine; Lb. I. lxiii.
 Church services sung, not said; Lb. I. xlv. lxiii. lxxxviii. 2, and see Liturgical.
 Circle of St. Columb; vol. I. p. 395.
 Clada, *neck*; vol. I. pref. p. lxx.
 Cliotedrum, *fuldstool*; vol. I. pref. pp. lxii. lxv.
 Clivers from cleaving to; Hb. clxxiv. 1.
 Cloaca, *the pit of hell*; vol. I. pref. pp. lviii. lxiii.
 Codrus, *teacher*; vol. I. pref. p. lx.

Cold, Chill, for ; Hb. xx. 5, cxvi. 2, cxlvii. 4, clxxviii. 7 ; Lb. I. lxxxii.
 Cold in the head ; Lb. I. x.
 Columbina equivalent to Verbena ; Hb. lxvii.
 Complexion, for a good ; Lb. II. lxv. 5, lxvi.
 Conas, *eyes* ; vol. I. pref. p. lxix.
 Conception, for ; Quad. ii. 17 ; Lb. II. lx. contents.
 Confirma, *comfrey*, interpreted by a name even then almost obsolete ; Hb. lx.
 Consolida, *comfrey* ; vol. I. p. 376. There were three consolidas, Fr. *consoude*, maior, media, minor.
 Constipation, for ; Lb. II. lvi. contents, lxiv. contents, lv. lvi. ; III. xxi.
 Constitutions differ ; Lb. p. 84.
 Consumption ; Lb. II. li.
 Copper ; Lb. I. xv. 2 ; III. ii. 1 ; Lacn. 113.
 Corns on a horses feet, for ; Lacn. 96.
 Cosmetics ; Quad. xi. 13, xii. 1, 2.
 Costiveness, for ; Hb. i. 12, xxx. 4, lxii. lxxxiv. 1 ; Quad. vi. 11, xi. 4.
 Cotton ; Lacn. 79. For an account of its growth in India see the letter of Alexander in the Saxon Narratiunculæ.
 Cough, for ; Hb. cxxiv. 1, 2, cxxvi. 1 ; Lb. I. xv. ; III. ix. xiv. ; Lacn. 3, 86, 112, 113.
 Crab in medicine ; Lb. I. iv. 2 ; III. ii. 1, 3.
 Cramp, for, Hb. xciv. 11, cliii. 5, clxxi. 4 ; Quad. xi. 9, xiii. 2 ; from disordered stomach, Lb. II. i.
 Crassus, *breast* ; vol. I. pref. p. lxx.
 Cross, the sign of, in medicine, Lb. II. lxiv. lxv. 1, 3 ; lichen from ; III. lxii. ; Lacn. 91.
 Cruditas misunderstood ; Hb. xxi. 4.
 Cucumis silvaticus interpreted ; Hb. cxv. (In the interpretation silvaticus seems omitted. The cucumbers are in England only garden frame plants. They might, however, be grown, for garden frames were constructed of lapis specularis, some such laminary substance as talc. Colu-

Cucumis silvaticus—*cont.*

mella would grow cucumbers in Italy under such frames ; “Sed nihilominus “specularibus integri debebunt.” Book ix. cap. 3.)

Cutting into an abscess ; Lb. II. xxii.

Cyprus, *Κύπρος*, believed of old to be privet, interpreted as Cypress ; Hb. xxii. 2. It is now considered to be the henna plant, *lawsonia alba*.

D.

Day, of varied length ; III. p. 258 ; prolonged beyond twenty-four hours ; III. p. 260.

Dead fœtus, to remove ; Hb. lxiii. 2 ; so *ἐμβρυα ἐκτινάζσει*, Diosk. ; Lb. II. lx. contents ; III. xxxvii.

Deadened flesh ; Lb. I. xxxv.

Deer, wounded, cure themselves ; Hb. lxiii. 6. So Dioskorides.

Δηχθέντες, *οί*, truly interpreted ; Hb. cxxxv. 4.

Δελφίνιον, *larkspur*, without interpretation ; Hb. clx.

Demoniacal possession. See Lunatic.

Depression of spirits from disordered stomach ; Lb. II. i. ; Lacn. 73.

Devil, against the, Lb. III. xli. lviii. ; his commerce with women, Lb. III. lxi. ; against, lxii. lxiv. lxvii ; Lacn. 11.

Diagnosis of the sex of the fœtus ; Lb. II. lx. contents.

Diaphragm ; Lb. lvi. 4.

Diarrhœa, for ; Hb. xix. 7, lxix. 3, cxxxix. 5, cxl. 2, cliv. 2, see note ; cliv. 2, clviii. 2 ; Quad. vi. 9, viii. 5 ; Lb. II. lxv. 5 ; III. xxii ; Lacn. 17, 18, 59, 102.

Dies Ægyptiaci ; Lacn. 117.

Digestion, for, Hb. i. 19, xc. 9 ; symptoms of disordered, Lb. II. xxv. ; for, Lb. II. xxx. ; slow, II. xxxiii. ; III. xv. lvi.

Δίκτημιος, left without interpretation, foreign; Hb. lxiii.

Diphtheria, or a like disease; Lb. I. iv. 6.

Discretion recommended to the physician; Lb. II. vii.

Diuretic effect; Hb. clii. 1, cliii. 3, cliv. 2, clxiii. 2, clxxiii. 2.

Dog, for bite of, Hb. xlv. 2; bark of, Hb. lxvii. 2; Lb. p. 86; bite, III. xxxiv.

Dog, in medicine; Quad. xiii. (in 5 strike out mad).

Dorsal muscle, for the; Lb. I. lxxi.

Dragons blood; Hb. clxxxiv. 6. (Not in Dioskorides.)

Δρακόντιον; Dioskor. ii. 196; Hb. xv. The drawing correct; Hb. xx. 8.

Dreams, against frightful, use betony; Hb. i. 1.

Drinks, sweetened; Quad. ii. 8.

Drop, for the; Laen. 9.

Dropsy, for; Hb. xxvi. xliii. 1, 4, xciii. 3, 4, cxxi. 2, beginning, ἐπ' ἀρχομένων ὑδρωπικῶν; Hb. cxlviii. 1, cli. 3, clvi. 3, clxxxiv. 3; Quad. vi. 15, ix. 18; Lb. I. xliii.; from disordered liver; Lb. II. xxi. xxii.

Drunkenness, a prophylactic, Hb. i. 14; for, Lb. I. lxxx.

Dumbledores; Lb. I. ii. 1, 5, 7, 10.

Dumpling of fruits pounded; Hb. cxxxiv. 2.

Dung prescribed internally, Quad. ii. 14, vi. 14, ix. 14, 16, 17, xi. 10; Lb. I. xlviii.; II. xxiv. xl. xlviii.; III. xxxv.; externally, Quad. vi. 18, 19, 20, 21, 22, 23, 24, ix. 15, xi. 11, 12, 13; Lb. I. xx. 4, 5, xxxviii. 4, 9, 11, xxxix. 3, l. 2, lxxii. lxxiv.; II. xxii. lix. 6; III. xxiv. 2, xxxvi. xxxviii. 2, xlv. lii.; Laen. 58; Διδ. 24.

Dwarves, as producing convulsions; Quad. ix. 17. See pref. to vol. I. p. xxxvi.; Laen. 51.

Dysentery; Hb. ii. 5, cxxxvi. 3, from Dioskorides; cxvii. 4 (δυσεντερικοῖς); Lb. II. lxiii. contents, lvi. 3, 4, lxv. 1, 2.

E.

Earn, how he obtains clear sight, Hb. xxxi. 2; in medicine, Laen. 12.

Ears, for bad; Hb. v. 2, xix. 6, lxxvi. 2, xcii. 1, xcviii. 4, c. 7, cxxxii. 3, cxliv. 4, clxxiv. 3; Quad. iii. 3, 14, v. 8, vi. 17, viii. 7, ix. 10, x. 2, xi. 5; Lb. I. iii. throughout; III. iii. lx.; Laen. 59; Διδ. 17.

Earth in the centre of the planetary system; III. 254.

Earthworm meal; Lb. I. xxxii. 4, lix. lxxvi.; III. xxxiv.; Laen. 57.

Earwig in the ear; Lb. I. iii. 1, 12; III. iii. i.

Ebulum truly interpreted; Hb. xciii. 1.

Ecliptic; III. p. 250.

Egypt, its want of rain; III. p. 252.

Ἐχίον, of which one sort is our *vipers bugloss*, without interpretation; Hb. clxi.

Elephant, in medicine; Quadr. xii.

Elephantiasis, for; Lb. II. lxi. contents; III. xxvi.; Laen. 50.

Elf; Lb. II. lxv. 5; III. lxi. lxii. lxiii. (water elf); Laen. 11.

Elfshot, for cattle; Lb. I. lxxxviii. 2, 3; II. lxv. 1; Laen. 76.

Emmets in medicine; Lb. III. xxxiv. xlvii.

Emmets eggs, Lb. I. iii. 5; horses, 11; nest, III. xlvii.

Emollients; Lb. I. ii. 1, 5.

Enchantment, against; Hb. lxxxvi. 4; Lb. I. xlv. 6, lxiv.

Eneliticus, *on the decline*; vol. I. pref. lix. lxiv.

Epilepsy, for; Hb. cxliii. 1; Quad. v. 12, viii. 9; from disordered stomach, Lb. II. 1.

Equisetum; Hb. xl. See Ἱππουρίς.

Ἐρέβινθος of Dioskorides translated peas; Hb. clxxxi. 1. (He says, pods like pulse.)

Erifia (ερίφια?), a plant unknown, interpreted; Hb. cxxvii. In the drawing, out of slender woody stems ovate opposite leaves grow.

Ἐρίβινον; Lb. I. i. 4.

Ἑρύγγιον, without English; Hb. clxxiii. See Colhxsecg in names of plants; see also Γοργόνιον.

Eruption, for, xx, 8, xc. 7, 8, cxlvii. 1, cxlviii. 2 (not in Dioskorides); from disorder of the stomach, Lb. II. i.; in the mouth, III. v.

Eruscus, cf. Ruscus, *butchers broom*, and Bruscus, *brushwood*; rightly interpreted, Hb. lxxxix.

Erysipelas, for; Hb. cxxxix. 2, cxliv. 1, clxxiii. 5; Quad. vi. 1, viii. 13; Lb. I. xxxix.; Lacn. 57, 58, 59, 109, 110.

Evacuations, Lb. II. xxi.; white (when the action of the liver is suspended), ib.; through the mouth, Lb. II. xxxiii.

Evangelists, the four, in medicine; Lb. I. lxxv. 1; Lacn. 9, 29, 74.

Evil eyes, against; Hb. xi. 1.

Evil humours, for; Lb. I. xxxi. 5; II. xxvii.

Exercise recommended; Lb. I. ii. 12; II. xxvii.

Exugiam, vol. I. pref. lxx., properly *axungia*, *fat about the kidneys*.

Eyes, for bad, Hb. xvi. 3, xix. 5, xxiv. xxxi. 2, 3, xxxvi. 3, 4, liv. 1, lxxv. 1, 2, 3, 4, lxxxviii. xci. 4, 6, cxvii. 2, cxix. 2, cxx. 1, cxxxv. 6, cxxxix. 2, cxlvii. 1, clxxxiii. 1; Quad. ii. 1, iii. 13, iv. 2, 7, 18; *νυκταλωπία*, iv. 19; for brightness, Quad. v. 2, 5, vi. 5, ix. 4, xi. 3, xiii. 10; vol. I. p. 374, 1, pp. 382, 386, 387; Lb. I. ii. throughout; II. lxi. contents; III. i. ii. xlv.; Lacn. 1, 2, 4; pock in, Lacn. 13; salve, 16, 23; for, Διδ. 20, 21, 22, 23, 24, 25, 26.

Eyelids, for thick; Lb. I. ii. 23.

F.

Φαλάγγια, for; Hb. xc. 13, c. 4, cxxxv. 5, cxxxix. 4, cxlvii. 3, clxxiv.

Falling sickness, for; Hb. lxi. 2.

Fascination, for; Lb. III. i.

Fasting, medically; Lb. II. xxv.

Fatigue, for; Lb. I. lxxix. lxxxvi.

Faul, a charm; vol. II. p. 114.

Feet, swelled and sore, for; Hb. ii. 17; sore, v. 7, xi. 3, xxxiii. 1, lxxvii. 5; Quad. iii. 15, iv. 3, vi. 7, viii. 4; Lb. III. ii.; Lacn. 49, 67, 68.

Femoralia, *genitalia*; vol. I. pref. p. lxxi.

Fever, for, Hb. i. 28; quartan, ii. 12; tertian, ii. 14; on alternate days, ii. 15, xii. 5, xx. 2, xxxvii. 2, xlii. 2, xlvi. 2, lxxii. 3, xciv. 6, xcvi. 3, cxiv. 2; cold, Hb. cxxxviii. 2, cxliii. 4 (*ρίγη*, *shiverings*); dry, cxlv. 1 (*καῦσαν στομάχου*), clii. 2, clx. clxxi. 2; Quad. ix. 12; Lb. I. lxii.

Fiends, against; vol. I. p. 386.

Fig (a hard round and red sore). See Fic in the Glossary to vol. II.; Lb. I. lvii.; III. xlviii.; Lacn. 6, 44, 47, 48.

Fight, for success in; Lb. I. lxxxv.

Φιλάνθρωπος, *clivers*, without interpretation, clxxiv. in the earlier MSS.

Filix, truly interpreted; Hb. lxxviii. 1.

Fire, against; Quad. i. 3.

Fiscus, *cod*, *scrotum*; vol. I. pref. x. lxiv.

Fithrem, *the great gut*; vol. I. pref. p. lxxii.

Fleas, for; Hb. cxlii. 7 (*ψύλλας*), cxliii. 1.

Flux, for; Hb. l. 3, liii. 2, lx. 2, lxxxix. 2, cxxxviii. clxxv. 3, clxxxviii. 6; Quad. i. 5, 6, ii. 4; vol. I. p. 376.

Flying venom (epidemic); vol. II. p. 112; Lb. I. lxxii.; II. lxiv.; Lacn. 6, 7.

Fœniculum, the foreign name retained; Hb. cxxvi. 1. (Introduced here doubtless during the Roman rule among the Britons.)

Fœnum græcum, *trigonella fœnum græcum*, by substitution, watercress; Hb. xxxix. 3.
 Fœtus, for a dead, Hb. xciv. 7; Quad. ix. 6; sex of, vol. III. p. 144; formation of, vol. III. p. 146.
 Folly, a dose for; Lb. I. lxvi.
 Fox, in medicine; Quad. iii.; Lb. III. ii. 1.
 Fracture, for; Hb. clxxxiv. 5.
 Fraga, taken as the feminine of Fragum, rightly interpreted; Hb. xxxviii.
 Φρένησις, rightly interpreted; Hb. xvi. 3. From disordered stomach; Lb. II. i. (Suicide from depression of spirits may be intended); III. lxviii.
 Frogs, against, Hb. xlii. 4; frog bites, against, Lb. p. 86.
 Fundament, for itching of; Hb. ciii. 2 (wanting in the Latin).

G.

Gaelic charm; vol. II. p. 112.
 Gall, for, in a horse; Lb. I. lxxxviii. 1.
 Galli crus interpreted, rightly it seems; Hb. xlv.
 Gallo, *a hired servant*; vol. I. pref. pp. lxiii. lxvi.
 Gastric derangements. *See* Bile.
 Genitals, for diseased; Lb. I. xxix.
 Gentiana, rightly interpreted; Hb. xvii. The drawing is of a gentianaceous plant, and nearest Erythræa pulcella.
 Gibra, *man*, from the Hebrew; vol. I. pref. p. lxix.
 Giddiness, for; vol. I. p. 378, 9, 10; Διδ. 13, 14, 15.
 Gladiolus adopted; Hb. lxxx.
 Glass; Hb. xxxi. 3, cxvii. 2; Lb. II. vi. xviii. xxii.
 Gnats, against; Hb. cxliii. 1.
 Goat in medicine; Quad. v.
 Goats milk; Lb. II. xxv. xxx. 1, lvi. 4.

Gold ring in medicine; Quad. v. 12.
 Γονορροία, for; Hb. clviii. 4.
 Γοργόνιον, without interpretation; Hb. clxxxii. *See* Colhxsecg in Names of Plants.
 Gout, for; Hb. i. 29. ii. 13, xii. 4, xxv. 4, xxxix. 2, lxxiii. 3, lxxvii. 4, lxxxii. 2, cxv. 2, cxxx. 3, cxxxii. 4, cxxxix. 2, clxiii. 5, clxxiii. 5, clxxxiv. 2; Quad. iii. 15; vol. I. p. 376, 4; Lb. I. xxvii.; Lacn. 68, 69.
 Grace, for; Hb. clxxxix.
 Gramen, as limited to ἄγρωστις, rightly interpreted; Hb. lxxix.
 Greasy legs in a horse, for; Lb. I. lxxxviii.
 Gripping, *tormina*, for; Lb. III. xxviii.
 Groin, for diseased; Hb. v. 5.
 Gryas, unknown, interpreted; IIb. li.
 Gums, for the; Hb. cxlii. 3 (for Dioskorides has οὐλα), clxxxi. 4; Quad. xiii. 12; Διδ. 32.
 Gygra, *neck*, from the Hebrew; vol. I. pref. p. lxix.

H.

Hæmorrhage, for; Lb. III. xxxvii.
 Hail. *See* Storm.
 Hair, for falling, Hb. xviii. 2, xxi. xlviii. 2; Lb. I. lxxxvii.; to grow, Hb. lii. 2; Quad. iv. 11, ix. 6; not to grow, Lb. I. lxxxvii. 2.
 Hair lip or Hare lip; Lb. I. xiii.
 Hands, for the; Hb. xxiii. 2; Διδ. 48.
 Hardness, of body, Hb. ii. 11; φύματα, Hb. cxlvi. 5; Quad. ii. 8.
 Hare physicks himself, Hb. cxiv. 1; in medicine, Quad. iv.
 Hart, male red deer, in medicine; Quad. ii. (mostly in hartshorn, *ammonia*); Lb. xxxi. 3.
 Hastula regia, *royal sceptre*, an asfodel, interpreted as all gll.; Hb. xxxiii. liii.
 Head, for the; Διδ. 3, 4, 5, 6, 7, 8, 10, 11, 12, 16.

- Headache, for; Hb. ii. 1, iii. 4, iv. 7, liv. 2, lxxv. 6, lxxxv. 2, lxxxvii. 2, xc. 12, xci. 7, c. 2, 8, ci. 1, 2, cxix. 1, cxxiii. 3, cxxxii. 2, cxxxix. 3, cxliii. 5, cxliv. 3, cxlvii. 2, clviii. 6, clxix. 3; Quad. i. 3, ii. 2, iii. 2, 9, vi. 6; Vol. I. p. 380 often; Lb. I. i. 2, 3, 4, 5, 6, 7, 8; II. lxii. contents, lxv. 5; Laen. 1, 5, 14, 23; Διδ. 8.
- Heartache, for; Hb. xviii. 3, lxxxix. 3, xciv. 10; Lb. I. xvii.; Laen. 55, 115; Wens. Laen. 114; Διδ. 58.
- Heartburn, for; Διδ. 60.
- Heat of body, for, *φλεγμονή*, *inflammation*, Hb. cxlii. 2; of stomach; Hb. cxliv. 3; *inflammation*, Hb. cxlvii. 1.
- Hedera nigra misinterpreted; Hb. c. Hedera "crysocantes" interpreted as our ivy; Hb. cxxi. 1. The modern botanists agree.
- Heel sinew broken; Lb. I. lxxxix.
- Ἑλλέβορος λευκός, interpreted by a Saxon name; Hb. cxl. The herb was much administered, and doubtless grown by herborists. Repeated elix.
- Hemiplegia; Lb. II. lix.
- Ἐπάφυλλον truly interpreted; Hb. cxviii. 1.
- Herbs have most medicinal virtue about Lammass day; Lb. I. lxxii.
- Ἡλιοσκόριος [-σκόριος], without interpretation, foreign; Hb. lxiv.
- Ἡλιοτρόπιον, *heliotropion scorpiurus*, interpreted, Hb. l.; without interpretation, lxv.; interpreted from Dioskorides, Hb. cxxxviii. 1.
- Ἡρακλεία, without interpretation; Hb. lxxiv., which Heraclea cannot be ascertained.
- Hernia, for; Quad. v. 10.
- Hibiscus, which the modern botanists seem rightly to identify with the ligneous, shrubby mallow, interpreted by its cognate; Hb. xxxix.
- Hicket or Hiccup; Lb. I. xviii.; II. vii; III. lxii; perhaps Laen. 70.
- Ἑρρόβολος interpreted; Hb. xxii., where the doubtful Greek has for interpretation English, now at least, doubtful.
- Ἰολοχρυσος rightly interpreted; Hb. cxxxi.
- Holy days in medicine; Lb. II. lxv. 4.
- Holy oil; Lb. II. lxv. 5.
- Holy salt; Lb. II. lxv. 5.
- Holy salve; Laen. 29.
- Holy water; Lb. I. xlv. 1, lxxxviii. 2; II. lxv. 5; III. xli. lxiii. lxiv; Laen. 29, 60, 79, 80, 81.
- Hop, the name of the plant: use in beer; Hb. lxviii.
- Horn for cupping; Lb. I. xlvii. 3, lvi. 2; II. xviii. xxii. xxxii. xlv. 1, lix. 3; Διδ. 51.
- Horse, to cure; Hb. clxii.; Lb. I. lxxxviii.
- Hot and cold doctrines; Lb. I. i. 13, xv. 1, xviii. xxxv.; II. xvi. xxvii. xxviii.; Laen. 112.
- Hoved, for cattle; Lb. I. lxxxviii. 2.
- Hreaking, for; Hb. lv. 2; blood; cxxxiv. 2, cxlvi. 2 (not in our copies of Dioskorides), cliii. 2, clviii. 2.
- Ἑπέρικον κόριον; Hb. clii., foreign, without English name.
- Ἑπώπια, with a Latin translation turns out *ulcers*; Hb. cxlviii. 2 (the translation carbuncles relies on glossarial authority).
- Ἑστερικὴ πνίξ, miswritten; Quad. ii. 7.

I.

- Iaris, *with locks, cincinnis*; vol. I. pref. p. lxix.
- Idiotcy, prescribed for; Lb. I. lxvi.
- Incurable diseases, for; Quad. i. 3.
- Indigestion, for; Lb. II. xxix.
- Inflammation, for; Hb. ii. 6.
- Inflation, for; Hb. xlv. 4, xci. 2, xciv. 12, clxxxiv. 5; Quad. vi. 13.
- Influenza; Lb. I. i. 16, 17.
- Inguinal parts, for; Hb. xciv. 4, clii. 1, cxxiii. 1. 2; Quad. viii. 2.
- Injection; Lb. II. xxviii. (*clyster*?).
- Intestines, disease of, Hb. ii. 3; to move, Hb. xxviii. xciv. 5, 12, ex. 2, cxiii. 2, cxlvii. 4, cxlviii. 1, where ἐπὶ στροφονύων would be Latinized *ad tormina*, a more ambiguous term, clv. 3, clv. 3,

Intestines,—*cont.*

clxiv. 1, where Dioskorides had *πρὸς στρόφους*, for *gripes*, clxxiii. 2; Quad. ii. 18.

Inula campana interpreted; Hb. xcvii. 1.

Inward fellon, an obscure disorder; Lb. I. xli.

Ἰπποί, for *δίδυμοι*; Vol. I. pref. p. lx. lxiv.

Ἰππουρίς not interpreted; Hb. xl. Horsetail seems to be a modern word, a translation of the Hellenic.

Ἰρίς Ἰλλυρικὴ, foreign, name retained; Hb. clviii. 1.

Iron; Hb. xxxii. 8, lxiii. 3, lxxvii. 3.

Ἰσάτις, left without interpretation; Hb. lxxi.

Ἰσχιάς, *sciatica*, Dioskor. iii. xxix., truly interpreted, Hb. cxxxv. 2; misinterpreted, Hb. clii. 3.

Itch, for; Hb. lxxxii. clii. 1, 2, cxxiii. 1; Lb. I. lxxvi. lxv. 5.

Iussum, for *Ius*, *broth*, *soup*; Vol. I. p. 376.

Ivory; Quad. xii. 1, 2.

J.

Jaundice, for; Lb. I. xli. xlii.; II. lxi. contents, lxv. 3; III. xii. lxxii.

Jerusalem, the contemporary patriarch orders recipes to be sent to King Alfred; Lb. II. lxiv.

Joint ache, for; Hb. iii. 1, xxii. 2, xliii. 2, xlv. 4, lxxxix. 5, clxxviii. 4; Quad. iii. 11 (hot bath), vi. 20; Lb. I. lxi. 1; III. xxiv.; Lacn. 23.

Journey, for a; Hb. xi.

K.

Καλαμίνθη ὀρεινὴ; Hb. xcv. 1.

Καλλίτριχον or -os, interpreted water wort; Hb. xlviii. In the mediæval gll. it is usually maidenhair, which shuns wet, and so Vienna drawings at Oxford, pl. 153.

Κάππαρις, Hb. cxlvi. 3; again, clxxii., where the English version of the word is false.

Καρδιακὴ διάθεσις understood etymologically; Lb. II. i.

Καταμήνια, for; Hb. lxxxii. 3, clii. 1, clviii. 4, clxiv. 1, clxv. 2, 5, clxxiii. 2; Quad. i. 7; Lb. III. xxxviii.

Κενταύριον τὸ μέγα (Dioskor.), rightly interpreted; Hb. xxxv.

Κενταύριον τὸ μικρόν, rightly interpreted; Hb. xxxvi.

Kernels, *strumous swellings*; Hb. iv. 3, xiv. 2, lxxv. 5, clviii. 5, clxix. 2; Quad. iii. 7, vi. 3, xi. 6; (*παρωτίδες*); Hb. cxliv. 3; Quad. ii. 12, vi. 18.

Χαμαιδάφνη, misinterpreted; Hb. xxviii.

Χαμαίδρυς, interpreted; Hb. xxv. See Names of Plants.

Χαμαιελαία, which is a laurel, mistaken; Hb. xxvi.

Χαμαιλέων λευκός, interpreted by approximation; Hb. clvi. 1.

Χαμαίμηλον, chamomile, interpreted rightly; Hb. xxiv.

Χαμαίπιτυς, misinterpreted; Hb. xxvii.

Χελιδονία, foreign; Hb. lxxv.

Kidneys, for disease of; Hb. lxxxvi. 3, cxix. 3; νεφρίτις; Hb. cxlv. 2.

Kings evil, ἵκτερος, *jaundice*; Hb. cxliii. 1.

Κίρσιον, misinterpreted; Hb. lxx.

Κλύδανες, or watery congestions; Lb. I. xiv.

Knee pain, for; Lb. I. xxiv.; III. i.; Lacn. 15, 49.

Knots, obligamenta. See vol. I. pref. xli. seqq.; Quad. i. 4. How to bewitch oneself, Quad. ix. 13; against, Lb. I. xlv. 6; III. i.

Κόνυζα, without interpretation, being foreign; Hb. cxliii. 1.

Κοτυληδών, left uninterpreted; Hb. xlv.

Κυδώνια μήλα, mistaken; Hb. cxxxv. 6.

Κύμινον, foreign; Hb. clv.

Κυνόγλωσσον, misinterpreted; Hb. xcvi. 1.

Κυνὸς βάτος, near akin to *Bramble*, not interpreted; Hb. clxx. Even Schneider says *rosa canina* (or *bramble*), passing by the suggestion of Sibthorp and Smith. *Κύπρεσσος*; Hb. xx. 8.
Κύπρος, once believed privet, Hb. lxxvi. 2 (now thought *lawsonia alba*).

L.

- Lacterida, a milky spurge, not interpreted; Hb. ex. (It was a *Springwort*.) Interpreted (conventionally? for Gith is *μελάνθιον*); Hb. cxiii.
Lactuca leporina, without interpretation; Hb. cxiv.
Lactuca silvatica, translated; Hb. xxxi.
 Lammas Day, from the bread hallowed that day; III. 290.
 Lancet wounds; Lb. I. lxxii.
 Land, a charm for; vol. I. p. 398.
Λάπαθον, Hb. xiv., rightly interpreted, Hb. xxxiv.: sorrel is for distinction *ὄξυλαπάθιον* in gll.
 Lar, for larder; vol. I. pref. p. lxiii.
 Latin misinterpreted; Hb. cxv. 3.
 Laver; Hb. cxxxvi. 1.
 Lay, a Wort Lay! Lacn. 45.
 Leap year; III. 262.
 Legendary lore; vol. II. p. 112.
 Legs, for bad; Hb. xxxiii. 1, li. 2; Lb. I. xxv. xxviii.
Leporis pes, translated; Hb. lxii.
 Leprosy, has an English name, and is a native disease; Hb. xcii. 2, cx. 4, cxlvi. 4; Quad. vi. 10; Lb. I. xxxii. 3, 4. See it treated of as foreign, vol. II. p. 228, line 13; again; Lacn. 14.
Ληθαργία, truly interpreted; Hb. xc. 5.
 Lice, for, Lb. I. lii.; called worms, Quad. ix. 15; for, Lb. III. xlv.; Lacn. 71, 72, 77.
Lilium (foreign, already naturalized), retains its name; Hb. cix.
 Limb, for a lost; Lb. I. xxxviii. 8.
Lingua bubula, misinterpreted; Hb. xlii.
Lingua carnis, misinterpreted; Hb. xcviii. 1.
 Linen; Hb. cxxx.
 Linseed; Hb. xxxix. 3.
 Lion, in medicine; Quadr. x.
 Lips, for sore; Lb. I. xi.; *Διδ.* 29.
 Litany, a; vol. II. p. 112; Lb. I. lxiii. (as *Ora pro nobis*).
 Litharge, regarded as silver filings, Quad. ii. 11; employed, *Διδ.* 2.
Λιθόσπερμον, correctly interpreted *Suncorn*, Hb. clxxx., with the Addenda.
 Liturgical charms; Lb. I. xlv. 5, xlvii. 1, lxii. 3, lxiii. lxxxviii. 2; II. lxv. 1, 5; III. xli. lxii. lxiv. lxxviii. lxxi.; Lacn. 9, 10, 11, 12, 29, 47, 51, 60, 74, 79, 105, 106, 114.
 Liquids, their weights; Lb. II. lxvii.
 Liver, diseased, for, Hb. iv. 5, xxxiii. 2, lxxxii. 5, cxvii. 4, cxlv. 2, cxlvi. 2 (*ἡπατικοῖς*), cliv. clxxiii. 2; Quad. iii. 4; described; its functions, its diseases, Lb. II. xvii; abscess, ib., xix. xx.; torpid and swelled, xviii.
 Lizanam, *tongue*; vol. I. pref. p. lxix.
 Loins, for sore of (*νεφρίτις*?), Hb. i. 27, lxxvii. 5, xciv. 14. clxi. 2; *νεφρίτις*, for they mie blood and sand; Lb. II. xxxi. xxxii. xxxiii. p. 248; III. xvii.; Lacn. 36, 59.
 Loss of appetite; *Διδ.* 50.
 Loss of voice (hysterical); Lb. II. lx. contents; Lacn. 88.
 Lowering treatment improper about Lammas day; Lb. I. lxxii.
Λύχνις στεφανική, interpreted by the syllables; Hb. cxxxiii.
 Lumbago, for; Lb. I. xxii.
 Lunar cycle of nineteen years; III. 264.
 Lunatic, for a; Hb. x. 2, xi. 1, lviii. 2, lxvi. 2, cxxxii. 5, clxxix.; Quad. ix. 1; Lb. I. xxxviii. 4, lxiii. lxv. 3; III. i. xl. lxvii.

Lung disease, for; Hb. xlvi. 7, cxxvii. 2, cliv. 3; vol. I. p. 374, 3; Lb. II. lxiii. contents, li. lxv. 2; III. xiv; Lach. 14, 24, 25, 26, 27, 28, 107.
 Lupinus montanus; Hb. cxii. (foreign).

M.

- Mad dog, for bite of; Hb. i. 25, ii. 21, iv. 10, xxxvii. 5, xc. 15, cxxxviii. 3, clxxiii. 5; Quad. ix. 11, xiii. 7, 8.
 Madianum, *side*; vol. I. pref. p. lxx.
 Mæonia, misunderstood; Hb. cxli. 1.
 Maggots. *See* Worms.
 Μαλάχη ἀγρία, interpreted; Hb. liii.
 Male and female distinguished in penny-royal, Hb. xciv; not so in Dioskorides; in southernwood, Hb. cxxxv. 7; not so in Dioskorides.
 Malva erratica, interpreted; Hb. xli.
 Malum granatum, not interpreted, foreign; Hb. lxvi. cxix. 3.
 Μανδραγόρας, name retained, Hb. cxxxii., with stories represented in the frontispiece to the Vienna Dioskorides, and believed to be derived originally from Iosefos.
 Mare, as in night mare; Lb. I. lxiv.; III. i.
 Marrubium, rightly interpreted; Hb. xlvi.
 Masses, in medicine; Lb. I. lxiii.
 Matrix, for diseases of; Hb. xlix. 2; to purge, Hb. cxliii. 2 (where Dioskorides has *πρὸς καταμηνίων ἀγωγὴν*, and the like), Hb. clxv. 2; for *ὕστερικὴ πνίξις*, Quad. ii. 7, iii. 1; dropsy, Lb. II. lx. contents.
 Mead; Lb. I. lvi. 1.
 Medical professional knowledge; Lb. II. xv. xx. xxiv. xxvii. xxviii. lix. 3. *See also* Horn, Tenaculum, Syringe, Salve. Controversy, Lb. lix. 11; history, Διδ. 1.
 Megrim, *ἡμικρανία*, for, Lb. I. i. 9, 10, 11, 12; causes and symptoms, Lb. I. i. 13; III. i.
 Μήκων, rightly interpreted; Hb. liv.
 Membranes in the bellies of nestlings, used in medicine; Lb. xxx. 1.
 Mentagra, *a toe*; vol. I. pref. p. lxxi. 1.
 Mentastrum should have been interpreted; Hb. xcii. 1.
 Mentha, *mint*, adopted; Hb. cxxii. (An herb of which the various sorts are so common and so fragrant must have once had a native name.)
 Mercurialis interpreted; Hb. lxxxiv. 1.
 Meteors; III. 268.
 Michinas, *nostrils*; vol. I. pref. p. lxx.
 Midges, against; Hb. cxliii. 1.
 Midrif, *διάφραγμα*, for; Hb. iii. 6.
 Milk, for flow of; Hb. clxi. 2.
 Millefolium, rightly interpreted; Hb. xc.
 Milotis, an herb, but what? Hb. clxxxiii.
 Mischiefs, against; Hb. cxxxiii. 7, cxl. 3, clxxxii. 2.
 Mistakes about Greek in the piece *περὶ Διδάξεων*; 1, 3, 25, 33, 40, 42, 50, 64.
 Μῶλυ, τὸ, written temolum, and, being a garlie, interpreted erroneously; Hb. xlix.
 Moon, in medicine; Hb. viii. 2, x. 2, lxi. 3, cxl. 3, clxxix.; Quad. i. 5; Lb. I. lxxii.; III. xlvii., which contradicts the next previous reference. Moon not confined to zodiac, a sphere; III. 242. From new moon to new moon is a month, which exceeds in length the period of its revolution round the earth; III. p. 248. In sorcery; III. 266.
 Morbus regius, taken for spasms; Hb. lxxxvii. 1; Quad. xiii. 4.
 Mortified parts, how to cut away; Lb. p. 84.
 Mouse in medicine; Lb. III. xxv.
 Mouth, for, Hb. ii. 20, iii. 3, xxx. 1, 2, cxlii. 3, cxlv. 3; Lb. I. v.; distorted, Lb. I. xii.; in eruption, III. v.
 Mulberry tree in charms and medicine; Quad. i. 5, 6, 7.
 Mushrooms; Quad. iv. 14.
 Mustard in use for flavouring; Lb. II. vi.

N.

Nails, for scurfy, Quad. xiii. 6; Lb. I. lxxv; for lost, Lb. I. xxxiv.; Lacn. 85; Διδ. 49.
 Napping, against; Quadr. viii. 10.
 Νάρδος (*valerian*); Hb. lxxxix. 5, cxxxii. 3.
 Νάρκισσος, an asfodelaceous plant, misinterpreted, as seems; Hb. lvi.
 Nasturtium, rightly interpreted; Hb. xxi.
 Nausea, for; Hb. i. 18; Quad. iv. 10, viii. 10; Lb. I. xix.
 Navel, for the; Διδ. 56, 57.
 Neck, for sore; Hb. i. 26; Lb. III. vii.; Lacn. 4.
 Needles; Lb. I. lxxxviii. 3.
 Nepeta, not interpreted; Hb. xcv. 1.
 Night, III. 240, 242; prolonged, 260.
 Νίτρον; Hb. cxxxvii. 3 (section 3 is not in Dioscorides); Διδ. 51.
 Nits, eggs of lice; Quad. ix. 15.
 Nocturnal visitors, supernatural beings; Hb. i. 1; Lb. III. i. liv. lxi.
 Nose, nostrils, for; Hb. xx. 4, c. 6, clv. 4.
 Nostalgia, for; Lb. II. lxxv. 5.
 Nymfete [νύμφαια], left without interpretation; Hb. lxix.

O.

Obstruction in women, for; Lb. II. lx. contents.
 Οινάνθη, left without interpretation; Hb. lv.
 Όκιμον, translated by an English name, which I have taken to mean *wild basil*; cxix. The true basil, *okimum basilike*, is not indigenous to us. Schneider refuses to accept basil as the just interpretation of *όκιμον*. Against my interpretation may be set the gloss Sweet basil, vol. I. p. 233, note.

Olusatrum, written olisatrum, and not interpreted; Hb. cviii. (The plant is found in England, but the Latin name was not easy of interpretation.)
 Omnimorbia, the same as πόλιον, which see; Hb. cli.
 Onsworm; Lb. I. xlvi. 1.
 Orbicularis, herb, κυκλάμινος; the stems curve; rightly interpreted; Hb. xviii.
 Ορείγανον, without native name; Hb. ci. (held indigenous), cxxiv.
 Όργανον interpreted *bliss*; Διδ. 33.
 Όρθοσποία, Dioskor. iii. xxix., truly interpreted; Hb. cxxxv. 2.
 Όρυζα, *rice*; Hb. cxl. 2 (called a wort, instead of grain).
 Ostriago, Hb. xxix., if Όστράα, is foreign, and misinterpreted.
 Oven, Hb. xxxiv. 1; for baking bread, Lb. II. xxvii. li.
 Overlooked (spitefully watched by a sorcerer); Lb. III. lxxv.
 Oversleeping, for; Quad. iv. 1.
 Oxymel; Lb. I. lxxix.; II. xxiii. xxviii. xxxix. xliii. lix. 12, 13, where the receipt is given.
 Oyster shells, Quad. ii. 20; patties, Lb. II. xxiii.

P.

Papaver; Hb. liv.
 Paralysis, for; Hb. xxx. 5; Lb. I. xxii.; attributed to the air by the Saxon name, Lb. I. lix. I would suppose in that passage, *hoρν*, the cupping horn, to be meant in SET ON; III. xlvii.
 Parturition, for; Hb. lxxxii. civ. 2, cxliii. 3, clxv. 5; Lb. II. lx. contents; III. cxxxvii., where translate, *that a boy or a maiden shall do*; Lacn. 98, 103.
 Παρωνυχία, left uninterpreted; Hb. xliii. 3.
 Pastinaca silvatica, truly interpreted; Hb. lxxxii. 1.
 Patella, mistranslated; Quad. ii. 12.
 Paten, the eucharistic; Lacn. 11.

- Patha, *face*; vol. I. pref. p. lxix.
- Peony; Hb. lxvi.; foreign, retains its Greek name.
- Peppered medicated drink to comfort the stomach; Lb. II. iii.
- Perdicalis, rightly interpreted; Hb. lxxxii.
1. See Πέρδιξ λευκός, in Theophrastos, and Περδικάπι in modern Hellenic.
- Periaptis; Hb. xviii. 4, lviii. 2, lxi. 3, lxx. cliii. 6, clxxxiii. 1; Quad. i. 1, ii. 17, iii. 10, iv. 2, 17, ix. 4; Lb. I. xxxix. 4, lxiv. lxv. 2; II. lx. contents; III. i. ii. 1, vi.; Lacn. 46, 102.
- Περιστερέων, equivalent to verbenia; Hb. lxvii.
- Perna, *limb*; vol. I. pref. p. lxix.
- Personacia, interpreted; Hb. xxxvii.
- Pes leonis, λεοντοπόδιον (λεοντοπέταλον), not the plant in Diosk. iv. 131.
- Petroleum, its virtues; Lb. II. lxiv.
- Πετροσέλινον, the name retained; Hb. cxxix. Probably brought into the island by the Romans.
- Πευκέδανος, rightly interpreted; Hb. xevi.
- Pheasants (wild hens); Lb. II. xxxvii.
- Pimples, for; Hb. xxii. 3, cxliv. 1, clxxxiv. 4; Quad. ii. 20, v. 6, 7, xi. 2, xii. 1, 2.
- Πίτυρα, rightly interpreted; Hb. clxxxiv. 4.
- Planets; III. 270.
- Pleiades; III. 270.
- Pleurisy, for; Lb. I. xxi.; II. xlvi. xlvii. xlviii. xlix. 1.; Lacn. 23; Διδ. 58.
- Poison, for; Hb. i. 22; xx. 2, xxvi. 2, xxxvi. 6, xlvi. 5, l. 2, lxiii. 5; Hb. lxvii. 3, cxlii. 6 (θανάσιμον), clx. clxiii. 2, clxxix.; Lb. I. xlv. lxxxiv.; II. lxv. 2; III. xliii.; Lacn. 10.
- Πόλιον, left without English interpretation; Hb. lviii. cli. By Dr. Daubeny also considered Teucrium polium, with the observation that the Vienna drawing is pretty good; but read as *santolina chamæcyparissus* by Schneider.
- Pollete for βαλλωτή; Hb. clxxvii.
- Πολύτριχον, an herb unknown, interpreted; Hb. lii.
- Porrum nigrum; a blunder originating with Plinius; Hb. clxxvii.
- Portulaca, written porcilaca, and left without interpretation; Hb. cv. (Foreign.)
- Pose, for; Hb. xlvi. 1.
- Potion, for a lodged; Lb. III. xlii.
- Poultices, Hb. xxxiv. 1, xlii. 5, li. 2, cxxv. cxxvii. 2, cxxx. 1, cxxxiv. 3, cxliii. 5, cxliv. 1, cliii. 4, clxix. 2, clxxiii. 4, clxxiii. 5, clxxxiv. 4; Quad. ii. 11; Lb. I. iv. 5; of barley (meal) xxxv.; Lb. II. xxxii.; Lacn. 8.
- Πράσιον, rightly interpreted; Hb. xlvi.
- Prayer for the eyes; Lb. II. lxii. contents.
- Pregnancy by medical art; Quad. iv. 12, 14.
- Preparation of plasters; Hb. xi. 3.
- Prescription for headache used for broken head, Lb. I. i. 14; for clearing the head used for headache, Lb. I. i. 3; for swoon applied to hunger, Lb. II. xvi. 2.
- Πριάπισκος; Hb. xvi. 2. Made the same as vinca pervinea; Hb. clxxix. Others with more shew of sense make it the same as Satyrion.
- Prolapsus, for; Lb. II. lvii. contents; III. lxxii.
- Prophylactics, against bad drugs; Hb. xi. 1, cxi. 3; against strumous swellings, Quad. ii. 12, ix. 3, xiii. 13; for a sound digestion, Lb. II. xxx. lxv. 4.
- Proserpinaca, rightly interpreted; Hb. xix.
- Prosperity, for; Hb. clxxix.
- Proud flesh; Hb. clxiii. 6.
- Ψύλλιον, in Dioskorides, iv. 70, was hard of interpretation; the equivalent, coriander, that is, κόριον, may have arisen by substituting κόρις, a bug, for ψύλλα, a flea; Hb. clxix.
- Puerperal hæmorrhage, for; Lb. II. lx. contents.
- Puerperal insanity; Lb. II. lx. contents.
- Pulegium, rightly interpreted; Hb. xciv. 1.
- Purgative potions; Lacn. 18, 19, 20.

Purple (dalmatics), worn in church in Saxon times; vol. I. pref. p. lxvi.
 Purulent gatherings; Hb. xxxix. 3.
 Pustules, for; Hb. i. 15, xlvii. 1; Lacn. 6.
 Putrefactions; Hb. cxlvii. 1. (Σηπεδόνας is not in our copies of Dioskorides.)

Q.

Quicksilver; Lb. I. lii.
 Quinsy, for; Lb. I. iv. 4, 6.
 Quiverings, for; Hb. clxxi. 4.

R.

Radiolus, a fern, *wheelspoke*, rightly interpreted; Hb. lxxxv.
 'Ραγάδας, not fully interpreted; Hb. clxv. 3.
 Rain; III. 276.
 Ram in medicine; Quad. vii.
 Rats, a prayer against; vol. I. p. 397.
 Red, a favourite colour in medicine; Lb. I. xlvii. 1. See Næsc, Gl. vol. II.; Lb. III. i.
 Renes mistranslated; Quad. iv. 9, 10.
 Rheumatism. See Jointache.
 Ricinus, foreign, not interpreted; Hb. clxxvi.
 'Ριγούντες, οἱ, interpreted, *those who have the cold fever*, or *ague*, rightly; Hb. cxxxv. 4, from Dioskorides.
 Ritualistic references. See Liturgical. A mass contra tribulationem; Lb. III. lxii.; Lacn. 11. Collects; Lacn. 29, 30, 31, 32, 33, 92; 93, 97, 101; vol. III. pp. 78, 79, 80.
 Robbers, against; Hb. lxxiv.
 Romans made themselves earth houses in the late summer; Lb. I. lxxii.
 Ros marinus interpreted; Hb. lxxxix. 1.
 Rose oil, how to make it; Lacn. 7.

Runes; vol. I. p. 140.
 Rupture, for; Hb. i. 16, lx. 3. lxxviii. 2.
 Ruta, foreign, retains its name; Hb. xci.
 Ruta montana; Hb. cxvii. 1. Ruta sylvatica; Hb. cxvii. 3, 5, 6. This probably represents πήγανον ἄγριον, which is *peganum harmala*. Whether the two in the same article be identical is a question, in the case of such an author as Apuleius, of little importance.

S

Sabina, *savine*, *juniperus sabina*, foreign, not interpreted; Hb. lxxxvii.
 Sacramental paten in medicine; Lb. I. lxii. 3.
 Salacity, for; Lb. I. lxx.
 Salt from the salterns or salt pans, thought coarse; Hb. xxxvii. 5. (The better was obtained about Droitwich, as appears by the charters: and? in Cheshire.)
 Salve, the black, Lb. I. xlvi. 1, lvi. 2; how made, Lb. III. xxxix. 2; the green, Lacn. 4.
 Salvia, without interpretation; Hb. ciii.
 Σάμψυχον confounded with sambucus; Hb. cxlviii.
 Σατύριον; Hb. xvi. 1; so named on the doctrine of signatures.
 Saxifraga (granulata) rightly interpreted; Hb. xcix. 1.
 Scab, for; Hb. xlvi. 6, clxxxi. 3, clxxxiv. 4.
 Scars, for black; Hb. x. 3.
 Seclerata, herb, *ranunculus sc.*, from its acrid properties; Hb. ix. Often called in gll. Apium risus, a term explained by Hb. ix. 1.
 Sciatica, for; Hb. lxvi. 3, xciv. 14; Quad. vi. 19; Lb. I. xxiii.
 Σκόρδιον, *teucrium scordium*, foreign, without interpretation; Hb. lxxii.
 Scorpions bite, for; Hb. ii. 9, lxiv. cxvii. 6, cxxxiii. cxxxv. 5, from Dioskorides; cxxxvii. 2, from D.; cxlviii. from D.; clxxiii. 5; Quad. iv. 15.

- Scrofula, for ; Laen. 95.
 Scurf, for ; Hb. xxi. 3, clxxxi. 3, clxxxiv. 4 ; Quad. vii. 4.
 Sea sickness, for ; Hb. xciv. 8.
 Sempervivum rightly interpreted ; Hb. exxv.
 Seneio rightly interpreted ; Hb. lxxvii.
 Sennas, *teeth* ; vol. I. pref. p. lxix.
 Septifolium, *sevenleaf* ; Hb. cxviii. 1.
 Serpyllum ; Hb. ci. The "Ερπυλλος of Theophrastos is, according to Schneider, *thymus incanus*.
 Shanks, for sore of ; vol. I. p. 380.
 Shingles, for ; Lb. I. xxxvi.
 Shot. See Elfshot and vol. III. p. 54, also Laen. 60, 97.
 Shoulder dislocated, for, Lb. III. xxxiii. ; pain ; xlix.
 Side sore, Hb. xix. 3 ; interpretation of paralysis, Hb. xxx. 5, exxx. 2, exxxv. 3 ; Laen. 65, 66.
 Signatures, the doctrine of. See Hb. vi. 2, xv. 2, clxi. 1, clxxx. 2 (from Dioskorides) ; Quad. i. 4, viii. 11, ix. 4, 5.
 Silk thread, Lb. I. xiii. ; yellow, that is, undyed ; Lb. I. xlii.
 Sinews, sore, for, Hb. ii. 13, xii. 3, xiii. 3, xxxvi. 5, 8, xli. 3, lxxii. 2, lxxvii. 4, cxv. 2, exxix. 3, exxxii. 4, 6, clxxxiii. 2 ; Quad. vi. 23, x. 3 ; vol. I. p. 380 ; shrunk, Lb. I. xxvi. ; III. xxxiv.
 Σίον, with Latin interpretation ; Hb. cxxxvi. 1.
 Σισύμβριον interpreted ; Hb. evii. To class it among mustards, as moderns do, is against ancient authority.
 Σκιλλώδης not interpreted ; Hb. clxxxiv. (*like squill*).
 Σκόλυμος, foreign, and not interpreted ; Hb. elvii. 1 ; edible ; *ibid.* 2.
 Σκόρδιον, an English plant, not translated ; Hb. clxiii. 1.
 Skull, for a fractured, Lb. I. xxxviii. 3 ; linked, III. lv.
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 Small pox, variola, for ; Lb. I. xl.
 Snails in medicine ; Lb. I. lxviii. ; Laen. 108.
 Snake, for bite of, Hb. i. 23, 24, ii. 8, iii. 7, iv. 8, 12, vi. 2, xv. 2, xx. 6, xxv. 3, xxxii. 4, xxxvi. 2, xxxvii. 1, xlii. 4, xlvii. 2, lxiii. 3, 4 ; to drive away, lxiii. 5, lxiv. lxxi. 2, lxxii. 1, lxxxix. 6, 14, 16, xev. 2, xevi. 2, 3, xeviii. 2, cix. 2, cxxix. 2, cxxxiii. 1, cxxxvii. 2 (an addition to Dioskorides), cxlii. 5, cxliii. 1, cli. 2, 4, cliii. 5, clv. 2, clviii. 4, clxi. 1, clxiii. 3, clxxiii. 2, 5, clxxiv. 2, clxxix. ; Quad. ii. 1 ; to kill ; 6, ii. 15 ; to drive away, ii. 19, iv. 14, vi. 8, 14, viii. 3, xi. 1 ; Lb. I. xlv. 1, 2, 3, 5.
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 Snow ; III. 278.
 Soap ; Hb. xxxvii. 3.
 Solago maior, without interpretation, foreign ; Hb. lxiv.
 Solago minor, without interpretation, foreign ; Hb. lxv.
 Solate, an herb ; Hb. lxxvi.
 Solsequia, adopted ; Hb. lxxxvi.
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 Splenetic laughter ; Lb. II. xxxvi.
 Spoilt food, for ; Lb. I. lxvii. ; III. liii. ; Laen. 90.
 Spreitis, an herb unknown, described like an Asperula ; Hb. cxxxviii. 1.

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 Stich, for ; vol. I. p. 393 ; Lb. II. liv. lxiv. ; Lacn. 75.
 Stic in the eye, for ; Lb. I. ii. 16, 17.
 Stiffness, for ; Hb. xlvi. 8.
 Στιχάς, foreign, without English name ; Hb. cxlix. 1.
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 Strangury, for ; Hb. iv. 6, vii. 3, xii. 1, lv. 1, lxxx. 1, xc. 5, cvii. cviii. cxlvi. 1, cxlviii. 1 (ἐπὶ δυσουρύντων), clvi. 3, clxiv. 1 ; Quad. ii. 16, viii. 11 ; Lb. I. xxxvii.
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 Swelled legs ; Hb. v. 3, Lacn. 49.
 Swellings, for ; Hb. ix. 3, xii. 3, xxi. 5, xlv. 2, xlviii. 1, lxxvi. 1, lxxxvi. 1, xc. 4, 7, cix. 3, cxxx. 1, clxxxviii. 2, clxxxiv. 2 ; Quad. vii. 2, 3 ; vol. I. p. 374, 1, p. 394 ; Lb. I. xxxi. lxxvii. ; Lacn. 9.
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 Τιθύμαλλος ; Hb. cx. (might have been interpreted *Springwort*).
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Tongue, for ; Hb. iii. 3 ; Lb. I. v. ; Διδ. 29, 31.
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 Vexed child, for a ; Hb. xx. 7.
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 Vinca pervinca, *periwinkle*, without a native name ; Hb. clxxix.
 Viola, not the violet but the wall flower, rightly interpreted ; Hb. clxv. 1, where observe Viola alba translates Λευκοῖον. *See* Banwyrt in names of plants.
 Viola purpurea, our violet, without an English name ; Hb. clxvi. Nothing in common with Dioskorides iv. 122, but the name of the plant.
 Viperina ; Hb. vi.
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 Wrist drop, for; Hb. lix.
 Written charm; Lb. III. lxii.

X.

Ξίφιον, which is *gladiolus communis*, *gladden*, interpreted foxes foot, Hb. xlvii.; interpreted *gladden*, Hb. clviii. 1.

Y.

Year of the moon, the period of its revolution round the earth, p. 246.
 Yeast; Hb. xxi. 6.
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Z.

Zodiac, its signs; III. p. 294.



INDEX TO PROPER NAMES.

Abdias, the prophet Obadiah ; Quadr. i. 1.
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 326 ; Διδ. 1.
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 Artaxes = Artaxerxes ; Διδ. 1.
 Blasius, St. ; vol. III. p. 294. *See Acta*
Sanctorum, Feb. 3.
 Brigita, or St. Bride (vol. III. p. 78) was
 born in St. Patrick's time, at Faugher,
 two miles north of Dundalk, of Dubtach
 and Brocessa. She received the vest-
 ments of a nun from Macaille, one of
 the bishops disciples of St. Patrick, and
 founded the abbey of Kildare in the plain
 of the Liffey, about twenty miles from
 Dublin. Here, with a bishop, who ruled
 other Irish bishops, she was regarded as
 head and preeminent over all abbesses
 of the Scots. Ordination of men and
 consecration of buildings were, with her,
 essentials of Christian discipline, and
 even of salvation. (*See Todd*, St. Patrick,
 p. 13.) According to the four masters and
 the Annals of Ulster she died A.D. 525.
 She was patroness of Ireland, and likened
 to the Virgin Mary. An ancient Irish
 hymn is published by Colgan (*Trias*
Thaumaturgus, vol. II. p. 515), in which
 her praises and miracles are recounted.
 The Scholiast states this hymn to have
 been written by St. Brogan, and there-
 fore about 520. Another ancient hymn
 in Latin has been published by Colgan

Brigita, or St. Bride—*cont.*

and Dr. Todd. Her name is taken from
 a heathen goddess *brigit*, of which
 there were three, the goddesses of physic,
 smiths, and poets. (O'Donovan.) In
 this present volume, p. 78, her ancillæ
 are mentioned. In the extant lives the
 names of women associated with her
 own are Darlugdacha, Hinna or Kinna,
 Daria, Bria. The words *malint noar-*
line dcarnabda murde murrunice domur
brio rubebroht, contain, perhaps, *noar-*
lan, deap neamda, mupe de, Immaculate,
Maid of Heaven, Mary of God, but
 Keltic scholars must pass their own
 judgment upon them.

Cassianus, Saint ; Lb. p. 78. There were
 three of the name.

Chesilius ; vol. II. p. 294. *See Acta*
Sanctorum, July 20.

Constantinus, *see Seven Sleepers* ; Lacn.
 56.

Dionysius ; Lacn. 56 ; vol. III. p. 294.
See Seven Sleepers.

Ehwald, Saint ; vol. III. p. 78. Edwald ?
See John of Tinemouth.

Eugenius ; vol. III. p. 294. *See Acta*
Sanctorum, July 13.

Franks ; Hb. cxxv.

Galenos ; Διδ. 64.

Germanus, Saint ; Lb. p. 78.

Hippokrates ; Διδ. 1, 20, 66.

Idpartus ; vol. I. p. 326,

Iohannes ; Lacn. 56. *See Seven Sleepers.*

Lucania ; Hb. li.

Machutus, Lacn. 57, an Irish saint of note.

- Malchus; Lacn. 56. *See* Seven Sleepers.
- Martinianus; Lacn. 56. *See* Seven Sleepers.
- Maximianus; Lacn. 56. *See* Seven Sleepers.
- Nicasius, vol. III. p. 294, was a saint martyred, it is said, by Domitianus, in the Vexin, near Rouen, Oct. 11.
- Noe; $\Delta\iota\delta$. 1.
- Noððes nine sisters; Lacn. 95.
- Octavianus, the emperor; vol. I. p. 326.
- Persæ; $\Delta\iota\delta$. 1.
- Plato; $\Delta\iota\delta$. 1.
- Protacius; vol. III. p. 294.
- Quiriacus; vol. III. p. 294. *Acta SS.*, May 4.
- Rehhoc, Saint (Lehd. vol. III. p. 78). St. Rioc, Rigoc, or Righoc, whose name is equivalent to *regulus*, the diminutive of *rex*, and signifying *kingling*, was, it is said, a nephew of St. Patrick by his sister Darerca, and a father named Conis. He was born in Wales, and afterwards removed to Ireland, where he became, at last, abbat of Inisbofinn, an island in Lough Ribh in the Shannon, the seat of a celebrated monastery. The statement that he was a nephew of St. Patrick is questionable; it is more probable that he belonged to a somewhat later age, and that a scholiast who states him to have been a disciple of St. Mugint, at Whiterin in Galloway, not earlier than A.D. 500, is correct. The scholiast writes thus: "Finnen, of Magh Bile, went to Rehhoc, Saint—*cont.*
- "Mugint for instruction, and Rioc and
 "Talmach, and several others with him.
 "Drust was king of Britain then, and
 "had a daughter, Drustice was her
 "name, and he gave her to Mugint to
 "be taught to read, and she fell in love
 "with Rioc, and she said to Finnian,
 "I will give thee all the books which
 "Mugint has, that thou mayest tran-
 "scribe them, if thou wilt give me Rioc
 "in marriage. And Finnen sent Tal-
 "mach to her that night in the form of
 "Rioc, and he knew her, and from
 "thence was conceived and born Lonan
 "of Trevit. But Drustice supposed that
 "Rioc had known her, and she said
 "that Rioc was the father of her son;
 "but that was false, because Rioc was
 "a virgin." *See* Book of Hymns, edited
 by J. H. Todd, D.D.
- Sambucius; vol. III. p. 294.
- Serapion; Lacn. 56. *See* Seven Sleepers.
- Seven Sleepers; Lacn. 56; vol. III. p. 294; Maximianus, Malchus, Iohannes, Martinianus, Dionysius, Constantinus, Serapion. *See* *Acta SS.*, March 21. An idle tale.
- Sigismund; vol. III. p. 78. *Acta SS.*, May 1.
- Stephanus; vol. III. p. 294. Perhaps the saint commemorated Aug. 2.
- Victricius; Lacn. 51. *See* Index to Todds Life of Patrick in Victoricius.

HISTORICAL FRAGMENTS.

PREFACE.

I HAVE sought permission to print the following hitherto inedited fragments, lest no future opportunity should occur of rescuing them from the obscurity of their manuscript condition and the danger of destruction by fire.

They are in the first place proofs that, besides the Chronicle, other and independent native histories in the English tongue were composed and cared for; next, they are earlier records of the events they narrate than any others now known; and lastly, they speak not in an inflated and impure Latinity, but in the dignity and simple grace of the Old English language.

The first fragment, relating to the endowment of the Abbey of St. Mildred, in the Isle of Tanet, offers no new facts to the historian. Its narrative is to be found in the Latin of William of Malmesbury, of Simeon of Durham, of Thomas of Elmham, of Florence of Worcester, in the life of St. Mildred by Goscelin, and in other places.

Strange as the tale is, it seems in its main features purely historical. In the Corpus copy of the Chronicle, under the year 640, is an interlinear sentence about Eadbald, king of Kent. De hæpðe tpegene runu Ermenred 7 Ercenberht . 7 þer Ercenberht muxe æfter his fæder . 7 Ermenred 7ertrunde tpegen runu þa ryððan purðan gemartirode of ðunope. *He had two sons, Ermenred and Ercenberht, and this Ercenberht reigned after his father, and Ermenred begat two sons, who were subsequently martyred by Thunor.* In a charter of Edward the Confessor the story is recited, with Gods

judgment upon ðunor.^a I am indebted to Mr. Snell for the information that this interlineation of the C.C.C. chronicle is in red ink, and has been written with a scratchy pen, squeezed as much as possible into the blank space between the lines and at the end of a line of the old writing, and (that not giving room enough) is continued at the foot of the page. The word *þer* is doubtful, and might be, as it has been, read *þep*. The murder was committed, says Goscelin, at Hestrie, *Eastry*, near Sandwich. This author makes the archbishop and Hadrianus move first in the exposure and exaction of penalty for the crime; “habito concilio pontificali et “populari regem arguunt parricidii.” The archbishop he names is Theodorus, while the text before us gives us Deusdedit. Eorcenberht and Deusdedit died both of them on the prid. Id. Iulias,^b or on 14 July 664. It was then not Deusdedit who brought the royal crime before the lords of Kent, but Theodorus, and the year may well have been, as is alleged, 670.

A linch still
existing marks
the line.

Thomas of Elmham in his work drew a map of the island of Tanet, with the devious course of the hind marked out upon it, and reports the existence of a liminary line, called once “Domnevæ meta,” and afterwards “meta sanctæ Mildredæ.” Hasted^c tells us that the forty eight ploughlands thus ceded to the Abbey contain ten thousand acres of the best land in Kent, and are bounded by a linch or broad bank dividing the two capital manors of Minster and Monkton.

An abbess
Domna or
Dame.

Among the tests which modern sceptical criticism might apply to the narrative here before us is one derivable from the name Domneva. The queens name was Eape, and it is Latinized in the charters as *Æbba*; from this by prefixing the Latin domna or dompna for domina is obtained Domneva, Dompneva. It will be

^a C.D. 900.

^b Beda, H.A. iv. 1.

^c Hasteds Kent, vol. iv. p. 315.

readily asserted that to prefix *domna* to a Saxon lady's name in 670 is a proof of falsity, and it will be added that this story must be classed with other Augustinian forgeries. But there is no pretence that this narrative is contemporary; it may have been written three hundred and fifty years after the foundation of the Abbey, and yet be historical. The Rule of St. Benedict gives that title to an abbess, for of an abbot it says: "*Abbas vero, quia Christi vices agere creditur, Dominus et Abbas vocetur.*"^a

Whatever were the subtleties practised by the pens of the monks of Canterbury in defending themselves against unreasonable demands, it is clear that their possession of their dwellings, their cells and kitchens and refectories, and the dedication of their churches to Christian worship, were evidence beyond all parchments and all inked lines, of the early grants of these premises to such uses. If the Canterbury original charters were destroyed by the Danes or by fire, almost as much fault lay with those who demanded in the imperious tones of superior authority the production of such deeds, as with the monks who, when hard driven, forged, to defend the right, a falsarious document. Forged deeds on real transactions.

In the same way the existence of the Minster and of its boundary lynch, inclosing its ten thousand acres, are a more powerful evidence to the historical character of this story, than the united credibility of all the chroniclers.

Thomas of Elmham, and others who follow him, are much mistaken when they read *þunopey hleap* as *þunopey hleap*, and interpret it as *puteus, pit*; it was *Low, Hillock*, and is rightly read by Goscelin as *Agger vastus*. Thunors low.

Among the charters^b produced from the muniment chests of St. Augustines, is one which puts a different, A charter not reciting this story.

^a Regula S. P. Benedicti, cap. lxii. | ^b Thomas of Elmham, p. 230. Cod. Dipl. x.

though not necessarily contradictory face upon the grant of land. In it Oswynus, rex Cantuariorum, grants to the abbess Æbba, that is Eafe, "terram, quæ sita est
 " insula Thanet, xviii. manentes continentem, quam ali-
 " quando Yrmenredus possidebat." This says that part of the land had once belonged to Eormenred. But the entire charter must be rejected as a poor forgery. There never was a king of Kent such as this Oswynus. Thomas of Elmham himself makes him the same as Oswin of Norðhymbria, and out of that personality he was formed. Mr. Kemble^a puts the same facts in a different view, as editor of charters, which he must not pronounce, if he would edit them, to be utterly worthless. He says, "Oswine, rex Cantuariorum, if there ever were such a
 " person, is known to us from these charters alone; and
 " so little known to us from them, that the compiler
 " of the chartulary in which they are found, confounds
 " him with St. Oswine of Northumberland, and notes
 " discrepancies in the dates upon that supposition." It is related by Beda,^b that on the vacancy of the primacy by the death of Deusdedit, a consultation was held by Oswin, then Bretwald, or the great monarch who made his influence everywhere felt throughout this island, and by Ecgberht, king of Kent, as to the appointment of his successor. Thus he becomes a king, historical in Canterbury, and a thin ghost to figure in a forgery of a grant of land at a distant day.

In the second fragment Mildrið receives the kiss of peace from "all the societies," words which make it probable that Dame Eafe ruled a monastery both of monks and nuns, as Æpeldrið did at Ely.

Ritual used in
 admitting
 Mildrið.

The first leaf of the second fragment relates to the admission of St. Mildred, as a nun, to the abbey of St. Mary in Tanet, by her mother Eva, Eafe, the abbess.

^a Codex Dipl. vol. I. pref. p. xxii. | ^b H.E. III. xxix.

According to established ritual, this office of consecration belongs to a bishop, and Goscelinus tells us she was so dedicated by Archbishop Theodorus, though the name of that prelate does not appear in the portion of the service remaining to us here. While, indeed, of all the service, the benediction most fitly and regularly belonged to the bishop, and if from any cause he took no other part, yet this especially would be uttered by him, it is surprising that we find it spoken by Domna Eafe, the abbess. Martene, ii. 526, has printed thirteen various offices for the admission of monks or nuns, and among them one from a pontifical of Ecgbert, archbishop of York, 734 to 766 A.D. ; a Saxon office, "Consecratio virginis," is found in MS. Cott. Vesp. D. i. fol. 78 ; in MS. Cott. Claud. A. iii. fol. 99b. is another, with a rubric "Si episcopo visum fuerit canatur," shewing that the bishop was present. With none of these do I see much resemblance in our text. From Calmets Commentary^a on the Regula Benedicti we learn that in the service of the institution of abbots these words occur: "Con- firma hoc Deus quod operatus es in nobis," with Gloria. Something very like this occurs in Domna Eafes service. Generally, however, not only the Saxon, but the ancient liturgies have less in common one with another, less handed down from the earliest ages, than in our prepossessions we should be willing to expect.^b

The information about the building of the priory at Minster in Sheppey continuing for thirty years is new, and it is by no means easily reconcileable with established dates. Thirty years may fairly be reckoned from the profession of Seaxburh in 669 till her death in 699, but the words of the Saxon text go beyond that. As she retired from Kent to Ely in 679, and Hloðhere suc-

^a Vol. II. p. 295 of the Latin edition.

^b A service of an admission of a novice, besides those the ordinary

works give, is described in H.A.B. vol. II. p. 317. Leofric's missal requires a bishop.

ceeded to the throne in 673, her purchase of an estate from him wherewith to endow the priory, must naturally be placed between those years: and then till her death we could not reckon thirty years. But if we suppose two periods of thirty years, then the second, which is mentioned, may end with the accession of Hloðhere, and her marriage would be fixed to 644 or 643.

Asser mentions
the Sheppey
priory.

The destruction of the priory mentioned in the text is also dwelt upon by Asser. "Anno Dominicæ incarnationis DCCCLI primum hyemaverunt Pagani " in insula, quæ vocatur Scheapieg, quod interpretatur " insula ovium: quæ sita est in Tamesi flumine inter " Eastseaxum et Cantuarios, sed ad Cantium propior est, " quam ad Eastseaxum, in qua monasterium optimum " constructum est." The priory survived the ravages of the Danes, and some of its prioresses are recorded in an obituary book of the priory of nuns at Davyngton, near Rochester. This obituary exists in manuscript in the Cottonian collection, but the days and months, not the years of the deaths of the prioresses of Sheppey are recorded. It has lately been ascertained to be a Daynton or Davyngton MS. by Sir Frederic Madden.

Æpelwolds
account of king
Eadgar.

The third piece is a partly historical postscript to bishop Æpelwolds paraphrase of St. Benedicts Rule; and it is valuable as the contemporary statement of the views and measures of those, king Eadgar, archbishop Dunstan, and bishop Æpelwold himself, who drove out the secular or canonical clergy from the great ecclesiastical foundations, and in their stead substituted Benedictine monks, who should, if human nature could be sublimed into pure spirituality, live better and holier lives than their predecessors.

Birth of
Æpelwold.

Æpelwold, a man of great energy and a zealous church partisan, was born at Winchester of religious parents, who "flourished" in the time of EDWARD the

Elder (901 to 925). His mother, while she bore him in her womb, is said to have dreamed that a banner reaching to the skies, inclining downwards towards the earth, enveloped herself in its folds and fringes, and then rose again, steady, to the sky. She dreamed again that a golden eagle springing from her mouth overspread with its wings the whole city of Winchester, and then disappeared in the clouds. These tales, if they have no other value, testify to the estimation in which the saint, prelate, and potentate, to whom they relate, was held by his admirers. We are told also, and doubtless are very wrong not to believe, that his nurse bearing him in her arms one day proposed to go to the church for her devotions, but was detained by such a storm of rain that she was unable to reach the doors. Bending over the child with holy thoughts she suddenly found herself seated within the church, carried thither by some unknown agency to her utter amazement.

Æpelwold, as a boy, neglected not his studies, nor His ordination. were they wasted on a sluggish soul. When grown, he was introduced to the royal court of ÆPELSTAN (925 to 940), and by the king's command received the tonsure, and was soon after made priest by Ælfheah, bishop of Winchester (934 to 951 A.D.). Ælfheah, like many others in those times of unquestioning faith, was endued with the spirit of prophecy, and he said of three whom he had that day ordained, that of them two would become bishops, one in Worcester and then in Canterbury, (this was Dunstan), another would succeed himself in his episcopal dignity (this was Æpelwold), and the third led by the slippery blandishments of pleasure would perish by a miserable end. Æpelstan, who was the third, wanted to know whether he himself were to be one of the two bishops: he received a rebuke for a reply, so we conclude Æpelstan to have been a backslider.

When Dunstan became abbot of Glastonbury, Æpel- His profession. wold followed him, and there, from him, accepted the

monastic dress. He continued his studies in that celebrated abbey, learning grammar and metre ; that is to say, acquiring a sufficient knowledge of Latin in prose and verse, with the power of writing in that wide spread tongue : he also diligently perused the Catholic authors, that he might be able to give a reason for the faith that was in him, and decide rightly on affairs. Dunstan made him dean of the foundation. It is also related of him that he tilled the abbey garden, and prepared fruits and pulse for the table of the brethren. According to the usual monastic discipline, as long as he was a simple brother, he would be told off in his turn for the various duties of the house : if it fell to his lot to be one of the hebdomadarii coquinæ, he would have to take his share in the labours of the kitchen ; if it came round to him to be hebdomadarius in reading, he was to perform his part in reading and singing the daily service of the church ; or for his week obeyed the orders of the horderer, or steward, and sweated in the hayfield, the fallow, or the garden. To ÆPELSTAN succeeded (940 A.D.) EADMUND, and to Eadmund EADRED (946 A.D.) ; while Æpelwold was ripening into a scholar, and a man of the world, and proposing, for his better proficiency in all that adorns a literary and inquisitive mind, to visit lands beyond sea. The king's mother, Eadgife, persuaded her son to keep the young man at home, and he gave him the half ruined monastery at Abingdon. The active churchman ferreted out some old documents, with which he convinced the king and his nobles that a large part of the possessions of the monastery had been seized, and had now fallen into the hands of the king. Having proved his case to the satisfaction of the highest court in the kingdom, the land he claimed was reconveyed to the abbey, 955 A.D. The charter expressly says it was the town of Abingdon which was thus restored, having been taken from the abbey by King Ælfred,

pro victoria, qua functus est de Danis super Esseduno victis,^a in 871 A.D. But since that loss the abbey had received such and so numerous grants that it is difficult to believe it poor, though it may have been ruinous. If we pass over all the private charters in the Abingdon volume, and they are numerous, we still find grants to the abbey, of lands at Dumbleton and Fleforð, 930 A.D., of Uffington about 931 A.D., of lands at Swinford, 931 A.D., of lands at Sandford, 931 A.D., of twenty hides, about two thousand acres, at Hinxey, Seacourt, and Witham in 955. And as the grants before the time of Ælfred were large, and the establishment great, we may regard the terms used by the various writers as relative.

Æpelwold, as abbot of Abingdon, could not begin Becomes abbot. building till the reign of Eadgar, but in three years he completed his church, and a splendid^b one it was, in the name of the Virgin Mary. His monks were fifty in number, with some, Osgar, Foldbriht, and Friwegar, he brought from Glastonbury accompanying him, Ordbriht from Winchester, and Eadric from London. Osgar he immediately sent to Fleury, to be further instructed in the observance of St. Benedicts rule, and to fetch home a copy. Before his church was dedicated Made bishop. he was raised by Eadgar, admiring his vigour, to the bishopric of Winchester (963 A.D.). Remembering the text "Lord, I have loved the beauty of thy house,"^c he enriched the new temple with requisite ornaments: he gave it a golden chalice of great weight, three crosses of silver and gold, four feet long, afterwards broken up in the time of Stephens civil war, textures threaded with pure silver and gold, precious stones, thuribles, vials, basins, candlesticks, a silver table worth three hundred pounds, which remained unhurt till the time

^a H.A.B. p. 50.

^b Mæplic, he says himself.

^c Psalm xxv. 8 v.—Domine dilexi
decorum domus tuæ.

of Abbot Vincent, 1130 A.D.; it was carved with the Virgin Mary (?) and twelve apostles, and was placed over the altar; and four bells, two smaller made by himself and two larger by St. Dunstan. He also made a wheel with little bells to be rung on festivals. Some monks of Jumieges at a later period stole part of these valuables, and carried them away into Normandy. Here we read of a man zealously devoted to his profession, and recognize the spirit which now animates men like him. He allowed his monks at each meal as much bread as would balance sixty shillings, and so much cheese, as that an Abingdon pound of it lasted ten days. He defined their refreshment, as was customary in religious houses, that none of these holy men, tempted by the devil, should eat to surfeit; every day was placed on table a *generale*, or dish for all, such as fish, or toasted cheese, not conveniently brought up in portions; for each man two messes of soup or broth, and one pittance or separate plateful. He permitted in the refectory a dish or tray of dishes of a stew mixed with meat. He increased the quantity of food "in albis," when the service of the mass was performed "in albis," and "in cappis" when it was celebrated in copes.

Chasubles and
copes.

This *consuetudinale* reads as if "in albis" signified in white chasubles, for the phrase is often in opposition to "in cappis." The alb was the dress of all in the community, but the celebrant of the mass was always robed "honorifice."^a In a later *custumal* of Abingdon^b not printed in Mr. Stevensons Appendix, the priest whose weekly turn it is, must chant the mass "in alba casula," besides wearing the usual alb. When copes were used,

^a Thus in the Benedictine *ordinarium* of Archbishop Lanfranc, "sacerdos honorifice, levita (that is, *his deacon*) dalmatica, duo sub-

"diaconi tunicis," p. 93; and similarly elsewhere.

^b Harleian 209, fol. 12 a. *Hebdomadarius cantabit missam in alba casula et rotunda alba.*

the monks of Abingdon feasted on a general dish, three pittances and meat pudding.^a Eels were their food in Lent; in summer they drank milk, and their usual drink, which we may suppose beer, was measured; a gallon and a half twice a day, which affords about one tumbler at each meal to a man. On six great feasts they had wine. These rules seem fit and moderate; yet the devil would often suggest discontent, rebellion, and a debauch to some of those recuses.

Æpelwold was a great “ædificator;” we may presume, He was a great builder. not only builder of sacred edifices, but their architect also. In superintending his works a beam fell on him, and broke nearly all his ribs on one side. He recovered.

Before the dedication of his new church at Abingdon, As bishop. promotion fell to his lot. The king, Eadgar, whose zeal for the increase of monasticism was equal to his own, gave him the bishopric of Winchester, always a great and gorgeous post. He used his preferment, power, and wealth for the promotion of the object he had at heart. About the marriage of the clergy a ceaseless contest was ever prolonged; popes, bishops, and synods thundered, prosecuted, and persecuted; but the secular clergy were still married men. The advocates of the monastic system, changing their ground, attacked clerical husbands in a new way: monks must have no wives; their vows, their cloistered society, the very nature of things forbad it; and monks should drive the seculars out of all clerical employment. Experience has fully shewn that a widely extended system of monasticism is a mistake in all respects, for the state, for the church, for mankind, for the men themselves. Æpelwold perhaps did not embrace this error, for men enough might be found well suited to fill the monasteries he founded. Monks before him were only found, after the troubles from the Danes, in Glastonbury and in

^a Artocreas. This dietary may be found in H.A.B. vol. II. p. 279.

Abingdon, which, when he came to it, had twelve. He left monkish societies at Abingdon, Hyde, Ely, Peterborough, and Thorney.

He ousts the
clergy at
Winchester.

His first care in coming to his episcopal throne was to oust the clergy in possession at Winchester: heavy charges are brought against them; it is said that they would not perform mass in their turn of duty, but that they kept vicars, living on what they might, to do the duty for them; themselves being nonresident for seven years together; they divorced their illegal wives, and got others; they were wholly given to gluttony and drink; the church was bare inside and out, for the vicars had not the means to find vestments and to make repairs; scarce one could be found, and such a one only by compulsion, to provide a poor pall for the altar, or a five shilling chalice. Some among such accusations proceed from the copious writer Ælfric, who knew Winchester and Æpelwold well; but he was, like the king, Dunstan, and the bishop, a partisan, strong and unreserved, of celibacy in the clergy. Æpelwold himself in the text now printed speaks only of "foulnesses" and "the aforesaid guilts;"^a and we see what the real crime of the canons was; they had wives. Their enemies were ardent, godfearing, and powerful men, and there may have been some non-resident prebendary and some neglect of the ornaments of the cathedral; so a tempest of indictments and censures showered down. The married canons were ejected (764 A.D.); the chapter was then governed directly by the bishop, and he was Æpelwold; they might appeal to the archbishop perhaps, but he was Dunstan; they might send a wailing cry to the king, but he was Eadgar. Thus the mitred head and crosiered hand, the prayerful, zealous, bounteous servant of his Master dealt with his helpless victims.

^a The lives of Æpelwold, and the "tion" allowed, as W.M. says, was Annales de Wintonia. The "op- | to become Benedictine monks.

Ælfric, a genuine disciple, tells of a Bath Kol, a An omen. daughter of the voice, a strange coincidence on the day that Æpelwolds monks summoned from Abingdon came to supplant the lawful occupants of the stalls at Winchester. They stood in some hesitation at the entrance of the church, and heard the chanting reach the words, "Serve the Lord with fear, and rejoice unto him with reverence; lay hold of instruction lest ye perish from the right way."^a Full of a conviction of their own superior sanctity, they cried, "Why tarry we at the doors? See, we are exhorted to enter."^b

The king, at one with the invading bishop, sent his attendant, Wulfstan, with his orders to the seculars to withdraw, or to become monks themselves. To the honour of these Englishmen it is related, that they refused, since, of course, the condition implied separation from their wives, submission to unjust power, and a censure on their former lives. This part of the story contradicts the statement that they were not resident. For some reason unknown three agreed to live the life of rule, Eadsine, Wulfsine, and Wilstan. Option allowed to the clergy.

Then comes a story about the bishops being poisoned, which proves only that he thought he deserved it, and that, while he measured a fitting diet to his monks, he very rightly, ate and drank himself like his neighbours. It was his custom after three or four morsels,^c to drink, by reason of infirmity, some moderate portion of what we are not told, but as it was moderate it must have been wine. It so happened, not noticing what he was doing, that he emptied the hanap. Immediately pallor overspread his face and torture griped his bowels: he rose and went to bed, but, with some pious reflexions, taking heart, he soon got up again,^d none the worse. How the bishop thought himself poisoned.

^a Psalm ii. 11. So Vulgate.

^b Hortamur ingredi.

^c Offulas.

^d Maturius surrexit.

Monks and
nuns at New-
minster and the
Winchester
nunnery.

There were then three religious foundations in Winchester, the Old Minster, the New or that of Hide, and a nunnery. The king and Æpelwold soon drove out the clergy from the New Minster, and put monks in their places, with at their head Æpelgar, their abbot, afterwards archbishop of Canterbury, 988 to 990 A.D. Into the nunnery he also introduced his Benedictines, and made the abbess Æpeldrið. The king by charter arranged some conflicting claims of these houses.^a The new abbot of Abingdon was his old familiar Osgar.^b

At Ely.

Of untiring energy, Æpelwold next turned his eyes to the re-establishment of the monastery at Ely. He bought by exchange from the king "the minster land" at Ely, of sixty hides;^c the king himself added Meldeburne, Earningaford, and Norðwold, and they established there many^d monks. In one of the Saxon charters^c which recites these grants, the king declares his determination to restore everywhere the deserted monasteries, to plant them with monks and mynchens under the rule of St. Benedict. Ely was no longer a double foundation, men and women, but became of monks only, under abbot Brihtnoð, a disciple of the bishops. Many additions were soon made to the estates of Ely, and they bore their fruit by and by in the noble edifice to the honour of God which all regard with admiration. The charters testify as strongly as the lives to Æpelwolds share in the foundation.

At Peter-
borough.

He next established monks at Medehamstede or Peterborough, and placed over them Aldulf, afterwards (992 to 1002 A.D.) archbishop of York.

At Thorney.

He then built a monastery at Thorney near Peterborough, and gave the abbacy to Godemann. The name of this abbot is attached to one of the most

^a C.D. 594.

^b C.D. 546. Life.

^c C.D. 563. Saxon.

^d Perplures. H.A.B. vol. II. p. 262.

splendid works of Saxon art which have come down to these later times. At Winchester Æpelwold had a school, as was customary in all monasteries, and Godemann presided over it. While so employed, he wrote in fair characters, and ornamented with many ecclesiastical illuminations, a Benedictional for the bishops use. It was the custom during the service, and not as with us at the end of it, for the bishop in his place to offer up a prayer for a blessing, and this volume was written and ornamented by Godemann for Æpelwolds use.^a

King Eadgar established monks at Chertsey, where he appointed Ordbricht abbot, and at Milton Kings, which had Cyneweard set over it. Both these were older foundations. Æpelwolds name is not connected with the changes. More than forty monasteries and nunneries were placed on a new footing in this reign.

Our bishop was "a secretis"^b to King Eadgar, powerful in speech and business, and preached as remembering the command in Isaiah, "Cry and cease not!" St. Swiðhuns popularity as a miracle worker began in his time, and was of value to Æpelwold. Ælfric oddly observes in his life of Swiðhun, that, till miracles began at his tomb, Swiðhun was not known to have been much of a saint. Our bishop, not to leave his work unfinished, was careful to visit the monasteries he had built.

He had a weakness in his bowels, as Gregorius and others of these abstemious men had, and in his legs. One or two circumstances are related of him, as miracles; the men of those days looked at such events from a different point of view from ourselves. He died in the second year of his episcopate, 984 A.D., on the first of August.

^a By the most noble owners permission it has been printed in the twenty-fourth volume of the *Archæologia*.

^b This phrase shall be explained further on.

At Chertsey and Milton.

Æpelwold an active preacher.

His death.

Lives of him.

A life of this prelate by Wulstan has been printed by Mabillon, and in the *Acta Sanctorum* for Aug. 1. It differs little from a life by Ælfric, published in the history of Abingdon.

Translates the rule of St. Benedict.

His translation into English of the rule of Benedict was made by command of Eadgar, and he received for it from the king the manor of Southburne.^a The version is copious and illustrative, not literal, such as brings the translator as well as the author before the readers mind. It has never yet been published.

A minister of the king.

Æpelwold was keeper of the rolls to King Eadgar. This seems so impetuous an assertion that I have left it over to this point. The life which has Ælfrics name to it, and which we may reasonably suppose to have been written by that copious and elegant author, though I dissent from those who make him an archbishop, says Æpelwold was "a secretis" to the king. That expression may be pulled into many meanings, but its true sense is classical. Suetonius, if my memory fail me not, says that some one was "a manu" to the emperor Vespasianus, and the sense of this expression is ascertained by the low Latin "amanuensis." It is not however to be concluded that Æpelwold was the kings secretary or amanuensis, for his prelatical rank and constant occupation forbad that; but the term "a secretis" means that his department concerned the kings "secreta;" nor may that be interpreted as one might be ready to explain it in the reign of Charles the Second, for Æpelwold was not to be groom of the chambers, and Eadgars life had been reformed, as the bishop himself tells us; nor yet does it mean that he was of the privy council, for that formal body, an offshoot of Parliament, had nothing answering to it in early times. To be "a secretis," was to be the kings confidant, and in a formal sense. There is a charter^b of Eadgars

^a Thomas of Ely, p. 604.

| ^b C.D. 594.

relating to the two monasteries at Winchester, the old and new foundations, in which he rearranges the possessions of each by exchanges and compensations, so as to afford to each monastery a property of its own within a ring fence, by a *pymet*, *an extension*, *a clearance*, of other proprietors and claims, making a convenient estate, for its proprietor monastery. In the exchanges and purchases involved in this transaction, bishop Æpelwold, and Eadgyfe, the king's daughter, then abbess of the nunnery, are mixed up, the object of all being to give compactness to the several properties, a very sensible and businesslike purpose. In this document occurs a word *gedihlizean*, which has tormented the interpreters: it has for its root the word *digole*, or sometimes *digol*, *secret*, and the sense which the context requires must be reconcileable with this derivation. Now, *to enroll in a court of record*, is a very suitable sense for the passage, and if the king's formal confidant, his "a secretis," was the keeper of his records, all is easy. The sense then is, "*Here is set forth in this writing how king Eadgar gave orders to enter on record (the possessions of) the monasteries at Winchester, with (exchanges and) extension.*" This passage then seems to prove that Eadgar had a court of record, that its title was derived from the idea "secret," and since bishop Æpelwold was to the king "a secretis," he was the chief officer of his court of record, and Lord High Keeper of the Rolls.

The *Liber de Hyda* and William of Malmesbury attribute to king Edred the enlargement of the monastic foundation at Abingdon, which we here learn on the authority of Æpelwold himself, who was a party in the transactions, to be due to Eadgar. The *Liber de Hyda* also relates a tipsy royal feast at the opening of the new buildings with an inexhaustible firkin of "hydromel."

The saints
death bed.

Ælfric mentions that wonders were wrought by the deceased saint: a fragment of an English martyrology thus relates one:—ðonne ðe he he tuelƿ ƿearp ðær punode ða eode he In ðone ƿeƿean ðære ecan eadineƿƿe . ðær æðelpaldeƿ pundeƿ ƿærp ðæt he ƿƿnæc to hiƿ liornæƿa ƿumum ƿ ða ƿeƿinƿa oðƿinƿde he ƿuæ he hƿær hƿeƿu heƿenode . ða ƿnæƿn ƿe hiƿ ðeƿn hine ƿoƿ liƿon he ƿuæ dede . ða cuæð he hu mealƿte le bu ƿomod ƿe In heoƿon ƿeheƿan ƿe heƿ ƿnæcan?? This is evidently a story of his death bed. *When he had remained there twelve years he passed away to the joys of eternal felicity. One wondrous fact about this Æðelwold was that on his death bed he was speaking to some of his disciples, and then suddenly became silent, as if he were hearkening to somewhat. His attendant inquired why he so did, then said he, How can I do both at once, hear in heaven and talk on earth?* Words of saintly faith, and a foretaste of everlasting glory.

His friend archbishop Dunstan visited him in his last illness. Se laƿað ƿancƿ Ælpold leiƿ ƿeoch ƿ hun kom to ðe halƿa ðunƿtan oƿ canƿƿanabƿƿe.¹

Kings of
Essex.

The fourth morsel contains a genealogy of the kings of the East Saxons, somewhat differing from that which has been current. Different, however, or not, it was well to have acquired it, since our information about that line is but scanty.

Essex not truly
independent.

Historians, if they come up to the honours of that name, have complained that less has been handed down to us about the East Saxon kingdom than about any other. It was rather a satrapy than a kingdom, for while the hereditary succession, traced not in one but in three lines, goes to vindicate to it the name of kingdom, yet its perpetual dependency on one more powerful state or another reduces it to a province. Thus our acquaintance

¹ C.D. 922.

with Essex begins when it was ruled by Sæberht, and Sæberht was nephew of Æpelberht, the Bretwalda, and powerful king of Kent. Æpelberht converted to Christianity makes Mellitus bishop of London, reckoned of the kingdom of Essex, and Mellitus forthwith converts the king of Essex, who was *sub potestate positus eiusdem Ædilbercti* (Bed.). Thus things arrange themselves in due subordination. But the Christian king of Kent dies, and Eadbald his successor is a heathen. The two kings of Essex follow suit; they refuse Christianity, pick a quarrel with Mellitus, and drive him off. Follows Kent.

The power of Oswig or Oswin in Norðhymbria was great: he dictates his will to Kent. The king of Essex often resorted to his court on friendly terms, "*cum frequenter ad eum in provinciam Nordanhymbrorum veniret*;" and as Oswin, himself a Christian, exhorted his less powerful friend to abandon idols of wood and stone, and explained to him that they could be no gods, the courtier satrap, Sigebert, shewed his worldly wisdom in accepting a better faith; he was baptized by St. Finan, and brought St. Cedd into Essex with him, to establish two missionary settlements or colleges, at Ythancester, now St. Peters on the Wall, and at Tilbury. Subject to the North.

Sighere and Sebbi were dependent upon Mercia, and are found as witnesses of royal Mercian charters; being but counts, *comites*, of the greater king. To Mercia.

As fortune favoured one or other, the limits between Essex and Kent varied. Essex submitting wisely to a superior lord was sometimes by his appointment paramount over Kent. Thus in the time of the Mercian predominance, Swefred, son of Sebbe, of Essex, appears in a charter (C.D. xiv.) playing the part of Mercian viceroy in Kent; Sebbe his father being present and adding his signature to the charter. Another charter (C.D. xv.) claims to be from Swefred: on the manner of writing the name see C.D. lii.

Instructed by this example, we shall think it possible that Sigereð in the time of his fathers reign over Essex was himself king of half Kent, rex dimidiæ partis prouinciæ Cantuariorum; in which capacity he grants by charter (C.D. cxiv.) twenty ploughlands at Islingham three miles from Rochester, to the cathedral church there. Little is known of the local history of Kent at this time.

London was shorn away from Essex; Londonia tamen cum circumiacentibus regionibus, Merciorum regibus, quamdiu ipsi imperitauerunt, paruit. (W.M.)

HISTORICAL FRAGMENTS.

HISTORICAL FRAGMENTS.

Cott. Caligula, A. xiv.

S. Mildrýð . 121 b.

III. ID. IVLII. NATAL. SCÆ. MILDRYÐÆ VIRGINIS.

Bed. II. ix.

fol. 122 a.

fol. 122 b.

ON drihtnes naman Sēs augustinuf ȝefulrihte æþel-
bryht cantpapa cyninȝ ȝ ealle hȝr ðeode . þonne pær
eaðbalð cyninȝ æþelbryhter funu . ȝ byrhtan hȝr
cþēne . ȝ æþelburih heora dohtor . oðre naman tate .
forȝifan eaðrine norðhymbra cyninȝe to cþēne . ȝ Sēf
paulinuf mið hȝre fōr . ȝ ȝefullode ðone cyninȝ eaðrine
ȝ ealle hȝr ðeode . ȝ æfter hȝr lif hȝo eft cantpapa
byriȝ ȝerohete ȝ hȝre¹ broðor eaðbalð þæne cyninȝ . ȝ
paulinuf fe biſceop eft mið hȝre com . ȝ hȝo hȝre þa
betſtan maðmaȝ to cantpapa cyricean brohte hȝre to
ȝebedrædene . ȝ þær cyninȝer ſaple þe hi beȝæt . ða
man ȝyt þær inne ſceapian mæȝ . ȝ he ða paulinuf
onrenȝ þa² biſceopriſce æt hroſeceapre on ȝodeȝ pillan .
ȝ ðær hȝr lif ȝeendode . ȝ ȝodeȝ riſce beȝeat . Ðonne
pær eorumenreð cyninȝ . ȝ eorcenbyrht cyninȝ . ȝ Sē
eanȝryð . hi pæron ealle eaðbaldeȝ beapn . ȝ imman
hȝr cþēne . hȝo pær fpancna cȝnȝer dohtor . ȝ Sē
eanȝrið reſteð on folcanȝtāna þæm mynȝre ꝥ hȝo
ȝylȝ ȝeȝtaðelode . þonne pær eorumenburih ȝ oðre na-
man domne eaſe . ȝ eorumenȝyð . ȝ æðelreð . ȝ æðel-
buriht . pæron eorumenredeȝ beapn . ȝ orlaſe hȝr cþēne .
ðonne pær domne eaſe forȝyfon to myrcna landa
merpalde pendan funu cȝnȝer to cþēne . ȝ hi þær be-
ȝeatan Sē mildburiȝe . ȝ Sē mildryðe . ȝ Sē mild-
ȝyðe . ȝ Sē mereſin ꝥ halȝe cild . ȝ hi þa æfter ðan

¹ hȝr, MS.

| ² Read ꝥ.

HISTORICAL FRAGMENTS.

OF THE MONASTERY OF ST. MILDRED IN TANET.

St. Augustinus baptised Æpelbriht, king of the Kentish Genealogy. men, and all his people, in the Name of the Lord. Next, Eadbald, king, was son of Æpelbriht and of his queen Berhta; and Æpelburh their daughter, otherwise named Tate, was given to Eadwine, king of the Norðhymbrians, for his queen; and St. Paulinus went with her, and baptized the king Eadwine and all his people. After Eadwines death she returned to Canterbury and to her brother Eadbald, the king, and bishop Paulinus returned with her. She brought her best treasures to the church at Canterbury for prayers for herself and for the soul of the king her father. They may still be seen therein. Paulinus accepted the bishopric at Rochester by the will of God, and there ended his life, and was received into the kingdom of God. After that Eormenred and Eorcenbriht were kings. These and Eanswið were all children of Eadbald and of Imme his queen, daughter of the king of the Franks. St. Eanswið lies at rest at Folkestone, the minster, which she founded. Further, Eormenburh, by another name Dame Eafe, and Eormengið, and Æpelred, and Æðelbriht, were children of Eormenred and his queen Oslaf. Dame Eafe was given into the land of the Mercians to Merwald, son of king Penda, for his queen, and there they begot St. Mildburh and St. Mildrið and St. Mildgið and the holy child St. Merefin. And after that Merwald and his wife, for the

for godes lufan ⁊ for þiffe worolde him toðældon . ⁊
 hiora bearn ⁊ hiora woruld æhta gode forgearfan ⁊
 hiora ylðeſte dohtor . ⁊ Sēc milðburh ƿeſteð æt ƿyn-
 lucan . þæm mýnſtre on mepcna lande þær ƿæron
 hire mihta ofc gecyðede . ⁊ ȝȝc ȝȝnd . Sēc milðȝȝð
 ƿeſteð binnan teneð on ðæm iȝlande . ⁊ ðær ƿæron
 ofc hyre mihta gecyðede ⁊ ȝet ȝȝnd . Sēc milðȝȝð
 ƿeſteð on norðhembran . þær ƿæron hire mihta ofc
 gecyðede ⁊ ȝet ȝȝndon . þonne ƿær Sēc meſepin ꝥ
 halȝe cild on ioȝoðhāde to gode ȝelæd . þonne ƿæron
 æðelƿed ⁊ æðelbȝȝht þa halȝan æþelȝȝȝ beſæſte .
 eȝcbrihtc cȝnȝe to fortre ⁊ to lāre . for þan hi ƿæ-
 ron æt hiora ylðran befeallenne . ⁊ ƿær he fe cȝning
 heora fæðeran ȝunu . eorcenbrihter . ⁊ Sexburh hiȝ
 cƿēne . þa ƿæron hi fona on ȝeoȝoðe ȝȝȝde ȝeſcead-
 ȝȝre ⁊ rihtȝife . fƿa hit godes ȝilla ƿæf . Ða ofðuhte
 ꝥ anum ƿær cȝningȝer ȝeſepan . fe ƿær þunor haten .
 ⁊ ƿær him ȝe leoſertan ðeȝen to hiȝ bearnum . ða
 onðrædde he him ȝȝf hi lenȝ hƿedon ꝥ hi ȝȝndon þam
 cȝnȝe leoſran ðonne he . Onȝan hi þa hatian ðear-
 nunȝa ⁊ ȝƿeȝean to þam cȝninge ⁊ cƿæð . ꝥ ȝȝf hi
 libban moſton ꝥ hi æȝðer ȝe hine ȝe hiȝ bearn ƿær
 cȝneȝiceȝ benæmde . Onȝan hine ða biððan ꝥ he moſte
 þa æþelȝȝȝ ðearnunȝa acpellan . ac fe cȝning him
 lyfan nolde for ðam þe hi him leoſa ƿæron ⁊ ȝeſibbe .
 ⁊ þa ȝȝt fe ðunor hine ofc ⁊ ȝelome bæd ꝥ he him
 leaſe fealde ꝥ he moſte ðon embe ða æþelȝȝȝ fƿa he
 wolde . ⁊ he ða ȝona fƿa dyde ȝƿa he ær ȝȝnnende ƿæf .
 ⁊ he hi on niht fona ȝemarȝȝode innan ðær cȝningȝer
 heahȝetle . fƿa he ðȝȝnlicorȝ mihte . ⁊ he ȝeðoht
 hæſde ꝥ hi þær næſſe uppe ne ȝȝndan . ac ðȝȝh godes
 mihte hi þanon gecȝðde ȝȝndon . emne ȝƿa ðær leohteſ
 leoma ȝcōð up þȝȝh þære healle hȝoȝ up to heoſonum .
 ⁊ he ða fe cȝning ȝȝlf embe ȝorȝman haneped ūt ȝanȝ-
 ende ƿær . ⁊ he þa him ȝȝlf ȝeſeonde ƿær ꝥ ȝȝndon .
 þa ƿearð he afȝȝht ⁊ afæped . ⁊ het hi hȝædlice þæne
 þunor to ƿeccean ⁊ hine ahȝode hȝær he hiȝ mæȝcild-

fol. 123 a.

fol. 123 b.

love of God and of mankind, separated from their conjugal estate, and gave their children and their worldly possessions to God. Their eldest daughter, St. Mildburh, lies at Wenlock, the monastery in Mercia, where her miraculous powers were often exhibited, and are still. St. Mildrið lies within the island of Tanet ; her miraculous powers were often exhibited, and are still. St. Mildgið lies in Norðhymbria, where her miraculous powers were often exhibited, and are still. The holy child St. Merefin was led away to heaven in his youth.

The saintly princes Æpelred and Æpelbriht were committed to King Ecgbriht for nurture and instruction, since they were orphans, and the king was their fathers brothers, Eorcenbrihts, son, by Sexburh his queen. The young princes entrusted to the king.

In early youth they were very discreet and right wise, as was the will of God. This offended one of the kings counts, who was called punor, and was the kings most valued attendant upon his children. punor dreaded lest, if the young princes lived long, they would become dearer to the king than he would be. punor plots.

So he began secretly to hate them, and to accuse them before the king, and said, that if they should live they would deprive either him or his children of the kingdom. He began to pray that he might secretly slay the young princes, but the king would not give him leave, since they were dear to him and relatives. Yet punor often and from time to time prayed him to give him leave to do with the young princes as he would : and before long he did as he desired, and punor at night soon made martyrs of them within the kings royal residence, as secretly as he could. Murders the young princes. He supposed that they never would reappear, but by the power of God they were made known, for a beam of light stood up through the roof of the hall up to heaven, and the king himself about the first cockcrowing, was going out, and himself saw that wonder. Then was he terrified and afraid, and ordered punor quickly to be fetched, and demanded of him what he had done with his cousins,

fol. 124 a.

um cumen hæfde ðe he him forþtolen hæfde . he
 him andgyrporode ȝ cræð . ꝥ he fylf ryrte ȝ he him
 reczan nolde buton he nyde fceolde . he ða fe cyninȝ
 cræð ꝥ he be hir fneondfcipe hit feczan fceolde . he
 him andgyrporode ȝ cræð ꝥ he hi innan hir healle under
 hir heahfretle bebrynȝed hæfde . ȝ he þa fe cyninȝ
 rpyðe unriðt ȝeponden pær . for þær ȝoder pundre . ȝ
 for þære ȝefihþe ðe he ðær ȝerepen hæfde . ȝ he þa
 be ðam ȝearo ryrte ꝥ he ȝode¹ abolȝen hæfde . rpyþor
 þonne hir ðearf pære . ȝ þa on morȝen rpyðe hræd-
 lice him to ȝefeccean het hir ritan . ȝ hir þeȝnar . ꝥ
 hi him ȝeræddon hræt him be ðam felort ðuhte . oððe
 to ðone pære . ȝ he þa ȝ hi ȝeræddon mid ðæf ærce-
 biſceoper fultume . Deusdedit . ꝥ man heora rpyrtor
 on meſcna lānde þe hio to forȝifen pær ȝefeccean hēt .
 to ðam ꝥ hio hyne broðra perȝild ȝecure . on fpylcum
 þinȝum rpylce hyne . ȝ hyne nyhrtan fneondum relort
 hcode . ȝ hio ða fpa ðyde ꝥ hio ꝥ perȝeld ȝecear þurh
 ȝoder fultum on ðam iȝlande þe teneð iſ nemned . ꝥ iſ
 þonne hund eahtatiȝ hīða landeſ þe hio ðær æt þæm
 cyninȝe onfeonȝ . ȝ hit ða rpa ȝelamp þa ſe cyninȝ
 ȝ hio domne eaſe æreſt ꝥ land ȝecēar . ȝ hi ofeſ þa ea
 cōmon þa cræð fe cyninȝ to hyne . hpylcne dæl pær
 landeſ hio onfon polde hyne broðrum to perȝilde .
 Hio him ða andgyrporode . ȝ cræð ꝥ hio hir na maran
 ne ȝyrnde þonne hyne hind utan ymbe yrnan polde .
 þe hyne ealne peȝ beforan ārn ðonne hio on rāde pær .
 cræð ꝥ hyne ꝥ ȝetyðed pære ꝥ hio rpa myceleſ hir
 onfon rceolde rpa ſeo hind hyne ȝerifeðe . He ða ſe
 cyninȝ hyne ȝeandgyrporode . ȝ cræð ꝥ he ꝥ lurtlice fæȝ-
 nian polde . ȝ hio ða hind rpa ðyde . ꝥ hio him beforan
 hleapende pær . ȝ hi hyne æfter ſilȝende pæron . oð
 ꝥ hi comon to ðære rtope þe iſ nu ȝecepdon þunoreſ
 hlære . ȝ he ða fe þunor to ðam cyninȝe aleat . ȝ he
 him to cræð . leof hu lange pylt ðu hlyrtan þyrrum

fol. 124 b.

¹ MS. Read ȝod.

whom he had stolen from him. He answered him and said that he knew himself, and would not tell him, unless he needs must. Then the king said, by his friendship he must say it. He answered him and said that ^{punor confesses.} he had buried them within the kings hall, under his high seat. Then the king became much disturbed at the divine miracle and the light which he had seen; and thereby he quickly knew that he had angered God more than he had need. And so next day he bid instantly fetch him his counsellors and thanes, that they should advise him what to them seemed best, or what was to be done. He and they then, with support of Deusdedit the archbishop, arranged that an order should be issued to fetch their sister in Mercia, into which she had been given in marriage, that she should choose her brothers wergild, or compensation to the relatives, of such things as seemed good to herself and to her nearest friends. And she so arranged as to choose by Gods ^{Eafe chooses the wergild.} help the compensation in the island which is called Tanet, that is to say, eighty hides of land, which she there received of the king. And it so happened, when the king and she, Dame Eafe, first chose the land, and they came over the river Wantsume, then the king asked her what part of the land she would take for her brothers wergild. Then she answered him and said that she desired no more than her hind would run round. This hind always ran before her when she was travelling. She said that it had been granted her that she should take so much as the hind directed her. Then the king answered her and said that he would gladly consent to that. She then so managed that the hind kept running before them, and they followed after her, till they came to the place which is now called punors Low; and so punor made his obeisance to the king, and said to him, Sir, how long wilt thou listen to this

dumban nytene þe hit eal pyle þij land utan beyrnan.
 pylt ðu hit eal ðære cpenon rýllan . ʒ ða ʒona æfter
 þyrrum ʒorðum ʒe ēorðe tohlād

End. Imperfect.

MS. Lambeth 427.

Benedicta & beata sis semper in æternum & in thro-
 num dei connumerata & computata sis cum choris
 uirginum. Ða hyre modor h mid þyrrere bletrunge
 hyre ður onfangen hæfde . heo hy aþenedum limum
 æt ʒonan þam halzan pēfode artræhte ʒ hy mid teapa
 azotennýrre to ðrihtne ʒebæd. Ða heo hyre ʒebed
 ʒeendod hæfde . heo up aſtod . ʒ to hyre modor
 cneorum onbéah . ʒ heo hy ða mid riðbe corre ʒe-
 ʒnette . ʒ ealle ða ʒeferpædene fāmōd . ʒ hy hire
 pæter to handa bæron . æfter ʒegollice ʒiran him ða
 eallum æt ʒæderum riʒtendum . onzan feo abbodýrpa
 hyre modor . of ðam dauíticum ʒealrum ʒyððian ʒ
 þur cpeðan. Suscepimus deus misericordiam tuam in
 medio templi tui . Spa ſpa anna feo halze pudupa . ʒ
 ʒimeon ʒe ealda funzon . ʒ ðrymdon ða hy þ mycele
 ʒ þ ʒorimæpe bēapn mid heopa earnum beclýpton . ʒ
 in to ðam temple bæron ʒ ofpodon. Heo fanz þa
 oðer ʒeþf. Confirma hoc deus quod operatus es in
 nobis a templo sancto tuo quod est in hierusalem.
 Heo fanz þ ðriðde. Saluos nos fac domine deus
 noster & congrega nos de nationibus ut confiteamur
 nomini sancto tuo et gloriemur in laude tua. Ðyli-
 cum ʒ þela oðrum ʒodecundlicum ʒorðum heo hyre
 leore beapn ʒeorne læpde . ʒ to ʒode tihhte. Þær hit
 hyre eac eaððæde . ſpa lanze ſpa hyre inzehyd þær eal
 mid ʒoðer ʒafte aſylloð . Nær heo ſpa nu æðelþorpe
 men ſýnt mid ofermettum aſylled . ne mid ʒoruld ʒry-
 dum . ne mid nyðum . ne mid æfepte . ne mid teon ʒorðum
 nær heo ʒacful . ne ʒepliʒ ʒeorp . nær heo ſpicol nanum

fol. 210 b.

dumb animal, which will run about all this land? Wilt thou give it all to the queen? And soon after these words the earth opened (beneath him).

Dame Eafe meets her daughter Mildrið, a candidate for admission to the nunnery of Minster in Tanet. She receives nuns vestments, and the abbess (usually the bishop) thereupon blesses her, with the words,

Benedicta et beata sis, etc.

When her mother had thus received her with this blessing, Mildrið stretched herself before the holy altar with extended limbs, and with a flood of tears prayed to the Lord. When she had ended her prayer, she stood up and bowed to her mothers knees, who then greeted her with the kiss of peace, and so did all the societies, and they brought her water for the hands in the Regular manner. To them, then, all sitting together, the abbess began to sing out of the Psalms of David, and thus to say: Suscepimus, etc., Psalm xlvii. 10, Vulg., as Anna the holy widow and the aged Simeon sung and made music when they embraced with their arms the great and illustrious child Jesus, and bore him into the temple, and made offering. She sang then the other verse, Confirma, Psalm lxvii. 29, Vulg. She sang the third, Salvos nos, Psalm cv. 47, Vulg. With these and many other divine words she earnestly instructed her dear child, and drew her to God. It was also easy to be done for her, as long as her conscience was all filled with the Spirit of God, she was not, as nobly born men now are, filled with presumption; nor with worldly pride, nor malice, nor envy, nor opprobrious words; she was not calumnious nor a wrangler; she was not a deceiver in any of those things which seemed good to her. She was mer-

Ritual of the admission of Mildrið.

Virtues of Mildrið.

þæra þe hýre to ðohƿe. Heo þær ƿuðƿena ƿ ƿteop-
cilda . āriƿend ƿ ealra earƿra . ƿ ƿefƿincendra ƿre-
ƿuend . ƿ on eallum þingum eaðmoð ƿ ƿille. Þær heo
ƿrýðe ƿemyndi . þ ƿe ealle of tƿam mannum comon .
ƿ of eorðan lāme ƿerceanene ƿ ƿerƿohƿe ƿæron . ƿ to
þam eft ƿerƿurðan fceolan. Gemunde

The sense does not run on.

fol. 211 a.

ðær cuðe ƿæron . ƿ ƿýt a ƿýndon . ƿ ƿcā eadburh þa
to ðam mýnſtƿe ƿenȝ . æfter ƿcē mildrýþe ƿ heo ða
cƿucean aræpde ðe hƿre lichama nu inne ƿefteð.
Donne þær Scē Seaxburh . ƿ Scā æþelbryð . ƿ Scā ƿiht-
burh . hý ƿæron annan ðohƿra eaft engla cynȝer.
Donne þær Scā æþelbryð ƿorȝƿen tƿam ƿerum .
tonðbryhte fuðȝƿƿena ealðorƿmæn . ƿ Ecȝƿerðe norð-
hymbrena cynȝe to cƿēne . ƿ hēo ðeah hræþere hƿre
mæȝðhād ȝeheold oð hƿre lifef ende . ƿ heo ða hýre
licneſte ȝecear on ēliȝ byriȝ . ƿ ðær hƿre mihta of
cuðe ƿýndon. Donne þær fce Eorƿmenhild epcenbrihter
ðohƿor . ƿ Seaxburȝe ƿorȝƿen ƿulþere ƿendan ƿunu
mýrcena cinȝer to cƿēne . ƿ on hƿra ðaȝum mýrcena
ðeod onſenȝ fulluht . ƿ ðær hi beȝeaton ƿcē ƿærburȝe
ða halȝe ƿæmnan . ƿ heo ƿefteþ on ðam mýnſtƿe þe iſ
ȝecƿeden hēanburh. Donne ƿefteð fce Eorƿmenhild on
eliȝ byriȝ mid hƿre meder ƿ mid hƿre modrian fce Æþel-

fol. 211 b.

ðryða . ƿ heora mihta ðær of cuðe ſýndon ƿ fce ƿeax-
burh . ƿ ƿcā eorƿmenhild onſenȝon halȝ ƿiſte on ðam
mýnſtƿe þe iſ ȝecƿeden midðeltune on kentlande . ƿ þ
iȝland on fceapȝȝe hƿrð into midðeltune . ƿ hi iſ
ðreora mila bƿað ƿ ƿeoſan mila lanȝ. Ða ȝelicode
ðære halȝan cƿēne ſeaxburȝe þ heo ðær binnan ƿor
mƿrðe . ƿ ƿor mæriðe . hƿre ðær mýnſter ȝetim-
bƿode . ƿ ȝeſtaðelode ſƿa ȝeo men cƿædon . þ ðriſteȝum
ȝearum ne ȝeſtilde næſſe ƿteſen ceapciender ƿæner ne
ceorƿender ƿaleſ. Ða þ mýnſter ȝetimbƿod þær ða
com hƿre to ȝodeſ engel . on nihtlicne ȝeſiðe . ƿ hƿre

ciful to widows and orphans, and a comforter of all the poor and afflicted, and in all respects of easy temper and tranquil, She was very mindful that we all sprung from two men, man and woman, and were wrought and shapen of loam of earth, and to it must come again.

* * * * *

(*Her miracles*) were there known, and yet are. And St. Eadburh then took the rule of the minster after St. Mildrið, and she raised the church in which her body now resteth. St. Seaxburh then, St. Æpeldrið and St. Wihtburh were daughters of Anna, king of the East Angles. St. Æpeldrið was given to two husbands, to Tondbriht, alderman of the men of the South Fens; and Ecgferth, king of the Norðhymbrians, for his queen. She however preserved her virginity till her lifes end, and she chose her bodys resting place in the town of Ely, and there her miracles are often known. Further St. Eormenhild, Eorcenbrihts daughter and Seaxburhs, was given to Wulfhere, son of Penda, king of the Mercians, for his queen; and in their days the people of the Mercians received baptism. There they begot St. Werburh, the holy virgin, and she lies in the minster which is called Hanbury. St. Eormenhild rests with her mother, and with her mothers sister St. Æpeldrið, at Ely, and there their miracles are often known. St. Seaxburh and St. Eormenhild received the holy vestment of nuns in the minster which is called Middelton or Milton in Kent: and the island of Sheppey is a dependency of Milton, and it is three miles broad and seven miles long.

It pleased then the saintly queen Seaxburh that within the limits of it she should build herself a minster for pleasure and for splendour, and found it, so that men said that for thirty years never ceased the sound of jarring wain nor screaming wheel. When the minster was built, there came to her an angel of God, in a vision

Foundation of
the priory in
Sheppey.

bodode . ꝥ ær feala gearum hæðene leod fceolde ðar
 þeode gearinnan. Hæfde heo þa gehealdan ꝥ cynerice
 þruttiȝ rintpa hyre funa hloðhepe to handa . ȝ heo ða
 æt him gebohcte hiȝ ðæl ðær earðer to freodome . in-
 to ðam mȝnfte ða hpile ðe criſtendom pære on engla
 lande gehealden . ȝ þa gebletȝunȝe heo þær to on
 rome beȝeat . þam ðe þa ære to ȝoðer þeopdome.

Ends so.

MS. Cott. Faustina, A. x., fol. 148 a.

* * * * *

. . gearð mid þæm leoman þær halȝan geleafan mild-
 heortlice pearð gefylled þurh ȝoðer ȝȝfe þe on eceſſe
 libbende eallu þinc endemeȝ ætȝæðere ȝeopohce . ȝ eal
 þæt mid gecyndelicum hiȝe on ſone ſceapudum tidum
 ȝynderlice to cyþþe ȝ ȝerputulunȝe brohte . ȝ ȝe mæra
 ȝȝhta þe riȝȝende ȝȝlt ȝ ȝemetetȝaf eal þæt he ȝe-
 pohlce no be þæm anum lætan wolde . ac eopnohtlice
 ofer þone ȝarȝecȝ þone ylecan leoman þær fullan gelea-
 fan aȝppunȝan let . ȝ ſornean ꝥ ȝtemetȝe iȝlonð ealles
 miððangearðer mið onȝolcynne ȝenihtȝumlice gefylled
 punðorfullice anlyhte ȝ mæȝrode ; Soðlice ꝥ ylece iȝ-
 lonð on ærum tyðum mið [h]æþenȝilðe afylled . þearle
 riþþe beȝȝcȝn . ðeofolȝilðe þeopude ; þeah hræþere þurh
 fulcum þære þancpeorþan criȝter ȝȝfe . ȝ þurh ſanc-
 tum ȝneȝorium þær ȝomanȝcan ſetler biȝceop . fram
 þæm þȝȝȝum heora geleafearȝte pearþ ȝenered ; Wið
 ȝeȝȝȝe ȝe ſoȝeræða biȝceop þurh myndȝunȝe þære
 halȝan ȝoðer ȝȝfe . anȝan æt ȝuman cyȝpe to beȝȝ-
 nenne ſume inlenðȝe ymbe þær iȝlonðer ȝeȝuman ȝ
 hræþer hi criȝtene pæron ; Ðe pearð æfter þȝȝȝ æȝ-
 can ȝpa ſriþe mið þære blæſan ȝoþere luſe ontend .
 þæt he ſpa pulðorfulle ȝ ȝoðe ȝpa pelpeorþe leode ȝe-

fol. 148 b.

of the night, and announced to her, that before many years a heathen people should overcome this nation of ours. She had then held the kingdom for thirty years to deliver it to her son Hloðhere. And she bought of him his share of the district, Sheppey, to be free for the uses of the minster as long as Christianity should be maintained in England : and she obtained from Rome a blessing for those who for the service of God undertook the charge (*of the priory*).

EADGARS ESTABLISHMENT OF MONASTERIES.

* * * * *

. . . world was mercifully filled with the light of the holy faith through the grace of God, who living to all eternity wrought all things alike together, and brought all that severally, with its natural aspect, at predestined times, to publicity and demonstration. And the illustrious Creator, who rules and controls and tempers all that he wrought, would not leave at *spreading the Gospel over the Roman world* only, but made the same beam of the true faith to dart, aye, over the ocean, and wondrously illumined and glorified that almost extremest island of the whole earth, sufficiently filled and peopled with the English race. That same island in former times was filled with paganism, and, in the depth of delusion, served a devil worship. It was, however, by help of the grace of Christ, to whom all thanks-
Conversion of
England.
giving is due, and by means of St. Gregorius, bishop of the see of Rome, saved from the darkness of their infidelity. Certainly, the aforesaid bishop, through monition of the holy grace of God, began on one occasion to inquire of some natives about the customs of the island, and whether they were Christian. After this inquiry he was so strongly inflamed with the ardour of true love, that he wished to visit and to travel to a

neorjan ƿ Ʒefarian ƿolde . ƿ mið lare ƿ ƷebyrnunƷe
 þær ƿofan Ʒeleafan ƿ mið þpeale þær halƷan fulluhteƷ
 þurh hine Ʒýlfne ƷeclænƷian ƿolde ; him ƿorebod com
 fram eallum ƿomanum þæt he þ ƿær beƷinnan moƷte
 ne him ƿpa Ʒecƿeme ƿ ƿpa licƷƷrþe folc Ʒefarian ; he
 þeah ƿanctum aƷurтинum þ Ʒetƿeopurte bearn þær
 halƷan Ʒeleafan him to Ʒerƿelian funde . ƿ hine liden
 aƷende . þ he ƿpa þærlic folc ƿ him fpa Ʒecƿeme æl-
 mihteƷum ðurhte Ʒeopnfullice ƷertrunƷe . ƿ embe þa
 Ʒertræon Ʒrþe Ʒecneorð ƿære . he Ʒeorne þone hiƷ Ʒe-
 fƿelian þurh æpenðracan manode ƿ lærde þ he Ʒeorne
 myntræa timbryde cƷiſte to lofe ƿ ƿeopfunƷe . ƿ þæm
 ƷodeƷ þeopum þone ylecan þear tæhte ƿ Ʒerette þe þa
 aƿoƷtolas mið heora ƷeƷerƷædene¹ on þæm anƷinne ureƷ
 cƷiſtendomeƷ heoldon ; him eallum ƿær an heorte ƿ an
 Ʒaul . ne heora nan ƷynðriƷe æhta næfde . ne þæt
 Ʒurþum ne ƷecƷæþ þæt he æniƷe hæfde . ac ealle þinƷ
 heom Ʒemæne ƿæron ; þær Ʒylfa þear ƿon þý lange
 þurh mynðƷunƷe þær halƷan ƿeƷer on anƷelcynnere
 myntrerum ƿorþƷearð ƿær . ƿ ƿel þeonde . Ac

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fol. 149.

[un]ðerƷtod ƿ ƿiſte Ʒetƿeorne ðurhtneƷe hiƷ haleƷna
 cƷƷicena ær he Ʒerurþe mannum ƷerƷutolod . he him
 ƿorþý mænigƷealde ƿ ƷenihtƷume æhta ƿ mihta ƷeƷealde ;
 Ne he lange ne elcode ne mihta ne ofteah ; Nær lang
 to þý þæt hiƷ bƷofoƷn þýƷer lænan hiƷer timan Ʒeen-
 ðode ; Se þurh hiƷ cildhadeƷ nytenere þiƷ Ʒice to
 Ʒtenete ƿ hiƷ annerƷe toðælde ƿ eac ƿpa haleƷna cƷƷi-

¹ ƷeƷerƷændenenne, MS.

people so glorious and so well worth winning to God, and in his own person by instruction and exemplification of the true faith and with the laver of holy baptism cleanse them. Then came to him a prohibition from all the Romans, that he should not begin that journey, nor undertake to travel to a people so acceptable to him and so agreeable. He found, however, St. Augustinus, that most trusty child of the holy faith, to take his place, and sent him hither, that he should zealously beget so sensible a people and so acceptable to him, for the Almighty Lord, and should be very diligent about the so begetting them. He earnestly admonished and instructed his vicar, St. Augustinus, to build minsters for the praise and glory of Christ, and to teach and appoint the servants of God the same mode of life which the apostles, with their society, at the beginning of our Christianity observed. They were all of one heart and of one soul; nor had any one of them separate possessions, nor even said that aught of the things which he possessed was his own; but they had all things common.^a Hence this same custom was by admonition of the holy man in the minsters of the English race long perpetuated, and thriving. But

Gregorius
sends Augustinus.

* * * * *

(*Eadgar observing Dunstan*) understood and knew him Dunstan. a true director of his holy churches, before his *high character* was^b openly displayed to men. Hence he granted him multiplied and sufficient property and power.^c Nor did he long delay, nor deprive^d him of his authority. It was not long before his brother (*Eadwig*) ended his days (1 Oct. 959). He, through his childish ignorance, parted this kingdom and divided its

^a Acts iv. 32.

^b *gepuppe* is in the subjunctive of the oratio obliqua.

^c Dunstan was made bishop of

Worcester in 957, a diocese in Mercia, in Eadwigs reign.

^d That is, nor was it he that deprived.

cena land Incubum nearum toðæle; Æfter hi
forðrife eadgar. se foreraða cynincg þurh godes gýfe
ealne angelcynnes anpeald begeat. 7 þær rice trir-
lunge eft to annere brohte. 7 swa gerundlice ealles
weold þæt þa þe on æran tīman hīer wæron 7 hi
hyldran gemundon 7 heora dæda gefyrn toceorpan
þearfe swife pundredon 7 farrende cwædon; hit is la-
for micel godes under þæt þyrum cildgeongum cy-
nincge þur gerundfullice eallu þing underþeodde synt
on hi cynelicum anpealde; hi forengan þe gefun-
gene wæron on ylde 7 on gleawcype swife bewearde 7
forerittige. on ænigum gerinne earfoþpylde næfre
þīne andweald on swa micelre sibbe rmyltnere ge-
healdan ne mihton. nafor ne mid gefeohte ne mid
rcette; Ac hi no to pundrienne swylce hit ungerunlic
is þonne god ælmihtig mærlīce leanaþ æghwylcum þara
þe him god behet 7 þæt eft fullīce gelaert; drihten
crist is þearfe swife on þyrum þingum mid ealles
moder gleawcype to herienne; Soþlice ælmihtig drihten
þe is ealra þinga gewita. þe on ær pat eal þæt to-
weard is. þe rist hu fremful he beon wolde. him æfre
swife milde wæs. 7 ealle god him gýmle fremfullice
towearde dyde; Swylce se rihtwisa 7 se arfæsta lean-
gýfa. no mid wordum ac mid dædum bodeþe 7 þur
cwæde; Nu þu minne naman and anwald. þæt mine
cýricean þe ic rihtlice on minum syndelicum and-
wealde hæbbe georne frifart 7 fryþfart. Ic þe to
leaner. þinne noman mærrige 7 þin rice þe þu under
minum andwealde hyltst geeacnige: 7 mid gode fryþ-
rige; hwa is monna on angelcynne puniende þ nyte

unity,^a and also distributed land of holy churches to strangers and robbers.^b After his decease Eadgar, the aforesaid king, acquired the entire power of the English kin, and brought again into unity the separated parts of the kingdom, and ruled all on so sound principles, that those who were alive in those former times and remembered his ancestors, and knew the history of their deeds, wondered very much, and gazing said, Lo ! it is as a great miracle of God that all things are thus duly subject to this boyish king in his royal power ; his predecessors, who were ripened by age, and very well seen in prudence, and sagacious in any crisis of emergency, were never able to maintain this dominion in so much peace and tranquillity, neither by fighting nor by paying scot. But that is not to be wondered at, as if it were unusual for God Almighty gloriously to reward every one of those who promise him good, and then fully perform the promise. Our Lord Christ is in these things with all gladness of mind very highly to be praised. The Almighty Lord indeed is cognizant of all, he who long before knows all that is to come ; and he knew how good a servant *Eadgar* would ever be to him, and was ever merciful to him, and always destined him all good things for his advantage. As if the right wise and faithful Recompenser, not with words but with deeds, had thus preached and said : Thou now zealously protectest and furtherest my name and my dominion, that is my churches, which I rightly have in my special power : in recompense I will magnify thy name, and enlarge thy kingdom, which thou holdest under my subjection, and will further it with good. Who is there dwelling in England who knows not how *Eadgar* advanced and protected the kingdom

Accession of
Eadgar.

^a He made Eadgar king of Mercia.

^b Eadwig was an enemy of the monks ; perhaps these robbers were the secular clergy. Thus W.M.

says he turned the monks out of Malmesbury, which was theirs of right, and made it a "stabulum clericorum."

hu he ȝodeȝ ȝice . ꝥ iȝ ȝodeȝ cyȝicean . æȝþær ȝe mið
ȝaȝtlicum ȝode . ȝe mið ȝoȝoldcundum eallum mæȝe
ȝyȝþrode ȝ ȝyþode . ȝitodlice ȝona ȝpa he to hiȝ cyne-
dome ȝecopen ȝearþ . ȝær ȝriþe ȝemundiȝe hiȝ behateȝ .
þe he on hiȝ æþelincȝhade cildȝeonȝ ȝode behet . ȝ
ȝancta marian . þa ȝe abbod hine ȝelaþode to þæm
munuclife . Eal ȝpa ȝe ȝiþ uȝan cȝædon þyȝh þær ȝe-
hateȝ mȝnȝunȝe ȝriþe ȝeþancol on anȝinne hiȝ ȝiceȝ .
beȝan þa ȝtope to ȝyȝþuene eal ȝpa he æȝ behet on
hiȝ cildȝeoȝoðe . ȝ mið eallum þinȝum ȝodode to þan
ȝriþe þæt heo næȝ nane oþoȝ . ne ȝaccere þonne ȝoȝ-
mæniȝ þaȝa þe hiȝ yldȝan æȝ ȝeȝyȝþȝedon on lanȝ-
ȝumum ȝæce . he þæȝ ȝona ȝetimbȝian het mæȝlic
mȝnȝteȝ on þȝeora ȝeaȝa ȝæce . þæt ȝile þincaȝ un-
ȝeleaȝlic eallum þæm þe þa ȝtope on uȝeȝum tidum
ȝeȝeoð ȝ þȝ ne ȝemunaþ ; De ꝥ ilce mȝnȝteȝ þȝ ȝe-
hȝadod het ȝcā marian ȝehalȝian ȝode [to loȝe] ȝ to
ȝeoȝþunȝe . ȝ þæȝ to muneca micle ȝeȝeȝ[ȝæde]ne
ȝeȝomnode to þæm þæt hy ȝode hyȝȝumedon æȝteȝ
tæcinȝe þær halȝan ȝeȝuleȝ . æȝ þæm lyt [mu]neca
ȝær on ȝeaȝum ȝtoȝum on ȝpa miclum ȝice þe he
ȝihtum ȝeȝule liȝdon ; Næȝ þæt na ȝealdȝe þonne on
ape¹ ȝtope ȝeo iȝ ȝlæȝtinȝabyȝniȝ ȝehaten ; ðæȝ hiȝ
ȝædeȝ eadmund cynincȝ munecaȝ æȝeȝt ȝeȝtaþolode ;
Of þæȝe ȝtope ȝær ȝe ȝoȝeȝȝecena abbud ȝenumen ȝ
ȝehadod to þæm ȝoȝeȝædan mȝnȝteȝ þe eadȝaȝ cynincȝ
ȝeȝtaþolode ȝ mið munecum ȝeȝette ; he ȝeaȝle ȝriþe
ȝearþ ȝeȝladod þyȝh þæt ȝaȝtlice munȝca anȝin . ȝ
ȝeoȝnlice anȝan to ȝmeaȝenne æȝeȝt þinȝa . hu he hiȝ
aȝen liȝ ȝeȝihtlæcan meahte mið ȝihtȝe æȝeȝtneȝȝe ;
hiȝ eac ȝpa on bocum aȝȝiten iȝ . Se þe ȝod beȝinnan
þence . he þæt anȝin on him ȝylȝum ȝaȝtelle ; æȝteȝ

fol. 150 a.

of God, that is, Gods church, whether with spiritual or worldly good, by all his influence? In fact, as soon as he was chosen to his kingdom, he was very mindful of his promise, which he while a young child in his princely estate made to God and to St. Mary, when the abbot invited him to the monastic life. As we before said, by the recollection of his promise, in the beginning of his kingdom, he very thoughtfully began to improve the place,^a as he before promised in his childhood, and enriched it with all things to such a degree that it was nowise different nor inferior to any of those many old foundations, which his ancestors had formerly for a long period encouraged. He soon gave order to have a glorious minster built there in three years time. That will seem incredible to all who shall see that minster in after times and do not remember this. He commanded that same minster thus ornamented to be consecrated to St. Mary, to the praise and worship of God; and there he collected a great society of monks, that they should serve God according to the teaching of the holy (*Benedictine*) rule. Before that there was but a scant number of monks in a few places in so great a kingdom, living by right rule.^b That was not more than in one place, called Glastonbury, where his father, king Eadmund, first established monks. From that place the aforesaid abbot^c was taken and ordained to the above mentioned monastery, which king Eadgar founded and furnished with monks. He was very much rejoiced at that spiritual commencement of monks, and earnestly began to inquire first of all, how he might rectify his own life with true religion. It is also written in books: "He who pur-
" poses to begin good should try the first of it on him-
" self." After he became duly ordered himself, he began

A promise of
Eadgar to
Æthelwold.

Abingdon re-
stored.

Eadgars own
life wanted
rectifying.

^a Abingdon.

^b The numerous early foundations
had been swept away by the Danes.

^c Æthelwold himself.

fol. 150 b.

þam þe he sylf ƷerihƷ pearð . beƷan Ʒeorne mynƷtera
 riðe Ʒeond hiƷ cynerice to rihtlæcynne . Ʒ ƷodeƷ þeop-
 dōm to ariærenne ; þ̅ ƷƷa pearð ƷelæƷt þurh þa ful-
 tumiƷendan ƷodeƷ ƷiƷe ; breac þa Ʒerihlice ðunƷtaneƷ
 hiƷ eƷicebiƷceopeƷ riðeƷ ; þurh hiƷ mynðƷunƷe he ƷæƷ
 ƷmeaƷende embe hiƷ Ʒaule hæle . Ʒ no þæt an . ac
 eac ƷƷylce be ealƷe æƷeƷtneƷƷe Ʒ ƷerunðfulneƷƷe hiƷ
 andƷealðeƷ ; halige Ʒtopa he ƷeclænƷode ƷƷaun ealƷa
 manna fulneƷƷum . no þæt an on ƷeƷƷeaxna Ʒice . ac
 eac ƷƷylce on myƷcena lande ; Ʒitodlice he aðƷeƷ [þa]
 canonicar þe on þæm ƷoneƷædum Ʒyltum oƷeƷ . . ðe
 ƷenihƷƷumedon . Ʒ on þam ƷƷymenƷtum Ʒtopum ealleƷ hiƷ
 anƷealðeƷ munecar ƷeƷtaþolode to ƷeopþfulƷe þenunƷe
 hælenðeƷ cƷiƷteƷ ; An Ʒumum Ʒtopum eac ƷƷilce he
 mynecæna ƷeƷtaþolode and þa æ[ll]fþƷyþe hiƷ Ʒebedðan
 betæhte . þ̅ heo æt ælceƷe neode hyƷa ƷehulƷe . he sylf
 ƷæƷ a ƷmeaƷende Ʒmb muneca ƷerunðfulneƷƷe . Ʒ Ʒel
 Ʒillende hi to þam mynƷode þ̅ heo hine Ʒeefenlæcende
 on þa ilcan ƷiƷan Ʒmbe mynecæna hoƷode ; he beƷan
 mid ƷeopnfulƷe ƷeƷudnunƷe ƷmeaƷan Ʒ aħƷian be þam Ʒe-
 bodum þæƷ halƷan ƷeƷuleƷ . Ʒ Ʒitan Ʒolde þæƷ ƷylƷan
 ƷeƷuleƷ laƷe ; þurh þa biþ ƷeƷeapƷod rihteƷ hiƷeƷ Ʒe-
 Ʒuna Ʒ aƷƷƷyþe ƷeƷilnunƷ . Ʒ þa ƷeƷeƷeðneƷƷa þe to
 halƷum mæƷenum Ʒænaþ ; he Ʒolde eac ƷƷylce þurh
 þone ƷeƷul onenapan þa ƷiƷlican ƷeƷaðunƷe þe Ʒnotor-
 lice ƷeƷeƷ iƷ be meuþƷa ðinƷƷa¹ endebyriðneƷƷe ; þurh
 þiƷeƷ ƷiƷðomeƷ lufƷt he heƷ þiƷne ƷeƷul oƷ læðen Ʒe-
 Ʒeopðe on enƷliƷe ƷeƷeodan ; þeah þa Ʒceapþancian
 Ʒitan þe þone ƷƷyðæledan ƷiƷðom hlutoƷlice tocnaraþ
 þ̅ iƷ andƷeapriðƷa þinƷa Ʒ ƷaƷtlicƷa ƷiƷðōm Ʒ þaƷa æƷþen
 eƷt on þƷum toðalum ƷelyƷeðlice Ʒunaþ . þiƷƷe enƷliƷcan
 ƷeƷeodneƷƷe ne behopien . iƷ þeah medbeheƷe unƷelæ-
 Ʒeðum ƷoƷolðmonnum þƷ ƷoƷ helle ƷiteƷ oƷan Ʒ ƷoƷ
 cƷiƷteƷ lufan þiƷ eapnfulle hiƷ ƷoƷlætaþ . Ʒ to hyƷa
 ðrihtne ƷeƷƷƷiƷað . Ʒ þone halƷan þeopðom þiƷeƷ ƷeƷu-

¹ Read ðinƷa.

zealously to arrange monasteries far and wide throughout his kingdom, and to set up a service of God. That was so executed by the supporting grace of God; he constantly made use of the advice of Dunstan the archbishop; by his admonition he searched concerning the salvation of his soul; and not only that, but also about all religion and the sound condition of his dominion. He cleansed holy places from foulnesses of all men, not only in the kingdom of the West Saxons, but also in the land of the Mercians. For example, he drove out the canons, who were more than sufficiently notorious for the aforesaid crimes, and in the most important places of all his dominion he established monks to perform a reverential service to the Saviour Christ. In some places also he established mynchens, and entrusted them to his consort Ælfþrīð, that at every need she should help them. He ever investigated, himself, about the right conversation of monks, and kindly advised her to imitate him, and in the same way see to the mynchens. He began with earnest scrutiny to seek out and inquire concerning the precepts of the holy Rule, and was willing to know the instruction of the Rule itself, by means of which is prepared a habit of right living and a honest purpose, and the regulations which draw men to holy virtues. He desired also by means of the Rule to know the wise ordering which is prudently appointed on occurrence of strange events. From a desire of this wisdom he ordered the translation of this Rule from Latin into English. Although the acute and wise men who have a clear knowledge of the bipartite wisdom, that is, the wisdom of things temporal and spiritual, either of which, it is admitted, consists of three divisions, have no occasion for this English translation; it is however a necessity for unlearned secular men, who for fear of hell penalty and for love of Christ, quit this miserable life and turn unto their Lord, and choose the holy service of this Rule, lest only unconverted

Dunstan brings
Eadgar to re-
pentance.

Eadgar insists
on the celibacy
of the clergy.

Introduces
monks instead
of canons :
And nuns.

Orders Æþel-
wold to trans-
late the rule of
Benedictus.

fol. 151 a.

leſ geceoraþ, þy læſ þe æniȝ unȝecyrped poroldman
mið nytneſſe ȝ unȝeritte neȝuleſ ȝeboda abſræce . ȝ
þære tale bſuce ꝥ he þy dæȝe miſſenȝe . þy he hit
ſelpe nyſte ; Ic þa [þaſ] ȝeþeode to micclan ȝerceade
telede ; Ðel mæȝ duȝ [an hit naht] mið hpylcan ȝereorðe
mon ſy ȝertrȝned ȝ to þan roþan ȝeleaſan ȝepæmed
butan þæt an ſy þæt he ȝode ȝeȝanȝe ; Ðæbben for þi
þa unȝelæpedan inlendiſce þær halȝan neȝuleſ cyþþe
þurh aȝeneſ ȝereorðeſ anpſiȝenneſſe . ꝥ hy þe ȝeoru-
licor ȝode þeorien and nane tale næbben þæt hy þurh
nytneſſe miſſon þurſen ; For þi þonne ic mið ealpe
eſtrfulneſſe mine æfterȝenȝan biðde . ȝ þurh ðrihtneſ
naman halȝiȝe þæt hy þyſeſ halȝan neȝuleſ biȝene
ā þurh cſuſtær ȝiſe ȝeycen . ȝ ȝodiende to ſulſrem-
edum ende ȝebſeneȝen ; Ne ȝedyſſſlæce heora nan
þurh ðeoſleſ mynðȝunȝe oþþe þurh æniȝe ȝitſunȝe
þæt he ȝodeſ aſe ȝepaniȝe . oþþe æniȝſe incan ſece
hu heo ȝepanod peorþe . oþþe on land aſe . oþþe on
æneȝum oþrum æhtum . þe læſ þe þurh pædle ȝ hæ-
ſenlearte þære halȝan æſeſtneſſe pelm aplaciȝe and
mið ealle acolȝe . þæt la næſſe ne ȝelumpe ; þær þe
ic pene ſio æſeſtneſ þær halȝan neȝuleſ on ærum
tidum ȝepanod pearþ þurh nearlac yſelna manna . ȝ
þurh ȝeþaſunȝe þara cynenȝa þe to ȝode lytelne eȝe
hæſdon ; Iſ ſſiþe micclan ūȝ eallum to paſnienne ȝ uſe
ðrihten to biðdenne . þæt ſio yſmþ on uſe æſeſtneſſe
næſſe eſt ne ȝereorðe ; Abboðſſſum pe eac tæcaþ .

fol. 151 b.

þæt hi inholde ſin . and þær halȝan neȝoleſ ȝebodum
eallum mode þeoriȝen .¹ and ȝodeſ ælmihtȝeſ beboðe
beodaþ . þæt heora nan ne ȝedyſſſlæce þæt heo ȝodeſ
landape naþor ne heora maȝum ne poroldſſicum mið
unȝerceade ſellen . ne for ſceatte ne lyſſetunȝe ;
ȝeþencen þæt hi ȝode to hyrdum ſin ȝeſette . ȝ no to
nearſſum ; Giſ heora hſile mið ðeoſleſ coſtnunȝe beſſi-
cen . for ȝode oþþe for porulde ȝyltiȝ biþ . ne ȝladiȝe on
bæt noþeſ ne cyniȝ ne porul[ð]ſſica ſſilce him ȝeſſymed

¹ Illegible.

secular man with his ignorance and stupidity should break the precepts of the Rule, and use the excuse that he on that day made a mistake, in that he did not know better. I then have reckoned this translation to make much difference. Well may it be of no consequence with what language a man is begotten unto God and allured to the true faith, provided only that he do come unto God. Unlearned natives therefore may have knowledge of the holy Rule, through an explanation in their own language, so as more zealously to serve God, and to have no excuse to the effect that from ignorance they must make mistakes. Hence then I with all devotion pray my successors and intreat in the Lords name, that they ever increase the observance of this holy Rule through the grace of Christ, and by mending it bring it to a perfect end. Let none of them by suggestion of the devil, or through any covetousness, venture to diminish the patrimony of God, nor seek any excuse by which it may be diminished, either in estates or any other possessions, lest through poverty and penury the fire of holy devotion turn lukewarm and quite cold. May that never happen ! As I suppose, the devout observance of the holy Rule in former times grew cold by reason of the robbery of evil men, and by connivance of the kings who had little awe for God. We must all very much beware and pray our Lord, that that misery never again come up upon our devotion. We also teach abbesses, that they be loyal, and with all their mind serve the biddings of the holy Rule, and enforce God Almighty's commands : that none of them venture to give Gods estates either to their relatives or to men powerful in a temporary sense, with indiscretion, either for money or for the purpose of paying court to them : let them reflect that they are appointed pastors on behalf of God, and not robbers. If any of them, led astray by temptation of the devil, be guilty in the sight of God or of the world, be neither king nor potentate rejoiced at that, as though an oppor-

Monastic endowments necessary to maintain the faith.

Alienation of monastic property deprecated.

ƿƿ ƿ antumber Ʒereald þæt he Ʒoð beƿearƷe þe þa æhta ah . ƿ nænne Ʒylt næfre ne Ʒeporhte ; Ne ƿƿ la nan eorðcund cyninƷ mid ƷitƿunƷe to þæm ƿƿiþe underƷan þæt he þæm heoruncundum cyninƷe þe hine Ʒeporhte ne læte beon þær ylecan ƿihter ƿeorþne þe he ƿylf iƿ ; Ʒif einƷer Ʒereƿena hƿyle ƷyltiƷ biþ ƿiþ Ʒoðe oþþe ƿiþ men . hƿa iƿ manna to þam unƷerƷeað and unƷeritƷiƷ þæt he þæm cyninƷe hiƿ aƿe ætƿeccc ƿor þi þe hiƿ Ʒereƿa ƿorƿƿiht biþ ; Stande ƿor þi on þæt ilice Ʒerað on ecneƿre fƿa hƿæt ƿƿa þæm ecum cƿiƿte Ʒereald biþ on cƿiƿcena æhtum . Ʒif hƿa to þæm ƷedyƿiƿtiƷ biþ þæt he þiƿ on oþer aƿende he biþ unƷeræliƷ on ecum tintƿiaƷum Ʒeritnad ; þæt la ne Ʒereorþe þæt minƿa æfteƿiƷenƷenna æniƷ þa ƿƿiþe ƷeearniƷe ;

Add. MS. Brit. Mus. 23,211.

de Regibꝝ orientaliꝝ reaxonum.

Offa ƿiƷheƿinƷ ƿiƷheƿe ƿiƷbeƿihtinƷ ƿiƷbeƿiht ƿ[æ-
 ƿearð]inƷ ƿapearð ƿabeƿihtinƷ ƿabeƿiht ƿleddinƷ ƿle[ðða]
 æƿerƿinƷ æƿerƿine offinƷ offa beðcinƷ beðca [ƿiƷefuƷl-
 inƷ] ƿiƷefuƷl ƿƿæppinƷ ƿƿæppa antƿecƷinƷ . antƿ[ecƷ]
 ƷerƿecƷinƷ ƷerƿecƷ reaxnetinƷ.

Item de reꝝibꝝ orientaliꝝ reaxonum.

Spriðƿeð ƿiƷemundinƷ ƿiƷemund ƿiƷeharðinƷ ƿi[Ʒe-
 hearð] ƿebbinƷ ƿebbe reaxƿeðinƷ reaxƿeð ƿæb[erht]inƷ
 ƿabeƿiht ƿleddinƷ ƿiƷeƿeð ƿiƷerƿicninƷ ƿiƷerƿic ƿeleƿeðinƷ
 ƿeleƿeð ƿiƷebeƿihtinƷ ƿiƷebeƿiht ƿiƷeb[aldr]inƷ ƿiƷebald
 ƿeleƿeðinƷ ƿeleƿeð ƿiƷeƿeðinƷ ƿiƷeƿeð reaxinƷ reaxa
 ƿleddinƷ ðonan ƿorð * * * *

tunity were afforded and material given for plundering God, who is the real owner of these monastic estates, and who never committed any crime; nor let any terrestrial king be so overcome with covetousness as not to allow the Divine King who created him to be worthy of the same right as he himself is. If any one of a king's reeves is guilty against God or against man, what man is there to that degree indiscreet and senseless as to claim his estates from the king, because his reeve is a lost man?^a Let whatever is given in the way of properties of churches to the Eternal Christ stand for ever on the same footing: if any one is to that degree daring as to turn this to another end, he will be miserably tormented in eternal torments. May that not happen that any of my successors deserve that unhappiness!

Monastic
estates some-
times seized by
civilians.

OF THE KINGS OF THE EAST SAXONS.

Offa was son of Sighere, Sighere of Sigberht, Sigberht of Sæweard, Sæweard of Sæberht, Sæberht of Sledda, Sledda of Æscwine, Æscwine of Offa, Offa of Bedca, Bedca of Sigefugl, Sigefugl of Swæppa, Swæppa of Antsecg, Antsecg of Gesecg, Gesecg of Seaxnet.

Again.

Swiðred was son of Sigemund, Sigemund of Sigeheard, Sigeheard of Sebbe, Sebbe of Seaxred, Seaxred of Sæberht, Sæberht of Sledda.

Sigered was son of Sigeric, Sigeric of Selered, Selered of Sigeberht, Sigeberht of Sigebald, Sigebald of Seleferð, Seleferð of Sigeferð, Sigeferð of Seaxa, Seaxa of Sledda, and from him as above.

^a Perditus is so used. *A rascal.*

NAMES OF PLACES.

Dereham (Norfolk), a monastic foundation before A.D. 743. *See* Wihtburh.

Essex, or the kingdom of the East Saxons, was first ruled by ÆSCWINE about A.D. 556, (Escenedini H. II.,) or his son SLEDDA, A.D. 587; he was followed by his son SÆBERHT, A.D. 597; then came his two sons SEAXRED and SIGEWEARD = Sæward, A.D. 616; then SIGEBERHT the Less, A.D. 623; then SIGEBERHT the Good, A.D. 653; then SWIÐHELM, A.D. 660; then SIGHERE and SEBBI, A.D. 665; then SIGHEARD and SWEFRED, A.D. 686?; then OFFA, A.D. 704; SELRED, A.D. 709, killed A.D. 746; then SWIÐRED, A.D. 746 till A.D. 7...; then SIGERIC, who goes A.D. 797 to Rome; then SIGERÆD, till A.D. 824. The history of these two last is more full of doubt than that of the preceding.

Folkstone, a monastic foundation about A.D. 640, p. 420, founded by Eanswið.

Heanburh, Hanbury in Staffordshire, a monastic foundation of Æþelred of Mer-

cia, from A.D. 675 to A.D. 702 or 704.

See Wærburh, p. 428.

Minster in Tanet was founded by Domneva = Domna Eafe = Eormenburh, with the wergeld of two murdered princes A.D. 670. The church was dedicated in the name of St. Mary, "Dei Genitrix." The second abbess was Mildrið, from whom the place now takes its name. The third was Eadburh, who founded a new church in the names of St. Peter and St. Paul; she died A.D. 751. The fourth abbess was Sigeburh; she died A.D. 797. The fifth and last abbess was Siledrið, in whose time the convent was destroyed by the Northmen. (Thomas of Elmham, &c.)

Teneð, the island Tanet, Thanet, p. 424.

Trentham, in Staffordshire, a monastic foundation of Æþelred of Mercia, A.D. 675 to 702. *See* Wærburh.

Wenlock, a monastic foundation, probably of Merwald about A.D. 670, p. 422.

NAMES OF PERSONS.

ÆDELBERCT, **Ædelberht**, **Æpelbriht**, king of Kent, supreme over the English races as far north as the Humber (Bed. p. 60), marries Bereta a Christian; leans himself to that faith, and welcomes St. Augustinus (*ibid.*), A.D. 596. Grants an old Roman church for the cathedral, Canterbury; founds the monastery there, builds St. Pauls, London; and St. Andrews, Rochester. Bed. H.E. III. xiv. Dies 616 [617]. His code of laws in English is extant (*See* Bed. p. 84). Reigned 53 or 56 years: W.M.T. 16: notices the difficulty. By Bereta or Berhta he had EADBALD his successor, and Æpelburh = Tate, married to Eadwine king of Norðhymbria (Bed. II. ix). After Berhtas death he married again.

Æpelbriht, a prince of Kent, son of king EORMENRED, was murdered by ðunor, with consent of ECGBRIHT, between A.D. 664 and A.D. 670.

Ædelburh, daughter of **ÆDELBRYT** king of Kent, also called Tate, was a Christian, given to EADWINE king of Norðhymbria, a heathen, and the marriage was the means of converting her husband. On his death, A.D. 633, she returned by sea to Kent with Paulinus (Bed.), and founded the monastery at Limene (Flor. Worc.), that is, at Limenea, the river of Portus Lemannis; for the river Rother formerly reached the sea at Lymne (Hasteds Kent). She was buried here, says Thomas of Elmham, p. 177, and he spells the name Limninge. General consent puts her monastery at Liminge, some miles from Linne and its river. The topographical difficulties

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Ædelburh—*cont.*

have yet to be solved. Eadwine was 48 at his death, A.D. 633, and was born about A.D. 585; she might be born soon afterwards. Her commemoration on Oct. 11.

Æpeldrið, daughter of king ANNA of East Anglia, was given, A.D. 652, in marriage to Tondberet, an alderman of the South Gyrvi, or people of the fens, and had the Isle of Ely as her dower. Tondberet in three years left her a widow; five years later she was married to ECGFRIð, king, A.D. 670 to A.D. 685, of Norðhymbria. After twelve years of an incomplete union, as Beda relates, with Ecgferð, she retired to Coldingham, under his aunt Æbba as abbess, and A.D. 672 became abbess of Ely; where the monastery held both men and women, as was the way in Ireland. She died 23 June 679. (Beda, H.E. IV. xviii. Martyrol. Thomas of Ely.) P. 428.

Æpelred, a prince of Kent, son of king EORMENRED, was murdered by ðunor, with consent of ECGBRIHT, between A.D. 664 and A.D. 670, pp. 420, 422.

ANNA, or ONNA, son of Eane = Ene, king of the East Angles, was killed by PENDA, king of Mercia, A.D. 654. He had daughters Seaxburh, Æpeldryð, and Wiltburh (p. 428), also a natural daughter Æpelburh, abbess of Brie (Beda. III. viii.), and two sons. His wives name was Hereswið, sister of Hilda, abbess of Whitby; Hereswið ended her days at Chelle. Florence of Worcester calls the sons Aldwulf and Alfwold; Thomas of Ely, Adulf and Iurmin.

F F

Antseeg, an ancestor of the East Saxon kings, p. 442, about A.D. 390.

St. Augustinus, a (Benedictine) monk, with others, is sent by Pope Gregorius to convert the Iutes, Saxons, Angles. He takes alarm at the task. Gregorius sends him a hortative, A.D. 596. He lands in Tanet, and there has a conference with king Æðelberht. Performs service in Beretas church, St. Martins, an old church of British Roman times. Obtains leave to build and restore churches, and recovers an old Roman church for the cathedral at Canterbury, with farms to provide a revenue (Bed. H.E. I. xxxiii. He is consecrated A.D. 597 at Arles, going thither for the purpose. Propounds to the pope casuistical questions, and is resolved (Bed.) Gets robes, vessels, and books from Gregorius. At his suggestion the king commences the monastery of St. Peter and St. Paul, at Canterbury, with endowments. Has a conference with the British bishops, and shews himself a proud prelate (Bed). Dies 26 May (Bed.) A.D. 605 ? P. 420.

Bedca, an ancestor of the East Saxon race of kings, p. 442. About A.D. 480.

Bereta, d. of Chariberht, k. of the Franks, becomes wife of Æðelberht, k. of Kent, on condition that she have liberty to celebrate her Christian worship. Before A.D. 596. She worshipped in an old British church ; that of St. Martin, Canterbury ; *ib.*

Dunstan. See pages 432-438.

EADBALD, king (A.D. 616 to A.D. 640) of Kent, son of Æðelberht. He adheres to the heathen custom of marrying his fathers second wife, but archbishop Laurentius converts him, and he quits his unlawful connexion (Bed. II. vi.). He married Inma, daughter of (Theodberht) king of the Franks (in Austrasia), p. 420. Their children were EORMENRED, king, EORCENBERHT, king, and Eau-

EADBALD—*cont.*

swið, p. 420. He afforded an asylum to Æpelburh his sister, and Paulinus when driven out of Norðhymbria, and gave Paulinus the bishopric of Rochester. A forged charter (C. D. vi., Thomas of Elmham, p. 145) gives him Egfrið for one son, and discovers the ignorance of the forger.

Eadburh, third abbess of Minster in Tanet, (p. 428), died A.D. 751 (Thomas of Elmham, pp. 217-220) ; a probable date. A charter (T. of E. p. 314, C.D. xeviii.) dated A.D. 748 bears her name, but in it the year of the indiction is not the year of the charter A.D. She built a new church dedicated in the names of St. Peter and St. Paul.

EADGAR, king of England, A.D. 959 to A.D. 975, the great patron of the monkish system, and a zealous friend of the church, had Dunstan and Æthelwold for his bishops and ministers, p. 431, sqq. His monastic rule, endowments, and buildings renewed more than forty foundations. He finished the rebuilding of the church of New Minster in Winchester A.D. 972 (F.W.) Of his amours an account is given by William of Malmesbury. An allusion here, p. 436.

EADMUND, king of England, A.D. 940 to 946 ; establishes monks at Glastonbury, p. 436.

EADWINE, king of Norðhymbria, p. 420.

Eanswið, fl. A.D. 650, daughter of EADBALD king of Kent, founded the abbey of Folkestone, and there was buried, p. 420.

ECGBRIHT, king of Kent, A.D. 664 to 673 ; connives at the murder of his cousins, is discovered, and obliged to pay wer-geld, p. 422.

Ecgferð, king of Norðhymbria, p. 428.

EORCENBERHT, king of Kent, A.D. 640 to A.D. 664, associated with his brother, whom he survived. He died 14 July (H.E. IV. i.) In his reign Christianity obtained a firmer hold upon the people.

EORCENBRIHT—*cont.*

He married Seaxburh, daughter of ANNA. His children were ECGBRIHT, king, HLOðHERE, king, Eormenhild, and Eorcengota, who was sent to the monastery of Faremoustier en Brie.

Eormenburh, daughter of EORMENRED king of Kent; called also Eafe, Æebbe, Domna Eafe, Domneva. She was married before A.D. 664 to Merwald, prince of Mercia. She and her hind exact wergild for her murdered brothers about A.D. 670, with the acres of that grant she founds a monastery in Tanet, p. 424. She becomes abbess and admits with due office her daughter Mildryð, p. 426. Her church was dedicated to St. Mary, "mother of God." A charter (C.D. xiv.) dated A.D. 676 grants some lands to the monastery.

Eormengið, daughter of EORMENRED, king of Kent. She might be born about A.D. 645. Florence of Worcester, I. 259, makes her a saint. P. 420.

Eormenhild, daughter of Eorcenbriht, king of Kent, and of Seaxburh, was married to WULFHIERE, king of Mercia: on Wulfheres death, A.D. 675, she came to Sheppey, and, A.D. 699, succeeded Seaxburh as abbess of Ely. She died 13 Feb. (year?) (Thomas of Ely, p. 596 in *Anglia Sacra*). The "holy raiment" of chastity she received at Middeltun, p. 428.

EORMENRED, king of Kent (A.D. 640 to . . .), marries Oslaf, p. 420. Their children were Eormenburh = Eafe = Domneva, Eormengið, Æpelred, Æpelbriht (*ib.*), four. In the genealogical account of the Kentish kings by Florence of Worcester, Æpeldryð is added, and Eormenburh comes twice. Goscelin doubles Eormenburh.

Geseeg, an ancestor of the East Saxon kings, p. 442. About A.D. 360.

HLOðHERE, king of Kent, A.D. 673 to 685, son of EORCENBRIHT, succeeds his brother. Few particulars are related of him. He was wounded in a battle against EDRIC, son of his predecessor ECGBRIHT, *et inter medendum defunctus*. A charter is printed in Smiths Beda and in C.D. xvi., in which Hloðere mentions this EDRIC or EADRIC. P. 430.

Merefin, son of Merewald, ruling prince of Western Mercia, and of Eormenburh = Eafe. He died in the odour of sanctity. Date about A.D. 670. Pp. 420, 422.

Merwald, son of PENDA, king of Mercia, married Eormenburh = Eafe, daughter of EORMENRED, king of Kent. They had* Mildburh, Mildryð, Mildgið, and a boy Merefin. Merewald, with his brothers WULFERE and ÆPELRED, and his sisters Cyneburh and Cyneswið, promoted the foundation of Medehamstede, now Peterborough (Chron. Laud. MS. 656). He is not, however, represented as present at the consecration, nor is his name affixed among the witnesses. He ruled the West Hwiccas, or Severn border of Mercia, and is said to have founded and endowed the monastery at Leominster, formerly "Reodesmouht" (MS. Harl. 2253, fol. 132). He sometimes occurs as St. Merwald. He separated himself from his wife according to the teaching of the day. Pp. 420, 422.

Mildburh, daughter of Merwald, a ruling prince of Western Mercia, and Eormenburh = Eafe; buried at Wenlock (p. 422), a monastery which it is said she founded. The foundation must have been in her lifetime, for the Mercian royal race were only lately then baptized, and some relapsed into paganism. The place was destroyed by the Danes, but was re-established as a Cluniac monastery (W. Malmsb. p. 369). Wenlock was within the boundaries of Merwalds authority.

Mildgið, daughter of Merwald, ruling prince of Western Mercia, and of Eormenburh

Mildgið—*cont.*

=Eafe. Mildgið was buried in Norðhymbria, sainted, and wrought miracles (pp. 420, 422).

Mildrið, daughter of Eormenburh and prince Merwald, is sent to Kalun, near Andely, now Chelle, for education under an abbess Welcome; she undergoes many trials, refusing marriage, and escapes to her mother, who admits her as nun at Minster in Tanet. The service detailed on p. 426, though Goscelin says she was consecrated by archbishop Theodorus.

Offa, an ancestor, probably before the Saxons settled in Essex, of the royal race there. Not to be confounded with Offa king of the Angles, in the Glee-mans Song. Flourished about A.D. 510, p. 442.

OFFA, king of the East Saxons, A.D. 704 to 709, son of SIGHERE, reliquit uxorem, agros, cognatos, et patriam propter Christum, et propter euangelium, ut in hac vita centuplum acciperet et in sæculo venturo vitam æternam. Et ipse ergo ubi ad loca sancta Romæ pervenerunt, adtonsus, et in monachico vitam habitu complens, ad visionem beatorum apostolorum in cælis diu desideratam pervenit. (Beda.) P. 442.

Oslaf, queen of EORMENRED, king of Kent; about A.D. 640, p. 420.

Paulinus was sent by Gregory the Great about A.D. 601 to Canterbury to Augustine, with patens, chalices, copes, altar cloths, relics, and manuscript books; he accompanies the Christian princess Æðelburh into Norðhymbria on her marriage with the heathen king EADWINE, A.D. 625, being ordained bishop 21 July 625. Baptizes the infant child of EADWINE, at Whitsuntide A.D. 626. Baptizes the king himself, at Easter A.D. 627. Establishes his bishopric at York. Preaches the word in Lincolnshire, and builds in stone the cathedral at Lincoln. Flees

Paulinus—*cont.*

from Norðhymbria on EADWINE'S death, before PENDA, A.D. 633, and becomes bishop of Rochester. Dies 10 October A.D. 644.

PENDA, A.D. 626 to 655, king of Mercia, defeated and killed EADWINE, king of Norðhymbria, A.D. 633, at Hæpfelð, 12 October. Soon afterwards he killed SIGBERT and EGRIC, kings of the East Angles. In A.D. 642, in alliance with the British and the Angles, he attacked, defeated, and killed St. Oswald, king of Norðhymbria, at Maserfelð, a few miles from Winwie in Lancashire, a name which commemorates the Gewinn or struggle. The following extract from Ælfries life of St. OSWALD, supplies many particulars not mentioned by Beda. It shows that Penda carried away with him OSWALD'S head and right arm into Mercia, and set them upon a stake at Oswaldes treop, or Oswestry, thus solving an historical problem, in close harmony with Beda, who says PENDA set up the king's head and arms on stakes (III. xii.). Hence it appears that the claims of Oswestry and Maserfeld are reconcileable. OSWALD'S successor OSWIN, with a troop of horse, made a bold and successful raid into Mercia, recovering his brothers head and arm from the stake of triumph.

Þa gereah he genealecan hīr hƿer geen-
dunge . 7 gebæd ƿop hīr ƿole þe þær
ƿeallende speolt . 7 betæhte heopa ƿapla
7 hine ƿylne gode . 7 þur clȳpode on hīr
ƿylle. God gemiltƿa upum ƿaplum. Þa
het ƿe hæþena cȳmneð hīr heaƿod of
aƿlean . 7 hīr ƿƿiðƿan eaƿm . 7 ƿettan hī
to mȳpeelre. Þa ætete ƿƿpolder ƿlege
ƿenð ƿƿƿis hīr bƿoðoƿ to noƿðhymbra
ƿice . 7 ƿáð mið ƿepode to þær hīr
bƿoðoƿ heaƿod stod on stacan gefæstnoð
7 genam þ heaƿod . 7 hīr ƿƿiðƿan hand . 7
mið appƿuðnȳrre ƿepode to lindȳƿapnea
cȳpcan. PENDA in A.D. 645 avenged
himself on CŒN WALCH, king of Wessex,

PENDA—*cont.*

for the repudiation of his sister. He was defeated and killed, A.D. 655, near Leeds, by OSWIN, OSWIG, or OSWY, king of Norðhymbria. *See* Anna. He married Cyneswið, and had PEADA, WULFHIERE, ÆPELRED, Merewald, Merchelm, Cyneburh, and Cyneswið (Bed. Flor. of Worc.). P. 420.

SÆBERHT, king of the East Saxons, A.D. 597, was converted by Mellitus, and baptized, A.D. 604. He was son of SLEDDA by Rricula, Rigula, sister of ÆPELBERHT, king of Kent. His connexion with that more powerful prince, and his conversion, seem to prove him a mere ealdorman. P. 442.

Seaxa, of the royal race of the East Saxons, father of Sigeferð, son of SLEDDA; p. 422. About A.D. 590.

Seaxburh, daughter of ANNA, king of the East Angles, was married to EORCENBERHT, king of Kent, say after A.D. 640. On the death of the king her husband, A.D. 664, she retired to the abbey of Middeltun = Milton Kings, and there commenced the building of the priory at Minster in Sheppey, but A.D. 679 she succeeded ÆPELDRIð, her sister, as abbess of Ely, and died there A.D. 699; pp. 428, 430. She received the veil from Theodorus, who was consecrated A.D. 668 (Thomas of Ely, p. 597), and this allows of a preparatory noviciate.

Seaxnet, an ancestor of the East Saxon kings; p. 442. About A.D. 330.

SEAXRED, father of SEBBE, king of the East Saxons, A.D. 616. Son of Sæberht (p. 442, F.W.). With two brothers, who shared the kingdom, he mocked and expelled bishop Mellitus (Beda, H.E. II. v.), A.D. 617. Beda tells of their demanding the white housel bread, and as they were probably dependents, like their father, upon Kent, this relapse to paganism naturally associates itself with the renewed heathendom of Eadbald. They

SEAXRED—*cont.*

were killed by the West Saxons, CYNEGILS and CWICHELM; "parvo post tempore pugnauerunt contra Kinegels et Kichelm: audacter quidem cum paucioribus contra plures, sed infelicititer." (H.H. p. 716, W.M.)

SEBBE, SÆBBI, king of East Saxons, Essex, reigned thirty years, received the monastic habit from Waldere, bishop of London (A.D. 693? to 704), and soon after died, Bed. IV. xi. Was son of Seaxred (p. 442). F.W. makes him son of Sæward. In Chron. Laud. MS. 656, he attests the foundation of Medehamstede, A.D. 656. Sighere, who reigned with him (F.W.), also attests it. They were subject to WULFHIERE (Bed. H.E. III. xxx.). Hence there is something to rectify in the dates.

Seleferð, of the royal race of the East Saxons; father of Sigebald, son of Sigeferð, p. 442. About A.D. 590.

SELERED = SELRED, king, A.D. 709 to A.D. 746, of the East Saxons, son of SIGEBERHT, p. 442. He was killed A.D. 746. (Chron.)

Sigebald, of the royal race of the East Saxons, father of SIGEBERHT, son of Seleferð, p. 442. About A.D. 620.

SIGEBERHT the Good, king of the East Saxons, A.D. 655 to A.D. 660, was a dependent on OSWIN, A.D. 642 to 670, king of Norðhymbria. By that influence he was led to Christianity, baptized by St. Finan, A.D. 651 to A.D. 661, and made St. Cedd his bishop, A.D. 654. He was assassinated by some relatives who thought him deficient in rigour. (Bed. H.E. III. xxii.) P. 442.

Sigefugl, an ancestor of the East Saxon race of kings, p. 442. About A.D. 450.

SIGEHEARD, king of East Saxons, Essex, son of SEBBE, reigned with his brother SWEFRED, about A.D. 686?, p. 442, F.W. The two brothers attended the preparations for the funeral of Waldhere, bishop of London. (Beda, H.E. IV. ix.) *See*

SIGEHEARD—*cont.*

C.D. lii. dated A.D. 704, with the names of two out of the three.

Sigemund of Essex, father of SWIÐRED, son of SIGEHEARD. P. 442.

SIGERÆD = SIGERED, son of SIGERIC, and king of the East Saxons, Essex, from A.D. 797 probably to A.D. 824, when he was defeated by ECGBRIHT. He was, it seems, in his youth viceroy of half Kent. P. 442.

SIGERIC, son of SELRED, from a date unknown about A.D. 760, king of the East Saxons, Essex, till he went to Rome, A.D. 797. (Chron.)

SLEDDA, king of the East Saxons, Essex, son of Æsewine, was first or second of the kings of Essex, father of SÆBERHT and Seaxa, p. 442, A.D. 587.

Swæppa, an ancestor of the East Saxon kings; p. 442. About A.D. 420.

SWIÐRED was king of East Saxons, ESSSX, and son of Sigemund, p. 442. F.W. dates him with the death of CUÐBERHT, A.D. 758, and says, *regni solium aliquantibus annis tenuit*. W.M. says Ecgbirht (A.D. 800 to A.D. 836) expelled him from his kingdom, the same year he subdued Kent, A.D. 824. But this is an error. He succeeded probably in A.D. 746, and was followed by Sigeric, who went to Rome in A.D. 797. (Chron.)

Tondbriht, alderman of the South Fen country, p. 428. See Æþeldrið.

Wærburh, daughter of WULFHERE, king of Mereia, and of Eormenhild; assumed the veil and entered the monastery at Ely under Æþeldrið, after her father's death, A.D. 675, and before 679. Her brother Æþelred placed her over a monastery he established at Triccingaham or Trittingaham, now Trentham in Staffordshire; she wished her body to lie at Heanburh, now Hanbury, another of the newly founded convents (F.W.), p. 428. Her remains were subsequently removed to Chester.

Wihthurbh, daughter of ANNA = ONNA, king, A.D. 6 to 654, of the East Angles, She built a monastery at Dereham (in Norfolk), and dying 17 March A.D. 743, was there buried. Fifty five years afterwards, her body was found incorrupt; p. 428, Chron. MS. Domitian, year A.D. 798. The monastic estates were granted by Eadgar to Ely. The saint's body was removed A.D. 974, and her "depositio" is dated 8 Id. Julias. (Capgrave, fol. 315 b.)

WULFHERE, son of Penda, was king of Mereia A.D. 657 to A.D. 675. Married Eormenhild, p. 428.

Dunor, a courtier of ECGBRIHT, king of Kent, who between A.D. 664 and A.D. 670 contrives the murder of Æðelred and Æðelbryht, sons of king EORMENRED. He lies buried under a barrow in Tanet, pp. 422, 424.

END OF VOL. III.

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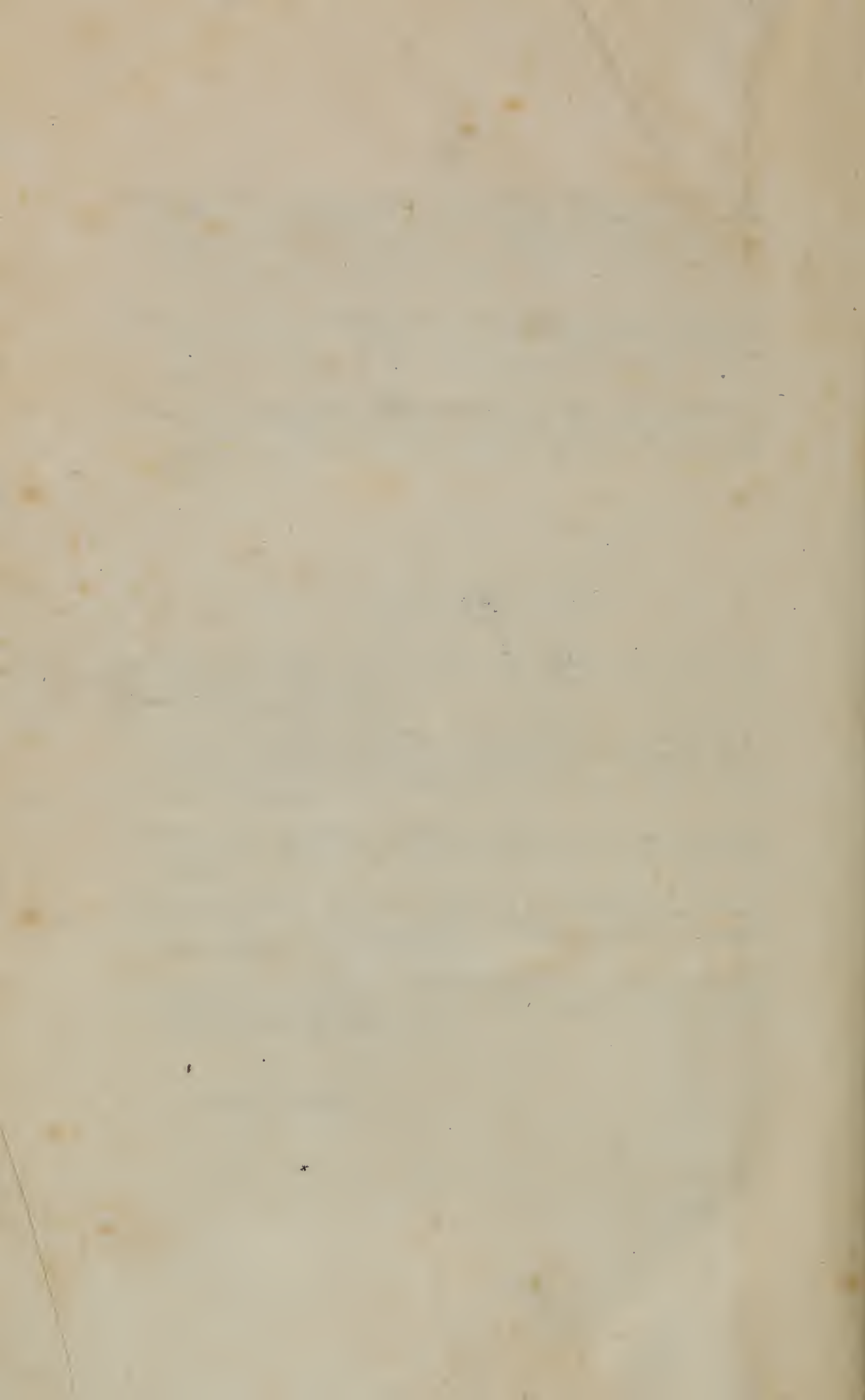
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